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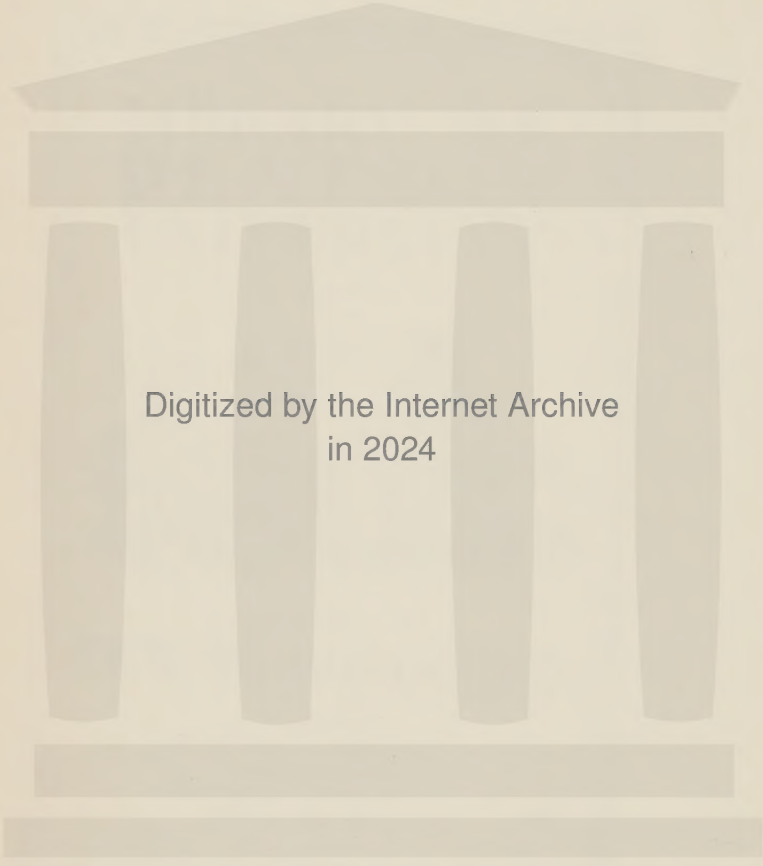
"Sowninge in moral vertu
was his speche,
And gladly wolde he lerne
and gladly teche."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PRAYERS

AND OTHER PIECES

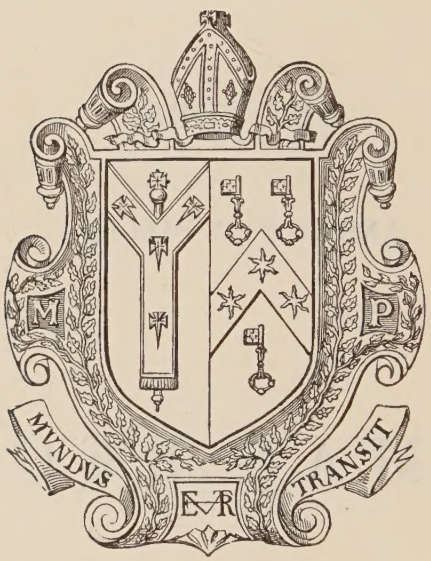
OF

THOMAS BECON.

Parker society, London

The Parker Society.

Instituted A.D. M.DCCC.XL.



For the Publication of the Works of the Fathers and Early Writers of the Reformed English Church.

Becon, Thomas
11.

Prayers

AND OTHER PIECES

OF

THOMAS BECON, S. T. P.

CHAPLAIN TO ARCHBISHOP CRANMER, PREBENDARY
OF CANTERBURY, &c.

COMPRISING,

THE FLOWER OF GODLY PRAYERS.
THE POMANDER OF PRAYER.
THE SICK MAN'S SALVE.
A COMFORTABLE EPISTLE TO THE AFFLICTED PEOPLE OF GOD.
AN HUMBLE SUPPLICATION FOR THE RESTORING OF GOD'S WORD.
THE DISPLAYING OF THE POPISH MASS.
THE COMMON-PLACES OF THE HOLY SCRIPTURE.
A COMPARISON BETWEEN THE LORD'S SUPPER AND THE POPE'S MASS.
CERTAIN ARTICLES OF CHRISTIAN RELIGION PROVED AND CONFIRMED.
THE DIVERSITY BETWEEN GOD'S WORD AND MAN'S INVENTION.
THE ACTS OF CHRIST AND OF ANTICHRIST.
CHRIST'S CHRONICLE.
THE SUMMARY OF THE NEW TESTAMENT.
THE DEMANDS OF HOLY SCRIPTURE, WITH ANSWERS.

EDITED FOR

The Parker Society,

BY THE

REV. JOHN AYRE, M.A.,

OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE, MINISTER OF ST JOHN'S CHAPEL, HAMPSTEAD.

Cambridge:

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M.DCCC.XLIV.

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ERRATA AND ADDENDA.

VOL. II. PAGE

253 note 9 line 2, *for* percipiendo *read* præcipiendo.

260 note 2 line 3, *for* et *read* est.

263 note 2 line 3, *for* xxiv. *read* xxiii.

282 note 2 line last but one, *for* Pars II. *read* Pars I.

284 note 1 lines 4, 5, *for* cap. xxi. *read* cap. xxii.

VOL. III. 129 note 2. The following is more likely the passage meant: Οὐδεὶς γὰρ τῶν ἐνταῦθα μὴ διαλυσαμένων τὰ ἁμαρτήματα, ἀπελθὼν ἐκεῖ δυνήσεται τὰς ἐπὶ τούτοις εὐθύνας διαφυγεῖν· κ. τ. λ.—Chrysost. Op. Par. 1718—38. In Matt. Hom. xiv. Tom. VII. p. 183.

173 line 31, *for* Son *read* son.

403 note 2, *for* 13 *read* 14.

414 note 12, *after* line 3, *insert*, symbolum fidei recitetur.

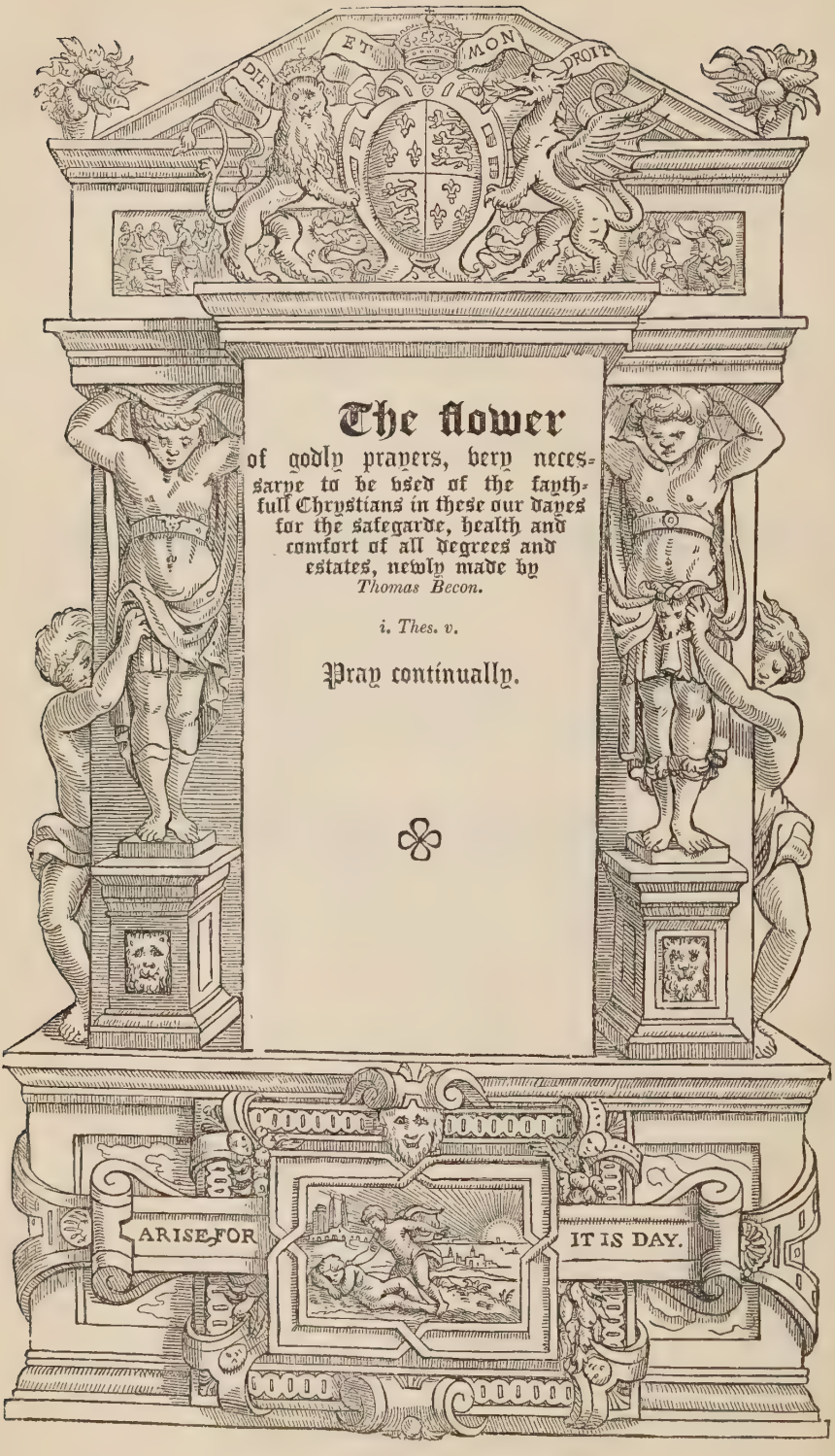
437 note 14, *add:* Eusebius elsewhere uses an expression very similar to that in the text: Τὴν εἰκόνα τοῦ ἰδίου σώματος ποιεῖσθαι παρακελευόμενος. — De Demonst. Evang. Lib. VIII. cap. i. in Catalog. Test. Gen. 1608, cols. 180, 1.

444 note 3 line 12, *for* Ludg. *read* Lugd.

THE FLOWER OF GODLY PRAYERS,

BY

THOMAS BECON.



The flower

of godly prayers, bery necessarye to be vsed of the faythfull Chrystians in these our dayes for the safegarde, health and comfort of all degrees and estates, newly made by

Thomas Becon.

i. Thes. v.

Pray continually.

TO THE

MOST HONOURABLE AND VIRTUOUS LADY

ANNE, DUCHESS OF SOMERSET[1] HER GRACE,

THOMAS BECON, HER MOST HUMBLE AND FAITHFUL SERVANT,
WISHETH THE FAVOUR OF GOD, INCREASE OF HONOUR,
LONG LIFE, AND PROSPEROUS HEALTH,
BOTH OF BODY AND SOUL.

So oft as I behold the face of this world, namely of this realm of England, most
cious lady, I know not whether there be offered unto me greater occasions of gladness
of sadness. For when I consider the horrible blindness and monstrous ignorance
ich heretofore reigned among us a great number of years, yea, and that almost univer-
y in all parts of the christian public weal, through the subtile devices of Satan and
his ministers, which, to deceive the foolish blind world, fashion themselves like unto
apostles of Christ, and walk as the angels of light, when, notwithstanding, they 2 Cor. xi.
indeed false apostles and deceitful workers, "having an outward appearance of 2 Tim. iii.
lliness, but utterly denying the virtue and power thereof;" and now see the aforesaid
tilences banished and driven out of this most flourishing realm of England, through
wonderful working of God's Spirit in the king's majesty, and in his most honourable
ncil, I cannot but heartily rejoice and give God most entire thanks.

For who seeth not, except he be wilfully blind and obstinately refuse to see, how
ny notable and excellent benefits of our salvation we have received of God under
s our king? a prince for his godly disposition and virtuous enterprises worthily to King Edward the Sixth.
by not only immortal fame, but also the years of ancient and long-living Methuse-
h. His majesty even in these his young years, by the advice of his most honourable
ncil, hath no less travailed in putting away idolatry, papistry, superstition, and
pocrisy out of this his grace's realm, and in restoring unto us his humble and obedient
jects the true religion, and the glorious gospel of our Saviour Jesu Christ, than that
st godly young king Josias did in his kingdom of Juda, which, being but a child 2 Kings xxii. 2 Chron. xxxiv.
eight years old when he began to reign, did notwithstanding both studiously and
nestly seek after the God of David his father, and turned neither to the right hand
to the left. And in the twelfth year he began to purge Juda and Hierusalem of
-altars, groves, carved images, and images of metal; so that they broke down the
rs of Baal even in the king's presence, and the idols that were upon them he
sed to be destroyed. He slew the idolatrous priests and the chaplains of Baal. He
royed the stews and whorish houses[2]. He never ceased till he had reformed all A glass for princes to behold.
whole realm, and brought in again the true religion of God. O most shining mirror
lively exemplar for all godly princes to behold and follow!

---

[1] Anne, duchess of Somerset, was mother to lady Jane Seymour to whom Becon dedicated "Governance of Virtue;" in the account of m (Vol. I. page 396, note 1) some notice was n of the duchess. To what is there said it may dded, that her father, Sir Edward Stanhope, distinguished himself at the battle of Stoke, in h Lambert Simnel was overthrown, and also at of Blackheath, was the ancestor of the earl hesterfield. The date of her marriage with her and, at that time earl of Hertford, though not sely known, was in all probability about 1538. character of this lady, whom Becon so highly commends "as a worthy patron both of the godly and of godliness, both of the learned and of learning," has been stigmatized as proud and ambitious; and it has been said that to her unwillingness to allow precedence to queen Katherine Parr, the wife of her husband's younger brother, the animosity was to be attributed between the protector and the admiral, which brought the latter to the scaffold, and in its consequences was not without a share in the protector's ruin. It is probable, however, that this accusation was greatly exaggerated, if not altogether invented by party violence.]

[2] Six words are omitted.]

Even this also hath our most christian king done and brought to pass in his domini
yea, and that in a younger age. For this his grace's realm is already delivered f
antichrist's tyranny. We are made free from his yoke. We are cumbered no n
with his trifling traditions and dirty deceits. The breaking of his laws disquiet
conscience no more. His ceremonies are banished. His religious monsters have
The pope's pedlary. longer place among us. His invocation of saints, his gadding on pilgrimages, his gild
of images, his painting of tabernacles, his setting up of candles before stocks, his pur
tory, his masses of *Scala Cœli*, his bulls, his pardons, his dispensations, his jubilees,
justification of works, his selling of merits, his canonizing of saints, his diriges,
trentals, his blasphemous masses, his idolatrous altars, his earish confession[1], his hou
in one kind for the lay, his holy bread, his holy water, his oil, his cream, his wax,
flax, his palms, his ashes, his idolatry, his hypocrisy, his candlesticks, his reliques,
corporas, his portass, his sheep-hook, his mass-book, his crosier, his mitre, his cens
his popish fasting, his shaving, his greasing, his sacrificing, his god-making, his tr
substantiation, his excommunication, his unchaste chaste vows, his hallowed boughs,
beads, his vestments, his idols, his Romish service, his antichristian orders, his Pe
pence, his frankincenses, his primacy, and all his pelting pedlary is utterly banis
and driven out of this land.

Instead of these outrageous pestilences of the christian public weal, is entered
among us the glorious light of Christ's gospel, the true knowledge of God, the r
worshipping of God, the hearty calling on the name of the Lord, the justificatio
faith, the hope of having remission of all our sins in Christ's blood, the godly
christian works, the sincere preaching of God's blessed word, the true ministratio
the holy sacraments, the reading of the sacred scriptures in our own English tongue,
knowledge of our duty toward the king's majesty and all the high powers, and
Tit. ii. we should behave ourselves toward all men, yea, and how we ourselves ought to "
soberly, righteously, and godly in this present world," with an infinite number of s
godly treasures.

And if any thing be behind that is not yet brought unto perfection (as sore
long continuance are not straightways healed), I doubt not but that the king's m
excellent majesty, and his godly, prudent, wise, and honourable council will se
reformed, and never leave off their godly purpose, after the example of good king Jo
till they have stablished all things in this realm according to God's word, and m
this church of England a worthy spectacle and notable exemplar for all fornications
behold and follow.

The restoring of the glorious light of Christ's gospel unto us, the driving awa
papistry out of this realm, the having of so godly and noble a prince to be our
and governor, assisted with so honourable and godly-wise councillors, are withou
doubt the incomparable and singular great benefits of God, and evident tokens o
Psal. cxlvii. earnest good-will toward this realm of England, and the inhabitants of the same.
hath not dealt so with all nations," neither hath he shewed so manifestly his bl
will unto them.

When I consider, most gracious lady, these things, I am joyful, glad, and m
and judge myself happy and blessed of God, that it hath chanced me to live in
age wherein the whore of Babylon, with all her marked merchants, is confou
and the Lamb, I mean Christ, even in us his weak members, hath gotten the vic
wherein also so godly a prince and so virtuous a council ruleth and governeth this
country.

But as of these friendly benefits of God I conceive an unfeigned gladness in
heart, forasmuch as through them I am fully persuaded of God's good-will to
The ingratitude of England toward God for the gift of his word. this realm of England, so contrariwise am I many times provoked unto sadness,
I consider our ingratitude, our unthankfulness, yea, our beastly churlishness toward
For, albeit many among us, both of the nobility and of the baser sort (than
to God!) do both faithfully and earnestly embrace this loving-kindness of God, an

---

[1 Earish confession: confession whispered in the ear.]

[2 Housel or hushel: the eucharist.]

[3 Possibly the true reading is *foreign nati*

ankful to him for his benefits, leading for their possible power a life worthy of his therly goodness; yet the most and greatest part are unthankful, and little esteem ese singular benefits of God. Yet there are (whose judgments, wits, and senses "the 2 Cor. iv.
od of this world hath blinded, because the light of the glorious gospel of Christ, which the image of God, should not shine unto them") that wish rather to be again in gypt among the greasy flesh-pots, devouring cucumbers, melons, leeks, onions, and Num. xi.
rlic, than to taste of manna, that heavenly meat. Some other again there be (would Gross gospellers.
od not of them which be called gospellers, and have the holy scriptures swimming their lips, and God's book either in their hands or hanging at their girdles!) which retend a love to the gospel, and yet in their conversation and living are as ungodly, ncharitable, unmerciful, unrighteous, proud, voluptuous, disdainful, covetous, malicious, vious, idle, &c., as the papists, yea, as the Jews, Turks, and Saracens are. "With Tit. i.
eir words they confess that they know God, but with their works they deny him." hey are pleasant fig-trees in leaves and blossoms, but in fruit nothing at all. They Matt. xxi.
e stout disciples of Christ so long as Christ feedeth them with bread, yea, they can John vi.
content to make Christ a king; but when Christ requireth of them a care and study r heavenly things, a constant faith, a good life, a merciful heart toward the poor, en are they gone. They are no longer Christ's friends than Christ serveth their turn. railing against papists, in defying the laws of the bishop of Rome, in despising the remonies of the church, in eating all kinds of meats without difference of days in the resence they care not of whom, in absenting themselves from the common prayer and om the receiving of the Lord's supper, in breaking all honest and civil orders, in getting hat may be gotten under the pretence of the gospel, in leading a dissolute life, in twardly speaking fair, yet inwardly meaning craft and deceit, &c.; in all these things f such things may set forward the gospel) they are content to shew themselves fine spellers and sweet brothers; but in mortifying their carnal affects, in dying to the orld, in fighting against Satan, in crucifying the flesh, in distributing their goods to e poor, in leading a life worthy of the gospel of Christ, they are worse than the great urk, or any other infidel.

The gospel of Christ begetteth and bringeth forth new life, and new manners, yea, The nature of the gospel.
d those pure, honest, and godly. If such fruits follow not the gospellers' profession, vain do they brag of the gospel of the grace of God, of the christian liberty, of the stification of faith, of the sacrifice of Christ's death, of the price of his precious blood, d of our righteous-making by his glorious resurrection. If they were the sons of God, ey would do the works of God. "The son," saith God, "honoureth his father, and Mal. i.
e servant his lord. If I be a Father, where is my honour? if I be a Lord, where is y fear? saith the Lord of hosts."

If we diligently mark the manners of men, verily, the pride, the covetousness, the mercifulness, the envy, the malice, the voluptuous living, feigned friendship, and such her abominable sins which reign and triumph now-a-days in us, shall evidently declare hat good gospellers and perfect Christians we are. It may shame us in this open ght of the gospel to bring forth the works of darkness, and to live as though we knew gospel, no God, no Christ, no truth. God may well say of us as he said of the ws: "I have nourished and brought up children; and they have despised me." God Isai. i. Prov. i.
lleth us; and we refuse to go. God stretcheth out his hand; and no man regardeth it. Matt. xxi.
od commandeth us to work in his vineyard; and we loiter abroad idly. God giveth us Matt. xxv.
ents to occupy; and we bury them in the ground, and do no good with them. God lleth us unto the marriage of his Son; and we have so much mind of our farms, of Matt. xxii.
r oxen, and of our wives, that we have no pleasure to go. God would gather us Matt. xxiii.
gether, as the hen doth her chickens; but we will none of it. God proffereth us the ht of his glorious gospel; but we love to walk in darkness. God would shew himself to us; but we care not for the sight of him. God would us to be saved; but we gard not our salvation. O too much beast-like churlishness! The devil, the world, d the flesh have so blinded our eyes, that we cannot see what is good and profitable us.

What shall I speak of the disobedience and stubborn papists, which both obsti- Papists.
tely and maliciously resist the manifest truth of God's blessed word, and will by

no means consent unto it, although their own conscience accuseth and condemn
Matt. xii. Mark iii. Luke xii. them for so doing? If any commit that most grievous sin against the Holy Gh which shall never be forgiven, certes those papists which know the truth of Chri gospel, and yet maliciously and of a set purpose with all their power resist it,
Isai. xxx. guilty of that sin. These papists, as the prophet calleth them, are "an obstin people, unfaithful children, yea, children that will not hear the law of the Lo They cry continually, Speak pleasant things unto us, and preach us false thin Tread out of the way, go out of the path, turn the Holy One of Israel from u
Job xxi. "Depart from us, O God: we desire not the knowledge of thy ways." These pap
Matt. viii. are like the Gergesenes, which for fear of losing their filthy swine were loth that Ch should come among them. God turn their hearts!

Sectaries. What shall I speak of the anabaptists, libertines, epicures, and such other sec ries, which scorn and mock the mysteries of God's word, and live so licentiously voluptuously without all fear of God, as though there were no God at all, nor life after this? God have mercy on us! When I consider this our both untowardn and unthankfulness, it maketh me sorrowful, because we answer not kindness for ki ness, but rather evil for good. And, to increase my sorrow, this sentence of our Savi
Matt. xxi. Christ doth many times come into my mind: "The kingdom of God shall be tal away from you, and shall be given to a people that shall bring forth the fruits of Our life is so ungodly and we are so unfruitful in good works, that without all dou except we repent and amend, God's word for our unthankfulness shall not only taken away from us, but also, for these most sweet and pleasant benefits of God,
John iii. may be sure to feel most bitter and grievous plagues. God will not be mocked. "T is the condemnation," saith Christ, "that light is come into the world; and men lo
Psal. cix. darkness more than light, because their deeds were evil." "He loved cursing," sa the psalmograph, "and it shall come upon him: he would none of the blessing, the fore shall it be far from him."

The property of God, which will not the death of a sinner, but rather that turn and live, is first to send his prophets and preachers to exhort the people u repentance and amendment of life. If they willingly hear the preachers, repent,
Jonah iii. amend their life, as the Ninivites did at the preaching of Jonas, then are all plagues, which their sins most justly had deserved, turned away from them, and blessing of God lighteth upon that people. God favoureth them: God keepeth defendeth them: God giveth them abundance of all things: God keepeth their rea quiet and free from commotions: God sendeth them good magistrates and go preachers: God prospereth all their doings. But if they despise the preaching God's word, and will not redress their life according to the rule and appointm thereof, but go forth in the lewdness of their heart, and continue in all their abo nations, then doth God's curse fall upon them, penury and scarceness of temporal thin insurrections and commotions, errors and heresies, battle and plague, cruel tyrants false preachers, confusion of things, and final destruction, as God himself saith
Jer. xxix. the prophet: "I will send upon them sword, hunger, and pestilence,...because they h not heard my words which I sent to them, saith the Lord, by my servants the p
Jer. ix. phets." Again he saith: "Because they have forsaken my law that I gave them, have not heard my voice, nor yet walked thereafter, but followed the wickedness their own hearts, and run after strange gods, as their fathers taught them; there thus saith the Lord of hosts, the God of Israel, Behold I will feed this people w wormwood, and give them gall to drink. I will scatter them among the heath whom neither they nor their fathers have known. And I will send a sword am them to persecute them, and I will never leave until I have brought them to noug
Isai. i. The prophet also saith: "If ye will be loving and obedient, ye shall enjoy the best th that grow upon the earth. But if ye will be obstinate and rebellious, ye shall devoured with the sword. For thus the Lord hath promised with his own mouth

How doth our Saviour thunder against Chorasin, Bethsaida, and Capernaum, threat them everlasting damnation, because they would not receive the word of God
Matt. xi. amend their living! "Wo be to thee, Chorasin! wo be to thee, Bethsaida!" saith Ch "For if the miracles which were shewed in you had been done in Tyre and Si

ey had repented long agone in sackcloth and ashes. Nevertheless I say unto you, It all be easier for Tyre and Sidon at the day of judgment than for you. And thou, apernaum, which art lift up unto heaven, shalt be brought down to hell. For if the racles which have been done in thee, had been shewed in Sodom, they had remained to this day. Nevertheless I say unto you, It shall be easier for the land of Sodom at e day of judgment than for you." Again he saith to his disciples and to all faith- l preachers: "He that heareth you heareth me, and he that despiseth you despiseth Luke x. e, and he that despiseth me despiseth him that sent me." Therefore whosoever ll not receive you, nor will hear your sermons, when ye depart out of that house or at city, shake off the dust of your feet. Verily I say unto you, It shall be easier the land of Sodom and Gomorre in the day of judgment than for that city."

The despising of God's word and the preachers thereof never escapeth unplagued, it is evident by the histories of the holy scripture. Nohe preached to the old orld, and exhorted them to repent and to amend their life, or else God would surely ague them. They laughed Nohe (whom St Peter calleth the right[1] "preacher of righte- 2 Pet. ii. sness") to scorn, and his doctrine. What followed? Was not all the world drowned, Gen. vii. ght persons only excepted? Lot, seeing the unnatural and most abominable uncleanness the stinking Sodomites, counselled them to cease so too much licentiously to offend their ord God. They would not hear Lot nor his sermons, but churlishly entreated him. Gen. xix. What followed? Were they not consumed with water, fire, and brimstone from heaven? 2 Pet. ii. most dreadful plagues! The Jews many times fell away from their Lord God, and orshipped strange gods, and defiled themselves with all the abominations of the heathen. The Lord God of their fathers, having compassion on his people, sent to them by 2 Chron. xxxvi. messengers, yea, betimes sent he to them," afore to warn of the plagues that should l upon them, if they did not repent and with all their hearts turn again unto the ord their God. "But they mocked the messengers of God, and despised their words, d misused his prophets, until the wrath of the Lord so arose against his people, that was past remedy." What followed? Did not God send in their enemies among em, "which slew their young men with the sword in their holy temple, and neither ared young man nor maiden, neither old man, neither so much as him that stooped age?" Were not all their goods spoiled, and their strong cities and towers destroyed d brent with fire? Were not their kings bound in fetters, and had their eyes cruelly ust out, and so miserably carried away like bond-slaves and prisoners into captivity? any men of war or cunning artificers remained alive, were they not all carried away, d compelled too much wretchedly to serve in a strange country, yea, and that their very emies? Horrible and dreadful plagues would these appear to the eyes of our mind, d make us stand in awe of God's vengeance, if we had any fear of God in us.

"All these things," saith St Paul, "happened unto them for examples, and were itten to put us in remembrance, whom the ends of the world are come upon. 1 Cor. x. herefore let him that thinketh he standeth take heed lest he fall." "For there is respect of persons with God; but in all people he that feareth him and worketh Acts x. hteousness is accepted with him." So likewise he that feareth not God nor worketh hteousness, but liveth without all fear of God in wickedness and ungodliness, may sure to be plagued, of whatsoever country, nation, or kindred he be. "For there no respect of persons with God."

Moreover, after certain years of their captivity, God, remembering his promise, even his own goodness delivered them out of thraldom, and brought them home again Jer xxix. their own country, where by the space of certain years after their return, n so long as the plagues were hot and fresh in their memory, as the manner of the world is, they continued in the fear of God, and walked according to his word. t when they once grew unto a quietness, and by that means began to wax wealthy, y straightways forgot both God and his plagues, and became the old men again, itious, proud, covetous, malicious, disdainful, unmerciful, voluptuous, and stirred sedition among themselves. They strived who should be highest in authority. y bought and sold all offices and dignities. Not the worthiness of the person,

[1] Folio, *ryghte*, a slight mistake apparently for *eyghte*, i.e. *eighth*.]

but the sum of the money was considered. They gave their minds wholly to worl honour and riches. He that could set himself in the highest place among the offi of the commonwealth, howsoever he came by it, was counted the most worthy most honourable person. God and his word were set at nought. The prophets preachers of God's word were brought unto extreme beggary, made of no reputati and not hearkened unto. In this deep silence of God's truth there arose certain s (as the devil never sleepeth, but watcheth his time), the Pharisees, the Sadducees, Essees, which instead of God's word brought in their own traditions, and so rupted the holy law of God. God, seeing this their ingratitude and unthankfuln vexed them, besides other plagues, with continual wars, and brought them under dominion of the Romans; so that, whereas before they were free, now are they in m miserable subjection to strangers, yea, and those their enemies. For God will leave the contempt of his word and wicked living unpunished.

Notwithstanding, God, according to his old and accustomed gentleness, once ag having pity on them, and willing to prove if yet now at the last they will rep and amend, that they may be saved, sendeth not unto them his servants the proph
Heb. i. as afore, but his own dearly-beloved and only-begotten Son, to call them by his m godly sermons unto repentance and amendment of life, and to work miracles am
Matt. ix. them, not only for the confirmation of his doctrine, but also for their comfort. Ch
Matt. iv. preacheth. Christ worketh miracles. Christ sendeth his disciples and apostles abr
Mark iii. vi. to preach. Christ turned every stone, as they say, to win the Jews unto true go
Luke ix. x. ness, to bring them unto repentance, unto faith, and unto amendment of life. how is Christ and his doctrine received? Few godly persons excepted, the resi
Mark i. mock and scorn Christ. They call him a teacher of new learning, one possessed w
John viii. a devil, a deceiver of the people, a madman, a glutton, a wine-bibber, a friend
vii. x. sinners and whores, a Samaritan, and all that naught is. To be short, they never
Matt. ix. off their fury until they brought Christ unto death, even unto the death of the cr
John viii. This reward had good Christ of the churlish Jews for his unrestful pains-taking.
Matt. xxvii.

Notwithstanding Christ sheweth himself still a loving Saviour even to his
Matt. xxviii. enemies. For after his glorious resurrection he sent forth his apostles to preach
Mark xvi. to work miracles among them, to prove if they would yet convert and amend.
Luke xxiv. what became of them? Some they prisoned, some they whipped, some they sto
Acts v. vii. some they slew with sword: all, even so many as they could get, they most cru
Acts xii. entreated; so nothing were they moved unto repentance either by the doctrine miracles of the apostles.

After they had slain Christ, God gave them forty years respite to repent, alw sending them preachers to exhort them unto repentance, and to aforewarn them the plagues to come, except they repent and amend. They would not hear, tyrant-like handled the faithful preachers of Christ; yea, the godly apostle St Ja which in their chief city Jerusalem was bishop and preacher among them thirty y after Christ's ascension, never ceasing neither day nor night to exhort them u true godliness, and to pray unto God to be merciful unto them, and to forgive t their sins, they most cruelly entreated, and unjustly put him to death. What lowed? God, which will not always wink at the wickedness of man, stirred up Romans against them, which besieged them so long, that the Jews were compe for very hunger (O horrible act and dreadful deed!) to eat their own children, and to creep into the privies (O most loathsome thing!) and to scrat out the filthy and stinking dung (which eyes abhor to see and nose to smell), and for famine to eat it.

Whose heart trembleth not to hear these things? One slew another for m One plucked another's meat out of his mouth. Some died for hunger. Some themselves. The houses were full of dead women and children. The ways lay of the dead carcases of old people. The young folk went up and down in the famished for hunger, and as the very shadows of death, ready at every step to down. In the city was nothing but lamentation, sighing, crying, weeping, sor plague, pestilence, murder, famine, fear, tearing of hair, wringing of hands, cur the time of their birth, desperation, calling for death, looking for present dest

ı, and whatsoever is unpleasant and deadly. The death in the city through the gue and famine was so great, that, besides houses, streets, and great ditches full of umerable dead carcases, there were cast out of the gates of the city six hundred ıusand dead bodies of men, women, and children. O most lamentable chance! ey that were slain were eleven hundred thousand. They that were led prisoners ay of the enemies were in number fourscore and seventeen thousand. They that d for hunger in prison were twelve thousand. The famous temple, the princely aces, the high towers, the strong castles, the gorgeous building, the pleasant ıses, the thick walls, the mighty fortresses, and all that ever there was, they threw wn and brent. All things lost their old beauty. A destruction and very desola- n of all things was made. Whatsoever was within the city, it went to havock. ere were two thousand of them that fled out of the city, which had their bellies ped and opened in one night, to see if they had swallowed in any gold into their lies or not. There was nothing free from the enemy.

O truly is it said of the psalmograph, "Except the Lord keepeth the city, he tcheth in vain that keepeth it." If the Lord fighteth, who can resist his power? the Lord will destroy, who can save? If the Lord will cast down, who is able help up? "There is no wisdom, no forecast, no counsel that can prevail against e Lord." All the towers, castles, fortresses, bulwarks, and block-houses, all armours, ns, and artillery, all strength, valiance, and policy, can prevail nothing, if the Lord against us, which is almighty, as he saith by the prophet: "There is none that ı take away any thing out of my hand; and what I will do can no man put away r change." Psal. cxxvii. Prov. xxi. Prov. xxi. Isai. xliii.

From that destruction of Hierusalem unto this day, the Jews have ever lived like ost vile vagabonds and abominable abjects, having no certain country, no common- al, no kingdom, no priesthood. Verily no man, except he be flint-hearted[1], can ıd the history of the destruction of Hierusalem, as Josephus doth describe it, without ost large tears. Would God it were translated into our English tongue, that all men ght read it, and learn to fear God! For "if God spared not the natural olive- e" for their unfaithfulness and disobedience, (I mean the Jews,) neither will he spare he wild olive-tree," (I mean us that are gentiles,) if we commit the like offences. Rom. xi.

God would not spare them "to whom pertaineth the adoption, and the glory, and venants, and the law that was given, and the service of God, and the promises[2]; ıose also are the fathers, and they of whom, as concerning the flesh, Christ came, ıich is God over all things blessed for ever;" is it to be thought that he will spare , which were heathen in time past, without Christ, reputed "aliants from the com- onwealth of Israel, and strangers from the testaments of the promise, and had no pe, and were without God in this world," if we be found unfaithful and disobedient? Rom. ix. Eph. ii.

If God spared not the angels that sinned, but cast them down into hell, and de- ered them into chains of darkness, to be kept unto the judgment;" let us not ink that he will spare us mortal and miserable wretches, if we without repentance forth to offend his divine majesty. "He that despiseth Moyses' law dieth without ercy, under two or three witnesses: of how much more grievous punishment, suppose , shall he be counted worthy, which treadeth under foot the Son of God, and count- ı the blood of the testament as an ungodly thing, wherewith he was sanctified, and th dishonour to the Spirit of grace?" O! "it is a fearful thing to fall into the hands the living God." For "upon the ungodly will he rain snares, fire, brimstone, and mpest: this reward shall the wicked have to drink." God have mercy on us, and give all grace to fear him aright, to repent and amend our life, to embrace his blessed spel, and to bring forth the fruits thereof! 2 Pet. ii. Heb. x. Psal. xi.

What shall I speak of the mighty monarchies or empires of the Assyrians and reeks, which flourished not only with all kind of temporal riches, but also with most cellent and learned wits? Live they not now in most miserable captivity under at cruel tyrant, the great Turk, that mortal enemy of Christ's religion? How me it to pass? Verily, they were disobedient to God's word, unmerciful one to The Assyrians and Greeks.

[1 Folio, *stint-hearted.*] [2 Folio, *promise, is.*]

another, and led a life more lascivious and wanton than that effeminate king, danapalus. God stirred up preachers to exhort them unto repentance: they laug them to scorn. It came to pass, that God for their ingratitude and churlishness them into such an enemy's hand, as none could be found more hateful, neither cerning Christ nor Christ's religion, which at that time both killed and sold an finite number, and even at this present oppresseth them with most miserable servit and holdeth them down in most vile slavery, unto the great decay of the christian fa and unto the unspeakable sorrow of all godly people.

The Rhodes. How came it to pass that the Rhodes, even in our time, is subdued also of most cruel tyrant, the emperor of Turkey, turned from Christ unto Mahomet, f the christian religion unto the Turkish profession? Was not superstition, idola feigned holiness, coloured chastity, that is to say, filthy whoredom, stinking forn tion, dissolute living, usury, and such like abominable vices, causes hereof? God l his holy hand over us!

Germany. To speak much of Germany, sometime a dear mother, a loving nurse, and frien patroness of all learning, and a sure sanctuary for godly-learned men to flee u from antichrist's tyranny, a country sometime richly endued with all spiritual blessi of God, from whom also brasted out the comfortable light of Christ's gospel, that i shineth here among us in this realm, very sorrow will not suffer me. O how lam able a thing is it, so noble, free, and famous a country to be brought into slav yea, and that worse is, godly and christian preachers to be banished, and wic papists to enter in; the preaching of Christ's gospel to be driven out of the churc and the popish service to be used; the supper of the Lord to be taken away, that most idolatrous, stinking, and abominable masking mass to be received as a g What christian heart lamenteth not to consider these things? Of the plague tha now fallen among them, the men of God (I mean the preachers) told them full afore, and exhorted them unto repentance. But all in vain. For, certain godly ma trates and learned men excepted, with a few other, the greater part of Germany, as in the pope's kingdom, walked still in the works of darkness. They talked m of Christ's gospel, but lived no part thereof. They abused the spiritual liberty of gospel, and turned it to a carnal freedom, making the gospel a cloke of their wi edness. These abominations could not God suffer, seeing that before all other nati he had given them the knowledge of his holy word. Notwithstanding, I doubt but that God, for his mercy's sake, and for the love of his elect, whom that cour nourisheth, will shortly turn away his anger from them, and lighten his cheerful

Psal. lxxxix. loving countenance again upon them, as he saith by the psalmograph: "If they br my ordinances, and keep not my commandments, I will visit their offences with rod, and their sins with scourges. Nevertheless my loving-kindness will I not utt

Psal. ciii. take from him, nor suffer my truth to fail." "The Lord is full of compassion mercy, long-suffering, and of great goodness." "He will not deal with us after sins, nor reward us according to our wickedness. For look, how high heaven is comparison of the earth, so great is his mercy also toward them that fear him. Lo how wide the east is from the west, so far will he set our sins from us. Yea, as a father pitieth his own children, even so is the Lord merciful to them that him. For he knoweth whereof we be made: he remembereth that we are but d that a man in his time is but as grass, and flourisheth as a flower of the fi For as soon as the wind goeth over it, it is gone, and the place thereof knoweth no more. But the merciful goodness of the Lord endureth for ever and ever u them that fear him, and his righteousness upon their children, such as keep his co nant and think upon the commandments to do them."

Britons. Moreover, as I may let pass divers other histories, which be left here among as monuments of God's vengeance against the churlish and unthankful, and (as t

Gildas. say) come near home, read we not that God stirred up Gildas to preach unto the Britons[1], and to exhort them unto repentance and amendment of life, and aforew them of the plagues to come, if they repent not? What availed it? Gildas

[1 In the 6th century.]

ghed to scorn, and taken for a false prophet and a malicious preacher. The tons with lusty courages, whorish faces, and unrepentant hearts, went for to and to offend the Lord their God. What followed? God sent in their ene- s upon them on every side, and destroyed them, and gave the land unto other ions.

And since that time God hath plagued this realm full oft for their sin and dis- dience. Not many years past God, seeing idolatry, superstition, hypocrisy, and ked living used in his realm, raised up that godly-learned man John Wycliffe to ach unto our fathers repentance, and to exhort them to amend their lives, to for- e their papistry and idolatry, their hypocrisy, superstition, and to walk in the fear God. His exhortations were not regarded. He with his sermons was despised. books and he himself also after his death were brent. What followed? They v their right king, and set up three wrong kings arow[2], under whom all the noble od was slain up, and half the commons thereto, what in France and what with ir own sword in fighting among themselves for the crown, and the cities and towns ayed, and the land brought half to a wilderness in respect of that it was before. extreme plagues of God's vengeance!

Wycliffe with his books condemned and brent for an heretic after his death.

Since that time, even of late years, God once again having pity on this realm of gland, raised up his prophets, namely, William Tyndal, Thomas Bilney, John Fryth, ctor Barnes, Jerome, Garret, Anthony Parsone[3], with divers other, which both with ir writings and sermons[4] earnestly laboured to call us unto repentance, that by this ans the fierce wrath of God might be turned away from us. But how were they reated? How were their painful labours regarded? They themselves were con- ned and brent as heretics, and their books condemned and brent as heretical. most unworthy act! "The time shall come," saith Christ, "that whosoever kill- you will think that he doth God high good service." Whether any thing since t time hath chanced unto this realm worthy the name of a plague, let the godly- e judge. If God hath deferred his punishment, or forgiven us these our wicked ds, as I trust he hath, let us not therefore be proud and high-minded, but most ably thank him for his tender mercies, and beware of the like ungodly enterprises after.

John xvi.

But howsoever the matter goeth, of this am I sure, that God yet once again is e on visitation to this church of England, yea, and that more lovingly and bene- ally than ever he did afore. For in this his visitation he hath redressed many abuses, cleansed this his church of much ungodliness and superstition, and made it a ious church, if it be compared unto the old form and state. He hath given us most worthy prince to be our king, which halt not on both sides, following God Baal, Christ and the pope, neither turneth he unto the right hand nor unto the but he walketh very faithfully in the same way that the Lord his God hath ointed, having alway a respect unto God's law, that he may do all things ac- ling to the same. He hath given the king his majesty also most wise and godly- ned councillors to assist his grace, which unto the uttermost of their power study et forth the glory of God, to maintain the true and christian religion, and to keep commonwealth in a decent and quiet order. He hath given us his most blessed d to read, yea, and that in our own English tongue. He hath sent us faithful and ly preachers to instruct us abundantly in the knowledge of his blessed will. He n driven away the idolatrous mass, and restored unto us the right use of the d's supper. He hath banished the Romish service and superstitious ceremonies the temples, and placed in their stead godly preachings and learned sermons. tes lovingly and very mercifully hath God dealt with us in this his visitation.

God's benefits toward England.

1 Kings xviii. Deut. v. Isai. xxx. Josh. i.

And all these his gifts are evident tokens of his loving-kindness toward us. We e now God our loving Father and merciful Saviour: let us take heed that we xe him not of a friend an enemy. He hath now blessed us with all manner of

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[2] Arow: in a row, successively.]

[3] Histories of all these individuals may be read ox, Acts and Monuments, Lond. 1684. Vol. II. pp. 211, 250, 301, 435, 438, 441, 460, &c.]

[4] This is probably the true reading; folio, *seruious.*]

spiritual blessing: let us take heed that his blessing be not turned into cursing. hath now turned away our captivity: let us take heed that he throw us not a into our old thraldom. He hath enriched us now with many singular and n benefits: let us take heed that they be not taken away from us for our unk
Eph. iv. ness, and plagues cast upon us in their stead. If we walk worthy of God's kind and of these his inestimable benefits, every man living in his vocation with all h bleness of mind, and meekness, and long-suffering, forbearing one another; if we diligent to keep the unity of the Spirit in the bond of peace; if we be thankfu God for his benefits, and beneficial to our poor christian brethren and sistern; will surely increase these his gifts in us, and enrich us with more singular bene He will surely preserve the king's majesty and his most honourable council, and them long and prosperous life in this world, unto the great comfort of all us his gra subjects. He will defend this realm, keep us harmless from all our enemies, send us abundance of all things necessary for this present life, and, after our dep ure from this vale of misery, eternal glory.

A prophecy. Contrariwise, if we will not walk worthy of God's kindness, but be unthan for his benefits, and live now in this glorious light of the gospel, as beast-like in p envy, covetousness, malice, voluptuousness, unmercifulness, and in all kind of o sins, as we did afore, undoubtedly God will take away his benefits from us, pour his plagues upon us. He will bring in again the pope, the pope's laws, pope's mass, the pope's ceremonies, the pope's limbs, the monks, the friars, the can the nuns, the anchors, anchoresses, the hermits, and all the rabble of hypocrites, and devil and all. He will take away our most christian king and his most virtu and honourable council, and in their stead set up some wicked king and ung tyrants. He will take away our godly magistrates, and give us caterpillars of commonwealth. He will take away all godly-learned preachers, and send in christ's chaplains. He will take away the pure flour of his heavenly word, feed us with the sour leaven of the Pharisees. He will plague us with pestile famine, and hunger. Yea, he will stir up one tyrant or other to take vengeanc us, to shed our blood, to oppress us with sword, to kill our wives, sons, and dau ters, to consume with fire all that ever we have, to make our country desolate, at the last utterly to root us out from the face of the earth, that his name thro our abominable living may no more be blasphemed, railed upon, and evil spoke
Isai. i. as the prophet testificth, saying: "If ye will be obedient and hear me, ye shall the good fruits of the earth. If ye will not, but provoke me unto anger, surely sword shall devour you; for the Lord hath spoken it with his own mouth."

What is then to be done, that we may continue in the favour of God, have
Prayer. still our most merciful Lord, and enjoy his benefits unto the end? Verily, even thing which all godly men have ever used to do, both in prosperity and adversity mean, pray to the Lord our God with a penitent and faithful heart. For pra if it be rightly used, is of great valor before God, and doth not only make him
1 John v. good and merciful Lord, but also easily obtaineth of him whatsoever we ask acc ing to his will. The Holy Ghost, the knowledge of God's blessed word, necessaries this present life, peace for realms, quietness for commonwealths, victory of ener having of children, fortunate deliverance of the same, health, long life, remissio sins, eternal glory, with all other good things pertaining either to the soul or to
Matt. xxi. body, faithful prayer obtaineth of God, as our Saviour Christ saith: "Whatsoeve shall ask in prayer, if ye believe, ye shall receive it."

Forasmuch therefore as nothing is more necessary to be used of the true Christ for the continuance of God's favour and of his heavenly blessings toward them, for the avoiding of all plagues and displeasures, than prayer; forasmuch also as not doth so much adorn, garnish, and set forth the goodly and prosperous state of a c monwealth, as every man diligently, faithfully, and quietly to live in his voca and calling; I, not otherwise knowing how I may be able to do good to my cou but by praying, preaching, and writing (for fortune goeth forth forwardly to fr upon me), have these few weeks past compiled and made a book of prayers, c prehending not only necessary and convenient prayers for all degrees of men,

the highest to the lowest, but also for all other things necessary to be prayed So that, if we will follow the order of charity, and do the will of God, which mandeth us to pray one for another; again, if we will pray to obtain virtue to slay vice, this book shall minister to the godly convenient and meet prayers. And because the prayers should be the more acceptable unto God, and sound the er in his godly ears; again, that the godly exercisers of prayer may pray with the e fruit, and be the better edified; I have travailed to the uttermost of my power use in these prayers as few words of my own as I could, and to glean out he fruitful field of the sacred scriptures whatsoever I found meet for every prayer t I made, that, when it is prayed, not man, but the Holy Ghost may seem to ak.

After I had finished these prayers, most virtuous lady, your grace came first to my embrance as a worthy patron both of the godly and of godliness, both of the learned of learning, to whom even of most bounden duty I ought to offer this my labour. e gift, I confess, is small and slender, if it be compared with your grace's liber- y, which your grace hath most bounteously shewed unto me since I came first your service. Notwithstanding, I am so fully persuaded of your grace's most tle nature and godly disposition toward so many as are well bent and virtuously nded, that I fear nothing to offer this my book unto your grace, as a testimony my serviceable heart and ready bent good-will toward your grace. It is a flower, grant: notwithstanding, such a flower, as if it be rightly used, is of singular ue and mighty in operation. No evil air can hurt, where the savour of this flower neth. Yea, the devil, the world, and the flesh, cannot abide the air of this flower; nighty is the spiritual operation thereof. This flower giveth a smell in the streets the soul of the faithful, as the cinnamon and balm, that hath so good a savour; , a sweet odour doth it give, as it were myrrh of the best. I therefore most Ecclus. xxiv. nbly beseech your grace to take this my small gift in good part, which, coming it were from your grace into the hands of many, shall, I doubt not, do many d, and be the occasion that vice shall decrease, and virtue abundantly increase ong us.

God, whose holy word your grace most fervently love, and most earnestly ractise in your daily conversation, mought vouchsafe to preserve your grace, with my lord's grace, your most loving husband, and all your godly and virtuous children, in continual health and daily increase of honour, unto the glory of his name, and the comfort of all us your grace's most humble and faithful servants!

Amen.

THE

FLOWER OF GODLY PRAYERS,

MOST WORTHY TO BE USED IN THESE OUR DAYS, FOR THE SAFEGUARD, HEALTH, AND COMFORT OF ALL DEGREES AND ESTATES, NEWLY MADE BY THOMAS BECON.

A PRAYER FOR THE MORNING.

Psal. cxxi. Psal. xxvii. Psal xxi.

O HEAVENLY Father, which, like a diligent watchman, attendest always upon faithful people, whether they wake or sleep, and mightily defendest them, not from Satan, that old enemy of mankind, but also from all other their adversaries, so through thy godly[1] power they be harmless preserved; I most heartily thank t that it hath pleased thy fatherly goodness so to take care of me thine unprofit servant this night past, that thou hast both safely kept me from all mine ener and also given me sweet sleep, unto the great comfort of my body. I most ent beseech thee, O most merciful Father, to shew the like kindness toward me this in preserving my body and soul; that, as my enemies may have no power over so I likewise may neither think, breathe, speak, or do any thing that may be displea to thy fatherly goodness, dangerous to myself, or hurtful to my neighbour; but all my enterprises may be agreeable to thy most blessed will, which is alway and godly; doing that that may avance thy glory, answer to my vocation, profit my neighbour, whom I ought to love as myself; that, whensoever thou ca me from this vale of misery, I may be found the child not of darkness but of l and so for ever reign with thee in glory, which art the true and everlasting Light whom with thy dearly-beloved Son Jesu Christ, our alone Saviour, and the H Ghost, that most sweet Comforter, be all honour and glory. Amen.

Lev. xix. Matt. xxii. Rom. xiii. Gal. v. Luke ii. John i. viii. xi. & xii. 1 John i.

A PRAYER FOR THE NIGHT.

O LORD God and my heavenly Father, forasmuch as by thy divine ordinance night approacheth, and darkness beginneth to overwhelm the earth, and time requi that we give ourselves to bodily rest and quietness, I render unto thee most he thanks for thy loving-kindness, which thou hast vouchsafed to preserve me this from the danger of mine enemies, to give me my health, to feed me, and to send me things necessary for the comfort of this my poor and needy life. I most humbly seech thee, for Jesu Christ's sake, that thou wilt mercifully forgive me all th have this day committed against thy fatherly goodness, either in word, deed, or thou and that thou wilt vouchsafe to shadow me this night under the comfortable w of thy almighty power, and defend me from Satan, and from all his crafty assa that neither he nor any of his ministers have power over either my body, or my s but that, although my body, through thy benefit, enjoyeth sweet and pleasant s yet my soul may continually watch unto thee, think of thee, delight in thee, evermore praise thee; that, when the joyful light of the day returneth, accordin thy godly appointment, I may rise again with a faithful soul and undefiled b and so afterward behave myself, all the time of my life, according to thy blessed and commandment, by casting away the works of darkness, and putting on the mours of light, that men, seeing my good works, may thereby be provoked to gl thee, my heavenly Father, which, with thy only-begotten Son Jesu Christ, our a

Rom. xiii. Matt. v.

[1 Folio, *ungodly*.]

our, and the Holy Ghost, that most sweet Comforter, livest and reignest one true everlasting God, world without end. Amen.

THE CONFESSION OF OUR SINS UNTO GOD THE FATHER.

I AM not able to express, O wretched sinner that I am, how grievously the
en of my sins oppress me: whithersoever I turn me, whatsoever I do, speak, or
x, I perceive such corruption and wickedness, such abomination and uncleanness Gen. vi. Psal. lxv.
eign in me, that it utterly confoundeth my conscience, and in a manner fettereth
with the chain of desperation.

No marvel. For my outward man is flesh, earth, ashes, dust, dung, and all that John iii. Gen. iii.
vile is. My thought and disposition is altogether naught, even from my very Ecclus. vii. x.
le, my heart is unclean, defiled with most filthy sin, lewd, and unable to be Gen. viii. Prov. xx.
hed, for the manifold wickedness thereof, but of God alone. My works are Jer. xvii. Tob. ix.
inable and loathsome in the sight of the Most Highest, yea, my very righteous- Isai. lxiv.
es, if any I have, are even as a defiled cloth. Again, my inward man hath lost Gen. iii. Rom. v.
former beauty. Instead of the image of God, he is miserably deformed with the Eph. ii. Col. iii.
ed visor of wily Satan. In the place of innocency, faith, love, hope, patience,
y, obedience, goodness, gentleness, liberality, joy, and such other fruits of the
Ghost, wickedness, unfaithfulness, hatred, desperation, vengeance, covetousness,
llion, maliciousness, churlishness, unmercifulness, pensiveness of mind, and such
r damnable works of the flesh are entered into me, and wholly possess me; so
whether I consider my outward or inward man, I find myself the bond-slave of Rom. vi. Deut. xxvii.
n, the vile dunghill of sin, the miserable debtor of the law, the firebrand of Matt. xviii. Gal. iii.
the child of wrath, the vessel of vengeance, the son of perdition, the wandering Eph. ii. Luke xv.
p, the wounded man, an hypocrite, an unprofitable servant, inheritor of ever- Luke x. Isai. ix.
ng pain, and all that ever naught is. Luke xvii.

To rid myself of all these most detestable enormities I am not able. To seek
dy at any other man's hand, to buy their merits, prayers, watchings, fastings,
their other works, O it is but vain. Moyses cannot heal my diseases, neither the
te nor the priest can bind up my wounds, and make them whole. For vain is Luke x.
health that is looked for at man's hand. All have sinned, all have gone astray, Psal. liii. Rom. iii.
owe to that heavenly King ten thousand talents. All are become abominable: Matt. xviii.
e is not one that doeth good, no not one. Ah, who then can be made clean Psal. xiv. Job xiv.
hem that are unclean? Ah, who being sick will seek to be made whole of Ecclus. xxxiv.
n that are altogether diseased? Ah, who being weak will wish to be stayed up
him which for feebleness is not able to stand? Can the man of Inde change his Jer. xiii.
? or the cat of the mountain her spots? No more can they make me good which
themselves naught. Ah, whither then shall I flee? unto myself, and unto mine
righteousness? I am a most damnable sinner, and of myself not able to think Psal. xxiv. 2 Cor. iii.
od thought. Unto the law? it woundeth, killeth, and condemneth me: it is a Rom. iv. 2 Cor. iii.
, that neither we, neither our fathers, were ever able to bear. Unto creatures? Gal. iii. iv. Acts xv.
have not oil enough for themselves. A wretch that I am, destitute and void Matt. xxv.
ll mortal help, shall I despair? Far be that from me.

But, were there not another manner of doctrine than the doctrine of the law, Heb. x. 1 Cor. i.
h maketh no man perfect; were there not another manner of righteousness than Rom. iii. iv. & v.
und in myself, or in any other sinful creature; I see none other but plain de- Gal. ii. iii. iv. v.
ation, death, damnation. But thanks be unto thee, O heavenly Father, which,
ering the health of thy creatures, although sinful, so oft as they repent, believe,
study to amend their life, hast set forth in thy holy scriptures another doctrine,
the doctrine of the gospel, that most sweet, pleasant, and joyful tidings of our
tion, which comforteth, cheereth, and maketh merry weak consciences and sor- Rom. v. 1 Cor. i.
ul hearts, and another righteousness, even the righteousness of thy well-beloved Matt. iii. & xvii.
Jesu Christ, for whose sake thou art well pleased with man, and for whose in- 2 Pet. i. John iii.
ncy and righteousness thou freely of thy bountiful goodness forgivest the sins of Rom. viii. Isai. liii.
many as with hearty repentance flee unto thy mercy.

I therefore, O most merciful Father, staying and comforting my weak consci
with the sweet promises that I find in the holy gospel of thy dearly-beloved
made unto all that be faithfully penitent, without respect of persons, in the pre
blood of thine aforesaid Son Jesus Christ, am bold, notwithstanding the multitud
my sins at this present, to come unto the throne of thy mercy, most humbly
seeching thee not to weigh my deserts, nor to deal with me according to my n
Psal. cxxx. (for if thou shouldest narrowly mark our iniquities, O Lord, who shall abide
which deserve nothing but wrath and damnation; but for the innocency and rig
ousness of thy only-begotten Son Jesu Christ, whom thou hast given me to be
own, and with him all his merits and good deeds, to be through faith so su
Isai. i. mine, as though I myself had done and wrought them, to forgive me my sins
cording to thy promise, to renew thy fatherly love toward me, to receive me
thy favour, to make me a vessel of mercy, to number me in the company of
chosen people, and to endue me with thy blessed Spirit, which may mortify
Rom. vii. carnal affects, slay old Adam in me, work new and those spiritual and heav
motions in my heart, and with his holy breath make me a new and perfect
according unto thy blessed image.

Psal. lxxix. O most loving Father, weigh not my sins, but remember the most gentle pron
Consider not my evil works, but have respect unto the undefiled deeds of thy
Isai. xli. xliii. xliv. & xlix. Matt. i. Luke ii. 1 Cor. i. 1 Tim. ii. 1 John ii. Heb. ix. x. Psal. li. Psal. cxix. Jesu Christ, whom thou hast given to be my Redeemer, my Saviour, my righte
ness, my atonement-maker, my satisfaction, and the alone and all wholly suffi
sacrifice for all my sins. For his sake, for his innocency and righteousness,
mercy on me, O God, according to thy great mercy, and put away all my unrig
ousnesses for thy tender compassion. I have gone astray like a sheep that was
yet, O Lord, for thy mercy's sake, seek me up, lay me upon thy shoulders, and b
Luke xv. me home again to thy sheep-fold. I have been a lost son. I have riotously s
away my goods with the wicked: yet for thy goodness sake, O Father, receive
Luke x. and take me home again, if not as thy son, yet as one of thy servants. I am g
ously wounded, and can be holp neither by priest nor Levite: yet cast me not a
good Lord, for thy tender mercy's sake, but pour wine and oil into my wo
bind them up, and never leave me till thou hast made me perfectly whole. So
I after this be the more circumspect in training my life according to thy bl
will, and evermore sing continual praises to thy most blessed name, through
Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and ho
worlds without end. Amen.

A CONFESSION OF OUR SINS UNTO THE LORD JESU CHRIS

1 Pet. v. The tyranny of Satan, mine old enemy, which ceaseth not daily to assail me
his subtile temptations, and to wound me with his cruel darts, compelleth me at
present, O blessed Redeemer, and mine alone Saviour Jesu Christ, the Son of
true and living God, to flee for succour unto the pitiful bowels of thy tender m
lest I be for ever swallowed up as a prey of that dreadful dragon.

John xii. xiv. xvi. 2 Cor. iv. Eph. vi. O Lord, I am feeble and weak; but Satan is strong and mighty, the prin
darkness and god of this world, having at his commandment an infinite mult
both of wicked spirits and of ungodly men, which both daily and diligently trav
satisfy his cruel tyranny and to work my destruction, whom to resist I am not
Luke xi. Notwithstanding, Lord, thou art more valiant than he, stronger than all his a
Job i. ii. more able to save than he to condemn. Yea, he is thy bond-slave. Thou
him as thy good pleasure is. He can rage against thine elect no further than
most godly will is to suffer him. Thou therefore, O Lord my God, are able to d
me from his ravening teeth, and to keep me safe from his blood-thirsty mini
Gen. iii. For thou art the blessed Seed of the woman, that treadeth down the head, destr
Hos. xiii. the power of that old serpent. Thou art that Lord, which hath swallowed up
1 Cor. xv. Heb. ii. Rev. xii. Thou art the King of glory, which by thy death destroyed him that had the p
of death, that is, the devil. Thou art that Michael, which hast fought with

gon, and overcome him. Yea, thou art that Lion of the tribe of Juda, which Rev. v.
vanquished all our enemies.

Moreover, not only Satan and his angels, but also the world and the flesh most vously assail me, yea, and lead me away captive as their prey. The world with vain pleasures, deceitful riches, and transitory possessions, so blindeth the eyes ny heart, that I cannot love thee, O most sweet Saviour, with such pureness of d as I ought. Notwithstanding this comforteth me well, that thou hast overcome John xvi. world, and that, whensoever it pleaseth thee to endue me with thy holy Spirit, ay through thy grace subdue the world, and make it a bond-slave unto me, which so mightily reigneth, ruleth, and triumpheth over me.

The flesh also with her subtile enticements so worldly occupieth me, that I am Rom. vii. gether flesh, and all that naught is, and by this means wholly without thy holy it. Yet hast thou by the pureness of thy blessed flesh, which thou hast unfeignedly Isai. vii. Matt. i. n of the undefiled maid Mary thy mother, by the wonderful operation of the Holy Luke i. ii. John i. st, so slain the raging lusts of our sinful flesh, that, whensoever we lament our Rom. i. ix. Gal. iii. e unto thee confessing our misery and weakness, thou both art able and also wilt, 1 Tim. iii. 2 Tim. ii. ugh thy holy Spirit, quench those raging lusts, mortify those carnal affects, that Heb. ii. 1 John iv. nordinately boil in our inward members, and make us truly spiritual. Rev. v.

Thus seest thou, O most merciful Redeemer, with how great a multitude of enemies I besieged and set round about, which without ceasing seek my destruction, and have dy most tyrantly spoiled me of my garments, and most grievously wounded me, Luke x. ing me half-dead; so that without thy help I must needs perish. Help therefore, O t sweet Saviour, and deliver me from these mine enemies. Heal thou me, O Lord; Jer. xvii. I shall be healed. Save thou me; and I shall be saved. Ah, good Jesu, my sins great and infinite, I confess; but thy merits are much greater and more infinite.

My wounds are many and grievous; but thou art that most loving Samaritan, Psal. li. Luke x. of pity and compassion, which by pouring wine and oil into my wounds art ciently able to heal them, although they were ten thousand more. I am a sinner; thou art a Saviour. I am sick; but thou art a Physician. I am blind; but thou Matt. i. Matt. ix. the Light of the world. I am Satan's prisoner; but thou art a Redeemer. I am John i. viii. Gal. iii. in sin; but thou art the resurrection and life. I am hungry; but thou art the John xi. John vi. g bread. I am thirsty; but thou art the well of life. I am poor; but thou art John vii. Lord of all wealth. I am a barren tree; but thou art that true and fruitful vine. Isai. lv. Rom. x. n the lost sheep; but thou art that good Shepherd. I am that riotous son; but Psal. xxiv. John xv. art that gentle father. I am by nature the child of wrath; but thou art by John x. Luke xv. re the Son of the living God. I am by nature sinful man; but thou art by nature Eph. ii. Matt. xvi. righteous and innocent. I am a daily offender; but thou art a continual Mediator. 1 Pet. ii. 1 Tim. ii. n a breaker of the law; but thou art a fulfiller of the same. I have lost heavenly 1 John ii. Rom. x. ritance through sin; but thou hast recovered it by thy death. I have wrought mine Rom. vi. Hos. xiii. destruction; but thou by thy precious blood hast brought unto me salvation. xiv. 1 Pet. ii.

Thus albeit, O most merciful Saviour, I find in myself nothing but sin, death, damnation, yet in thee find I grace, mercy, favour, reconciliation, forgiveness of and everlasting life. Take away therefore that is mine, which is all naught, give me that is thine, which is all good. Thou art called Christ: anoint me Luke ii. efore with thy holy Spirit. Thou art called a Physician: according therefore to Matt. ix. name heal me. Thou art called the Son of the living God: according therefore Matt. xvi. hy power deliver me from the devil, the world, and the flesh. Thou art called Resurrection: lift me up therefore from the damnable state wherein I most miserable John xi. Thou art called the Life: quicken me up therefore out of this death, wherewith John xiv. ugh sin I am most grievously detained. Thou art called the Way[3]: lead me there- from the vanities of this world, and from the filthy pleasures of the flesh, unto renly and spiritual things. Thou art called the Truth: suffer me not therefore to k in the way of error, but to tread the path of truth in all my doings. Thou called the Light: put away therefore from me the works of darkness, that I may John i. k as the child of light in all goodness, righteousness, and truth. Thou art called Eph. v.

[1 Folio, *this.*] [2 Folio, *miserablye.*] [3 Folio, *daye.*]

Matt. i. Rev. xxii. a Saviour: save me therefore from my sins, according to thy name. Thou art c Alpha and Omega, that is, both the beginning and end of all goodness: begin therefore a good life in me, and finish the same unto the glory of thy blessed n So shall I, receiving these benefits at thy merciful hand, praise thee, and mag thy blessed name for evermore. Amen.

A CONFESSION OF OUR SINS UNTO THE HOLY GHOST.

John xiv. xv. xvi. 1 John v. O MOST blessed and holy Spirit, equal God with God the Father and God Son, I, miserable sinner, confounded in my conscience, and almost fallen through multitude of my sins into the hell-like pit of desperation, am come at this pre before thy divine Majesty, most humbly to confess, and from the bottom of my h to lament, all those my sins and wickednesses which from my youth hitherto I unjustly committed in word, deed, or thought, against thy goodness; most enti beseeching thee mercifully to forgive me all those mine offences and abominations, Psal. li. to make in me a clean heart, endued with a new and right spirit, which may henceforth through thy godly governance so direct me in all my doings, that I only attempt such enterprises as be agreeable to thy blessed will, profitable to neighbour, and pleasant to my soul.

2 Cor. iii. O Lord my God, where thou art there is liberty. But I, through the craft Satan, the lusts of the flesh, and the pleasures of the world, am in most miserable tivity, slavery, bondage, and thraldom; whereby I evidently perceive that thou dwe not in me, neither that I am thy temple, nor yet have that ghostly freedom where all be endued that have thee dwelling in them. O Lord, have mercy on me, and away from me that heavy bondage of the flesh, wherewith I am most grievously cloy and give me that sweet and free liberty of the spirit, which by thee is wrough Luke i. the hearts of the faithful, that I, being delivered from the power of mine ener may serve thee in holiness and righteousness all the days of my life; again, thou, making me a new creature by mortifying old Adam in me, and by giving a good spirit, mayest delight in me as a father in his son, and continually dwel me as in thy holy temple.

O blessed Spirit, forgive me my sins; purify my mind with thy holy inspirat comfort my weak heart with thy joyful presence; make merry my troubled consci John xvi. with true and spiritual mirth; lead me, which have so long erred, into all g truth; give me the knowledge of all heavenly and spiritual things, even so muc Eph. vi. is necessary for my salvation; put on me the shield of faith, that I may be abl quench the fiery darts of the devil; kindle my heart with the fire of christian l Psal. lii. make me a fruitful olive-tree in the congregation of my Lord God; give me pati in tribulation; take away from me vain-glory in prosperity; engraff in my h continual humility; make me bold to confess the truth of thy gospel before the ty of this world, and give me grace to persevere in the same unto the end; replenish breast with thy heavenly gifts and spiritual treasures, that, the devil, the world, the flesh, with all their works, pomps, and vanities, from me utterly secluded put apart, thou mayest continually dwell in me by thy godly inspirations, and thee through true and undoubted faith, doing that alway that is good and plea in thy sight, unto the glory of thy blessed name, which livest and reignest with the Father and God the Son in one majesty, power, and glory, very God, w without end. Amen.

A PRAYER TO BE SAID AFORE DINNER.

Matt. vi. Luke xii. Psal. lv. O LORD, our heavenly Father, which by thy dearly-beloved Son Jesu Christ commanded us to take no thought for our meat, drink, and clothe, but hast pron to give us all things necessary for this our poor and needy life, if we first seek

[1 So folio. Probably *clogged*.]

gdom and the righteousness thereof; we most heartily thank thee, that it hath sed thy fatherly goodness, according to thy promise, to send us meat at this pre-, for the comfort of our miserable and hungry bodies, desiring thee to bless these gifts, and to give us grace so [to] taste of them that we may ever remember thee, never forget our needy brethren; but even as thou art merciful and liberal to us, giving us these thy benefits, so likewise we again may shew mercy and kindness our poor neighbours, by distributing to them part of these thy gifts, that both and we, being refreshed with the gifts of thy liberality, may with one mouth ify, and with one mind praise thy holy name for ever and ever.

A THANKSGIVING AFTER DINNER.

For this thy bountiful goodness in feeding us at this time, we heartily thank thee, t merciful Father, desiring thee to feed our souls likewise with that meat which John vi. sheth not, but abideth into everlasting life; that we, being fed both body and soul hy merciful hand, may do that alway which is pleasant in thy godly sight, through Christ our Lord. Amen.

A PRAYER TO BE SAID BEFORE SUPPER.

O heavenly Father and merciful God, which opening thy hand replenishest all living Psal. cxlv. tures with thy blessing, and givest meat to the hungry in due season, we know- Psal. cxlvi. e our meat and drink to be thy gifts, prepare[d] by thy fatherly providence to be iv. xxxiii. ived of us for the comfort of our bodies with thanksgiving: we most humbly be-h thee to bless us and our food, and to give us grace so to use these thy benefits, we may be thankful to thee, and liberal to our poor neighbours, through Jesu ist our Lord. Amen.

A THANKSGIVING AFTER SUPPER.

We render unto thee, most merciful Father, most hearty thanks for these thy gifts, ch thou so liberally hast given us in this our supper, most entirely beseeching thee ill our minds also with thy heavenly and spiritual benefits, that we may truly w thee, believe in thee, love thee, serve thee, and lead a life worthy of this thy lness; that thou, finding us not unthankful, mayest go forth daily more and more to ease thy gifts in us, and at the last take us unto thee, which art the fountain James i. ll goodness, and head-spring of all wealth, and place us in thy joyful kingdom ng the holy angels and blessed saints, where thou, with thy only-begotten Son the Holy Ghost, livest and reignest, one true and everlasting God, in all honour glory, worlds without end. Amen.

A PRAYER FOR THE KING.

O Almighty God, King of kings, and Lord of lords, which by thy divine ordi- 1 Tim. vi. Rev. xvii. ce hast appointed temporal rulers to govern thy people according to equity and xix. ice, and to live among them as a loving father among his natural children, unto Deut. xvii. Josh. i. avancement of the good, and punishment of the evil; we most humbly beseech Rom. xiii. 1 Tim. ii. favourably to behold Edward thy servant, our king and governor, and to breathe Tit. iii. 1 Pet. ii. his heart through thy holy Spirit that wisdom that is ever about the throne Wisd. vi. Wisd. ix. hy Majesty, whereby he may be provoked, moved, and stirred to love, fear, and e thee, to seek thy glory, to banish idolatry, superstition, and hypocrisy out of his realm, and unfeignedly to avance thy holy and pure religion among us his ects, unto the example of other foreign nations. O Lord, defend him from his nies, send him long and prosperous life among us, and give him grace not only is own person godly and justly to rule, but also to appoint such magistrates er him, as may be likewise affected both toward thy holy word and toward the monweal; that we his subjects, living under his dominion in all godliness, peace,

and wealth, may pass the time of this our short pilgrimage in thy fear and serv unto the glory of thy blessed name, which alone is worthy all honour, for ever ever. Amen.

A PRAYER FOR THE KING'S COUNCIL.

Prov. xi. Prov. xxi.

It is written, O most mighty and everlasting King, that where many are give good counsel, there goeth it well with the common people, there are all th conserved in a goodly and seemly order, there doth the public weal flourish with abundance of all good things. It may please thee therefore, O Lord, which hast hearts of all rulers in thy hand, and directest thy[1] counsels unto what end it is good pleasure, mercifully to assist all those which are the king's council, and to them thy holy Spirit to be their president, ruler, and governor, that in all their semblies they may ever set before their eyes thy most high and prince-like Majc the fear of thy name, the accomplishment of thy commandment, and alway remen that they are servants appointed for the wealth and commodity of thy people; whatsoever they attempt privately or openly may turn unto the glory of thy ble name, unto the setting forth of thy holy word, unto the avancement of the ki honour, unto the profit of the commons, unto the destruction of vice, and unto commendation of virtue. Give them grace, O most merciful Father, so with one n to consent in all godly and righteous things, that they ruling righteously, and living obediently, may all together, with quiet hearts and free consents, praise and n nify thee our Lord God for ever and ever. Amen.

A PRAYER FOR THE JUDGES.

Deut. i. Exod. xviii. Exod. xxiii. Deut. xvi. Eccius. x. Psal. xv. 1 Chron. xvi. Isai. i. Jer. xxi. xxii. Zech. vii. Psal. lxxxii. Wisd. vi. Psal. ii.

O God, thou most righteous Judge, which commandest by thy holy word s to be chosen judges over thy people, as be of approved conversation, wise, and lea in thy holy laws, and fear thee their Lord God, and such as both are true th selves, and also love truth, and hate covetousness; we beseech thee to send us such ju as thy sacred scriptures do paint and set forth unto us, and so to rule their he with thy holy Spirit, that in their judgments they admit no false accusations, hav respect of persons, neither be desirous of gifts, which make wise men blind, and rupt the causes of the righteous, nor yet give sentence with the ungodly for br and so condemn the innocent and shed righteous blood; but that they, having thy alway before their eyes, and knowing that they execute the judgment not of man of thee their Lord God, may hear indifferently all matters, judge according unto eq and justice, deliver the oppressed from the power of the violent, be favourable to stranger, defend the fatherless and widow, plead the cause of the righteous, help poor, avance virtue, suppress vice, and in all both their words and works so be themselves as though they should straightways appear before the righteous thron thy Majesty, and render accompts of their doings. Grant this, O most merciful Fa for thy dear Son's sake, Jesu Christ our Lord. Amen.

A GENERAL PRAYER FOR ALL MAGISTRATES.

Psal. i. Deut. xvii. Josh. i. Psal. ii. Wisd. i. vi. 2 Kings xxii. xxiii.

O Lord, which art that most high power, and of whom all power unto this is ordained, even that the public weal should be conserved, idolatry banished, tru ligion maintained, good order kept, virtue avanced, and vice punished; give, we bes thee, unto all civil magistrates, head rulers, and common officers, thy holy Sp which may so rule them in all their doings, that every one of them accordin their vocation may truly and faithfully do that which appertaineth unto their c Kindle in their minds a fervent desire of reading thy holy law both day and n that they may do all things according unto that. Grave in their hearts the knowledge of thee and of thy Son Jesu Christ, and an whole intent to honour serve thee, according to thy blessed word, all the days of their life.

[1 Most probably the true reading is *their*. So it is in king Edward's Primer (p. 455), in which this and many other of these prayers will be found

Make them unfeigned favourers of thy holy gospel, and loving nurses of thy true achers. Give them grace to banish out of their realms and countries all idolatry, erstition, hypocrisy, feigned religion, false worshipping, with all the precepts, ordi- ices, and inventions of men that fight with thy blessed word. Make them not only ourers, lovers, and promoters of thy holy gospel, but also followers, livers, and ctisers of the same, unto the example of all their subjects. Work in their hearts, Lord, such a love toward the commonweal, that, their own private commodity set art, they may employ all their endeavours to avance, beautify, enrich, and make althy their realm and country. Make them gentle, friendly, loving, and beneficial their inferiors. Make them pitiful unto the miserable, and liberal unto the poor. Give m that affection toward other that they have toward themselves. Endue them with h loving favour unto their subjects, that they oppress them not with too much and ust exactions. Expel all tyranny out of their hearts, and make them righteous and rciful. Grant that they may rule justly, seek judgment, deliver the oppressed, de- d the fatherless, comfort the widow, favour good letters, maintain schools, nourish rned men, promote such as be godly and virtuous, and, without any ungodly ancing of themselves, live among their people as a loving father among his natural ldren, seeking their quiet and wealth.

Isai. xlix. Deut. xiii. 2 Kings xv. xviii. 1 Chron. xvii. Deut. xvii. Prov. xx. Ecclus. xxxii. Isai. i. Jer. xxi. & xxii. Zech. vii. Psal. lxxxii.

Finally, give them grace so to behave themself all the time of their rule and vernment, that they may appear both before thee, and in the sight of all good n, worthy officers in a commonweal, and ministers meet to occupy the place, in nporal regiment, of thee our Lord God, that most high and worthy magistrate, ich livest and reignest with thy only-begotten Son and the Holy Ghost, one true l everlasting God, in all honour and glory, worlds without end. Amen.

Ecclus. xxxii. Deut. xvii.

A PRAYER FOR BISHOPS AND MINISTERS OF GOD'S WORD.

O Lord Jesu Christ, that true and everlasting Bishop, the mirror and lively ex- plar of all faithful pastors and herdmen both in life and doctrine, which camest vn from God thy Father not only to be our Redeemer, but also our teacher, to n and declare unto us the mysteries of the holy scriptures afore hid and corrupt ough the leaven and false doctrine of the scribes, Pharisees, Sadducees, and such er deceivers of the people; we most humbly beseech thee mercifully to behold poor and scattered flock, whom thou hast purchased with thy most precious blood, to send them such shepherds as may diligently seek up the lost sheep, lovingly them on their shoulders, and faithfully bring them home again unto the sheep- l.

Psal. ci. Heb. v. vii. Isai. lxi. Luke iv. John iii. Matt. xxii. Matt. xvi. Mark viii. Luke xii. Acts xx. Luke xv.

Ah Lord, thou seest how great the harvest is, and how few the workmen be. ou art Lord of the harvest: vouchsafe therefore, we most humbly pray thee, to send ourers into thy harvest. Take away these idle lubbers, which do nothing but devour sheep, clothe themselves with the finest of the wool, and eat of the fattest of the k. Thieves and robbers are they, and not pastors and preachers. For the weak y hold not up, the sick they heal not, the broken they bind not together, the casts they bring not again, the lost they seek not, but churlishly and cruelly do y rule thy flock. A good shepherd giveth his life for the sheep; but the ling, and he that is not the shepherd nor owner of the sheep, seeth the wolf ing, and forsaketh the sheep and flieth, and the wolf catcheth and scattereth the p. Such hirelings, O good Lord, take away from us, which seek nothing but to live of the sweat of our brows and of the labour of our hands, and notwith- ding suffer us to be miserably torn of antichrist and of his ministers, both by r tyranny and false doctrine. A thief cometh not but to steal, to slay, and to roy. Take away from us, O good Jesu, those thieves which steal away the gs of the true shepherds, which slay our souls for want of thy holy word, and roy us with their corrupt manners, wicked living, and most detestable conver- on.

Matt. ix. Luke x. Jer. xxiii. Ezek. xxxiii. John x. Ezek. xxxiv. John x. Acts xx. Rom. xvi. Phil. iii. 2 Pet. ii. John x.

Take away from us those herdmen, yea, rather those idols, as the prophet calleth

Zech. xi.

them, which are not resident upon their benefices, nor give attendance upon t
cure, but forsake their flock, and yet rob from them all that they may catch;
give us such pastors as will watch upon their flock, abide among them, teach t
thy blessed word, feed them with hospitality, lead a goodly life, bring up their y
virtuously, and be at all times ready, if thy glory and the health of their pa
ioners requireth, to bestow their life. Take away from us all those curates w
Isai. lvi. are blind, without knowledge, dumb dogs, not able to bark, which have pleasu
behold vain things, and love to lie snorting and dreaming. Most unshamefaced
are they: they have never enough, although they heap benefice upon benefice, pre
Jer. vi. upon prebend, deanery upon deanery never so much. For all are wholly bent
covetousness, even from the highest unto the lowest, and the things that they
spend they in banqueting and in vain pleasures.

Matt. vii. Take away from us those false prophets which come unto us in sheep's clot
Matt. xxiii. Mark xvi. Luke xxiv. Acts i. Heb. i. but inwardly are ravening wolves. Take away those false anointed and false preac
which by their subtile doctrine go about to bring us into error, and teach us n
seek thee with true faith in heaven, where thou sittest on the right hand of
thy Father, but in the cloister and in the pix. Take away from us those grie
Acts xx. wolves, which are entered in among us, and spare not the flock, but speak per
things, that they may lead away the faithful after them. Take away from u
Rom. xvi. those men-pleasers, which by their fair speech and flattering words deceive the h
Gal. v. of the simple, by this means serving their belly and not thee, O Lord Jesu Ch
Take away from us these justiciaries, which teach that we are justified by the w
of the law, and not by faith alone in our Lord God. Ah Lord! if our justific
Gal. ii. cometh of works, then didst thou die in vain. But whosoever seeketh to be j
fied by works is utterly fallen from the grace and favour of God. For we know
a man is not justified by the works of the law, but by the faith of thee, our Lord
Christ; and we have believed in thee, O Lord, that we might be justified by
faith that we have in thee, and not by the works of the law; because no man
be justified by the works of the law.

Phil. iii. Take away from us those dogs, those evil workmen, those shavelings, which t
Heb. ix. x. that thou by the one only oblation of thy body hast not made perfect for ever
Phil. iii. that are sanctified. Enemies are they of the cross of Christ, whose end is destruc
whose God their belly is. Take away from us these false doctors, which pr
2 Pet. ii. bring in damnable sects, and deny the Lord which hath bought them, through w
the way of truth is evil spoken of, and through covetousness they with their dec
words make merchandise of us; whose judgment is not far off, and whose damn
1 John iv. sleepeth not. Take away from us those false prophets and spirits of antichrist, w
teach that thou, the Lord Jesu Christ, tookest no flesh of that blessed and und
virgin Mary thy mother.

Rev. xvii. Take away from us that proud whore of Babylon, that great and blasphe
bawd of all the whoredoms and abominations of the earth, with whom even the
kings of the earth have played the whoremongers, and they that dwelt on the
were made drunken with the wine of her whoredom. Down, O Lord, with that
pled and rose-coloured whore, decked with gold, pearl, and precious stones, havi
golden cup in her hand, full of the abominations and filthiness of her wanton
Down, O Lord, with that gorgeous strumpet, which is drunk with the blood of s
and with the blood of thy martyrs, O Jesu. Let that whore be hated of all me
her be desolate, comfortless, and naked; yea, let the very flesh of her be gnaw
Rev. xviii. and she consumed with fire. Let that great Babylon be made a dwelling-pla
devils, and an hold of all unclean spirits, and a cage of all filthy and hateful
For of the wine of her pestilent whoredom have all nations drunken. Yea, the
kings of the earth have committed whoredom with her, and the merchants o
earth have waxen rich through her wanton pleasures.

O Lord, take away from us these merchants, that give attendance upon that
whore, and deceive the whole world with their pelting pedlary, thievish trash,
masking merchandise. Let their wares be sold no more, but both they and their b
whorish mistress taken away from us; so that we be no more deceived by them

truth of thy glorious gospel condemned for heresy, nor yet the blood of the saints more shed.

O Lord, take away from us all these aforesaid monsters, even so many as deface glory, corrupt thy blessed word, despise thy flock, and, taking upon them to be ers, feed themselves and not thy sheep; and in their stead place good bishops, ned preachers, christian ministers, faithful teachers, true spiritual fathers, even such ren with a fervent and unfeigned zeal toward the setting forth of thy glory and health of thy people. Endue them with thy holy Spirit, that they may be faith- and wise servants, giving thy household meat in due season. Give them that thy dom, which no man is able to resist, wherewith also they may be able both to ort with wholesome doctrine, and also to convince and overcome them that speak nst it. Let repentance and remission of sins be preached of them in thy name ng all nations. Give them grace to persevere in thy truth unto the end. Grant also, O Lord, that they may truly and reverently minister unto us thy mysteries, baptism, and thy holy supper, that our faith may be confirmed, sta- hed, and strengthened by the worthy receiving of them, and we well comforted made strong against the gates of hell, the devil, the world, the flesh, the curse he law, sin, death, desperation, and all that is enemy unto us.

Ezek. xxxiv. Matt. xxiv. Luke xii. Luke xxi. Tit. i. Luke xxiv. Matt. x. & xxiv. Matt. xvi.

Let not their hand be stretched out to receive, and slow to give; but grave in n, O blessed Saviour, a mind content with that is enough, one shepherd to have flock, and, whatsoever they receive of their parishioners, willingly to spend it among n in maintaining hospitality for the relief of the poor, that they may be found ers of the flock both in word and deed. For thou, O Lord, commandest by the phet in the old law, that all tithe should be brought into thy barn, that there ht be meat in thy house. Thou callest the preacher's barn thy barn, and his se thy house. And unto this end wouldest thou have temporal things provided thy preachers, that they might have whereof to live themselves, to feed their ily, and also to comfort the poor of the parish. To feed with word, and not with k, profiteth little. To fill the ear with the sound of words, and to suffer the body ve for hunger, is not the part of a good shepherd. He is not a good herd- that standeth all day whistling and calling at his sheep, but he that driveth n unto sweet and pleasant pastures, where they may eat their bellies full. holy apostle commandeth a bishop or spiritual minister to maintain hospitality. u also, which art the mirror of all goodness and lively exemplar of all true pastors, g in this world conversant among men and a preacher of thy heavenly Father's sed will, feddest the people not only with thy godly doctrine, but also with cor- l food, giving an example unto all spiritual pastors, that they should do so like- e. Thou commandest also thy blessed apostle Peter thrice to feed thy flock, that first, with the pure doctrine of thy heavenly gospel, whereunto thy holy sacra- ts as sure seals are annexed for the confirmation of thy truth; secondly, with ly conversation and a life agreeable to the doctrine, that the parishioners may the er be allured unto manners worthy of the gospel; thirdly, with hospitality. And commandment gavest thou not only unto Peter, but unto all other thy apostles, and to all spiritual pastors that have or shall succeed them unto the end of the ld, that thy poor people may be fed both body and soul.

Matt. xvi. Ecclus. iv. Mal. iii. 1 Tim. iii. Tit. i. Matt. xiv. & xv. Mark vi. Luke ix. John vi. John xxi.

This commandment, O sweet Jesu, was diligently executed of thy holy apostles of the faithful ministers that succeeded them, which all were moved with so great so tender compassion toward thy poor members, that they did not only feed n with such goods as they received of the christian congregation, but also, to fy their lack, they wrought with their hands. But, O Lord, this loving pity ard the poor in these our days is greatly abated and waxeth utterly cold in many he ministers of the church, which notwithstanding are themselves very wealthy, live all in pleasure of the church goods; so that by this means they are not resident n their benefices, they maintain no hospitality, the parishioners are robbed of their es, and the poor are not fed with meat as thou hast commanded, but they rather rably starve for hunger. Unto such shepherds as feed themselves, and not the , as eat the milk, are clad with the wool, and eat of the fattest of the flock, and

Acts vi. Rom. xv. 2 Cor. ix. Acts xx. 1 Cor. ix. 1 Thess. ii. 2 Thess. iii. Ezek. xxxiv.

yet feed not the sheep, thou threatenest damnation by the prophet; promising that thyself wilt upon the shepherds, and require thy sheep from their hands, make t cease from feeding of thy sheep. Yea, thou sayest moreover that the shepherds feed themselves no more; for thou wilt deliver thy sheep out of their mouths, so they shall not devour them after this. Thou promisest also to set faithful shepl over thy flock, and quietly to place thy sheep in green, fat, and pleasant pastures that the beasts of the field shall devour them no more, but they shall dwell s without any fear; neither shall they any more be famished with hunger, nor yet the spiteful words of the heathen: for thou their Lord God wilt take care of the

Deal with thy flock, O most faithful Shepherd, according to thy promise. I away from among us all ravening wolves and deceitful hypocrites, which are
2 Cor. xi. ministers of Satan, changing themselves into angels of light, and appoint faithful diligent herdmen over thy flock, which may feed them with thy lively word, le good life, and maintain hospitality among them for the comfort of the poor, an all things so behave themselves according to thy blessed will and commandment,
1 Pet. v. when thou the most high Bishop and chief Shepherd shalt appear, they may re the uncorruptible crown of glory. Amen.

A PRAYER FOR GENTLEMEN.

John iii. Albeit whatsoever is born of flesh is flesh, and all that we receive of our na
Gen. iii.
Ecclus. vii. x. parents is earth, dust, ashes, and corruption; so that no child of Adam hath any c to boast himself of his birth and blood, seeing we have all one flesh and one b
Psal. li. begotten in sin, conceived in uncleanness, and born by nature the children of wr
Eph. ii. yet, forasmuch as some for their wisdom, godliness, virtue, valiance, strength, eloqu learning, and policy be avanced above the common sort of people unto dignities temporal promotions, as men worthy to have superiority in a christian commony and by this means have obtained among the people a more noble and worthy na we most entirely beseech thee, from whom alone cometh the true nobility to so n
John i. as are born of thee and made thy sons through faith, whether they be rich or
Gal. iii. noble or unnoble, to give a good spirit to our superiors, that, as they be called tlemen in name, so they may shew themselves in all their doings gentle, courte loving, pitiful, and liberal unto their inferiors, living among them as natural fa among their children; not polling, pilling, and oppressing them, but favouring, hel and cherishing them; not destroyers, but fathers of the country; not enemies to poor, but aiders, helpers, and comforters of them; that when thou shalt call them this vale of wretchedness, they, afore shewing gentleness to the common people, receive gentleness again at thy merciful hand, even everlasting life, through Jesu C our Lord. Amen.

A PRAYER FOR LANDLORDS.

Psal. xxiv. The earth is thine, O Lord, and all that is contained therein, notwithstanding
Psal. cxv. hast given the possession thereof unto the children of men, to pass over the tim their short pilgrimage, in this vale of misery. We heartily pray thee to send thy Spirit into the hearts of them that possess the grounds, pastures, and dwelling-p of the earth, that they, remembering themselves to be the tenants, may not rack stretch out the rents of their houses and lands, nor yet take unreasonable fines incomes after the manner of covetous worldlings; but so let them out to other, tha inhabitants thereof may both be able truly to pay the rents, and also honestly to to nourish their family, and to relieve the poor. Give them grace also to consider
Psal. xxxix. they are but strangers and pilgrims in this world, having here no dwelling-place,
1 Pet. ii. seeking one to come; that they, remembering the short continuance of their life, ma
Isai. v. content with that is sufficient, and not join house to house, nor couple land to lan the impoverishment of other, but so behave themselves in letting out their tenem

ls, and pastures, that after this life they may be received into everlasting dwelling-
ces, through Jesu Christ our Lord. Amen.

A PRAYER FOR MERCHANTS.

O Almighty God, maker and disposer of all things, which hast placed thy creatures
essary for the use of men in divers lands and sundry countries, yea, and that unto
end, that all kinds of men should be knit together in unity and love, seeing we all
e need one of another's help, one country of another country's commodity, one realm
nother realm's gifts and fruits; we beseech thee to preserve and keep all such as
vel either by land or by sea, for the getting of things that be necessary for the wealth
he realms or countries where they dwell, and to give them safe passage both in their
ng and coming, that they, having prosperous journeys, may shew themselves thankful
thee and beneficial to their neighbour, and so occupy their merchandise without
ud, guile, or deceit, that the commonweal may prosper and flourish with the abund-
e of worldly things through their godly and righteous travails, unto the glory of thy
ne. Amen.

A PRAYER FOR LAWYERS.

We know, O Lord, that the law is good, if a man use it lawfully, given of thee as Rom. vii.
ingular gift unto the children of men for maintenance of godly orders, for putting 1 Tim. i.
ay of iniquities and wrongs, for restoring of men unto their right, for the avance-
nt of virtue, and punishment of vice. We most heartily pray thee, which art the
-giver, which alone is able to save and to destroy, from whom also cometh all James iv.
dom, prudence, and knowledge, so to rule through the governance of thy holy Spirit Ecclus. i.
hearts of all lawyers, that they, hearing men's causes being in controversy with
retion and indifferency, and weighing them justly and truly, according to the tenor
equity of the law, may without partiality both faithfully give counsel, and also
ifferently pronounce of all such causes as be brought unto them, and by no means
er themselves to be corrupted with bribes and gifts, which blind the eyes of the Ecclus. xx.
e, and subvert true judgment; but walk so uprightly in all men's matters, that they, Deut. xvi.
king with godly travails a quietness among men in this world, may after their de-
ture from this troublesome vale of misery enjoy everlasting rest and quietness in
venly mansion, through Jesu Christ our Lord.

A PRAYER FOR LABOURERS AND MEN OF OCCUPATIONS.

As the bird is born to fly, so is man born to labour. For thou, O Lord, hast com- Job v.
nded by thy holy word, that man shall eat his bread in the labour of his hands, and Gen. iii.
the sweat of his face; yea, thou hast given commandment that, if any man will not Psal. cxxviii.
our, the same should not eat: thou requirest of us also, that we withdraw ourselves 2 Thess. iii.
m every brother that walketh inordinately, and giveth not his mind unto labour; 1 Thess. iv.
that thy godly pleasure is that no man be idle, but every man labour according to
vocation and calling: we most humbly beseech thee to grave in the hearts of all
ourers and workmen a willing disposition to[1] travail for their living according to thy
rd, and to bless the labours, pains, and travails of all such as either till[2] the earth
exercise any other handy occupation, that they, justifying[3] to be quiet, and to meddle 1 Thess. iv.
h their own business, and to work with their own hands, and through thy blessing 2 Thess. iii.
oying the fruits of their labours, may knowledge thee the giver of all good things,
glorify thy holy name. Amen.

A PRAYER FOR RICH MEN.

Albeit, O Lord, thou art the giver of all good things, and through thy blessing men Prov. x.
ome rich that are godly and justly rich; yet are we taught in thy divine scriptures,

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[1 Folio, *or*.] [2 Folio, *fill*; but *till* in the Primer.] [3 Primer, *studying*.]

Matt. xiii. Mark iv. Luke viii. Matt. xix. Mark x. Luke xviii. 1 Tim. vi. Ecclus. x. that riches and the cares of worldly things smother up thy holy word, and that more easy for a gable rope to go through the eye of a needle than a rich man to the kingdom of heaven; again, that they which will be rich fall into temptation snares, and into many foolish and noisome lusts, which whelm men into perdition destruction (for covetousness is the root of all evils); we, therefore, perceiving by

Luke xvi. blessed word so many incommodities, yea, pestilences of man's salvation, to accomp riches, most entirely beseech thee to bless such as thou hast made rich with a g humble, loving, and free mind, that they, remembering themselves to be thy dis sators and stewards, may not set their minds upon the deceitful treasures of this w

Hab. ii. which are more brittle than glass, and more vain than smoke, nor yet heap up t clay against themselves, but liberally and cheerfully bestow part of such goods as t

Luke xvi. Matt. v. 1 Tim. vi. Rom. xii. 1 Tim. vi. 1 Tim. vi. hast committed unto them upon their poor neighbours, make them friends of wi mammon, be merciful to the needy, be rich in good works, and ready to give and tribute to that necessity of the saints, laying up in store for themselves a good founda against the time to come, that they may obtain everlasting life through Jesu Christ Son and our Lord. Amen.

A PRAYER FOR POOR PEOPLE.

Ecclus. xi. As riches, so likewise poverty is thy gift, O Lord. And as thou hast made s rich to dispose the worldly goods, so hast thou appointed some to be poor, that t might receive thy benefits at the rich men's hands. And as the godly rich are w

Matt. v. beloved of thee, so in like manner are the poor, if they bear the cross of poverty patie

Ecclus. xi. and thankfully. For good and evil, life and death, poverty and riches, are of thee Lord. We therefore most humbly pray thee to give a good spirit to all such as it l pleased thee to burden with the yoke of poverty, that they may with a patient

Luke xvi. thankful heart walk in their state like unto that poor Lazare, of whom we read in gospel of thy well-beloved Son, which choosed rather patiently and godly to die, t unjustly or by force to get any man's goods; and by no means envy, murmur, or gru against such as it hath pleased thee to endue with more abundance of worldly goo but knowing their state, although never so humble and base, to be of thee, their l God, and that thou wilt not forsake them in this their need, but send them th necessary for their poor life, may continually praise thee, and hope for better thing the world to come, through thy Son Jesu Christ our Lord. Amen.

A PRAYER FOR THE COMMONS.

Rom. xiii. 1 Pet. ii. Tit. iii. Thou hast commanded, O Lord, in thy holy scriptures, that all subjects should obedient to higher powers, not only for fear, but also for conscience sake; for ther no power but of thee. The powers that be are ordained of thee: whosoever there resisteth the power resisteth the ordinance, and they that resist shall get to themse damnation. Wherefore we, knowing this thy commandment, and notwithstanding ignorant of the[1] works and subtilties of the devil, which laboureth to the uttermost of power to drive out of men's hearts true and faithful obedience toward their superi and in the stead thereof to plant disobedience, rebellion, sedition, tumult, commot insurrection, and whatsoever may trouble a christian commonweal, and break thy l ordinance, most humbly and from the very heart beseech thee to grave in the heart

1 Pet. ii. the common people faithful, true, and unfeigned obedience, both toward our king, toward the other rulers that are sent of him for the punishment of evil-doers, but the praise of them that do well. Grant them also, O most merciful Father, a wil

Rom. xiii. mind to give to every man his duty; tribute to whom tribute belongeth, custom whom custom is due, fear to whom fear belongeth, honour to whom honour pertain and above all things to pray without ceasing for all them that be in authority, we may live a peaceable and quiet life in all godliness and honesty, unto the g of thy blessed name. Amen.

[1 Folio, *thy*.]

A PRAYER FOR THE UNMARRIED.

ALBEIT, most merciful Father, marriage is honourable among all persons, and the bed Heb. xiii.
filed; yet, forasmuch as some through thine exceeding and above natural gift (for
nan can live chaste, except thou give him the gift) live free from the sweet yoke of Wisd. viii.
rimony, some again for the tenderness of age are not apt for holy wedlock; we
tily pray thee, that they which have received of thee the gift of continency may
rain their life in godly exercises, that thou mayest go forth to continue and increase
thy gift in them, that they may the more freely and quietly serve thee, and care 1 Cor. vii.
hose things that pertain unto thy glory; again, that the other, passing over the
of their young age in thy fear, in godly travails and virtuous labours, may eschew
vil, wicked, riotous, and wanton company, that, when they shall take on them the
and honourable order of blessed wedlock, they may bring with them clean and
filed bodies, and so live in that godly state of matrimony, avoiding all fornication,
redom, and uncleanness, all dissension, strife, and debate, that thou mayest bless
and their marriage, prosper their godly travails, send them good success in all
doings, and make them joyful parents in seeing their childer's children according Psal. cxxviii.
hy holy promise, which livest and reignest very God, worlds without end. Amen.

A PRAYER FOR THEM THAT BE MARRIED.

AMONG other thy creatures, O everlasting God, when thou hadst made man according Gen. i. v.
hine own similitude, likeness, and image, thou saidst: It is not good that man be Gen. ii.
e: let us make him a helper like unto himself; and shortly after thou formedst a
nan of the man's rib, and broughtest her unto Adam, which said: This now is Eph. v.
e of my bones, and flesh of my flesh: she shall be called a woman, for she is taken Gen. ii.
nan: wherefore man shall forsake father and mother, and cleave unto his wife, and Matt. xix.
shall be two in one flesh. And thou, blessing them, gavest them commandment,
ng: Increase and multiply, and fulfil the earth. Here learn we, O heavenly
ier, that thou art the author of marriage; and that so many as marry in thy fear
coupled together of thee, blessed, and defended; and that thou hast joined them
ther to this end, that they should increase the earth, and bring forth sons and
ghters unto the glory of thy name.

Thy holy apostle also commanded that, to avoid fornication, every man should 1 Cor. vii.
e his own wife, and every woman her own husband; so that, if they cannot live
le, they should marry; for it is better to marry than to burn. Here learn we
n, O heavenly Father, that thou hast ordained matrimony to be a salve unto the
mity and weakness of our flesh, and hast given it as a present remedy unto us
nst the raging lusts of old Adam, that we, taking upon us the holy order of
rimony, and by this means eschewing whoredom and all uncleanness, might serve Luke i.
in holiness and pureness all the days of our life.

We therefore, considering how grievous an offence it is before thy divine Majesty
such as be married dissolutely to live, and contrary unto their profession to abuse
nselves, most heartily pray thee favourably to behold all such as have taken upon
n the yoke of honourable wedlock, and to give them grace to order their life accord-
to thy holy word.

Grant, O merciful Lord, that the married men be not bitter, that is, churlish and Col. iii.
ind, unto their wives, but love them as thy dearly-beloved Son Christ loved the Eph. v.
ful congregation, provide for them, defend them, and cherish them even as they
ish their own bodies; again, dwell with them according to knowledge, giving honour 1 Pet. iii.
the wife as unto the weaker vessel, and as unto them that are heirs also of the
e of life; that every one of them, avoiding fornication and knowing how to keep 1 Thess. iv.
vessel in holiness and honour, and not in the lust of concupiscence, as do the heathen
know not God, may by their godly conversation shew themselves to have taken
n them the holy order of matrimony, not at the provocation of the flesh, but through
motion of thy holy Spirit.

Eph. v. Col. iii. Grant also, that the wives be obedient and submit themselves unto their own hus in all honest and godly things, that they which believe not the word may witho

1 Pet. iii. word be won by the conversation of their wives, while they behold their pure c

1 Tim. ii. 1 Pet. iii. sation coupled with fear. Give them grace also to array themselves in comely ap with shamefacedness and discreet behaviour; not with broided hair, either gold, or p or costly array, but with such as becometh women that profess the worshipping of through good works, that the hid man of the heart be uncorrupt, with a meek quiet spirit, which spirit is before God a thing much set by.

Again, grant, O Lord, that both the husbands and the wives may so walk i fear and in thy holy law, that thou mayest have a pleasure in them, bless them, p their enterprises, make them fruitful and joyful parents.

Eph. vi. Finally, the children that thou sendest them, give them grace so to bring up i nurture and doctrine, that they, living together many years both joyful and quietly with one voice and with one mind glorify thy blessed name for ever. Amen.

A PRAYER FOR WOMEN WITH CHILD.

Psal. cxv. Matt. xix. Mark x. Luke xviii. Thou, O Lord, art wonderful in all thy works, and whatsoever thy good pl is, that dost thou easily bring to pass, neither is any thing impossible with thee thou wilt have done. And albeit this thine almighty power sheweth itself dantly in all thy works, yet in the conceiving, forming, and bringing forth of it shineth most evidently.

Gen. i. ix. At the beginning, O heavenly Father, when thou madest man and w thou commandedst them to increase, multiply, and replenish the earth. If th the subtile enticements of Satan they had not transgressed thy commandmen

Gen. iii. 1 Tim. ii. eating the forbidden fruit, the woman, whom thou hast appointed the organ, i ment, and vessel to conceive, nourish, and bring forth man through thy won workmanship, had without any labour, pain, or travail brought forth her But that which thy goodness made easy, sin and disobedience hath made painful, dangerous, and, if thy help were not, impossible to be brought to pass

Gen. iii. that now all women bring forth their children in great sorrows, pains, and tro Notwithstanding, thou shewest thyself unto thy creatures a Father of mercy, and of all consolation. For that which through their own imperfection and feeb they are not able of themselves to bring to pass, thou through thine unspea power makest easy in them, and bringest unto a fortunate end. We therefore, fully persuaded of thy bent and ready goodness, of thy present help, of thy

Psal. xlviii. Ecclus. xlviii. Isai. xiii. Jer. vi. xxx. Ezek. xxx. Hos. xiii. Mic. iv. John xvi. comfort in all miseries and necessities, knowing also by the testimonies of thy word how great and intolerable the pains of women are that travail of child, if th thy tender mercies they be not mitigated and eased, most humbly pray thee for Christ's sake, thy Son and our Lord, that thy loving-kindness may make that and tolerable which sin hath made hard and painful. Ease, O Lord, the pains thou most righteously hast put upon all women for the sin and disobedience

Gen. iii. grandmother Eve, in whom all we have sinned; and give unto all such as have ceived and be with child strength to bring forth that which thou wonderfully wrought in them. Be present with them in their trouble, help them and d them. Let thy power be shewed no less in the safe bringing forth, than i wonderful fashioning of the child, that that which thou hast begun in them come unto good success. Make them glad and joyful mothers, that they, th thy goodness being safely delivered, and restored to their old strengths, may liv praise thy blessed name for ever. Amen.

A THANKSGIVING UNTO GOD FOR THEIR DELIVERANCE.

Among other thy benefits, yea, and those innumerable, which thou daily be est upon us thy needy and poor creatures, this is not the least, O most m Father, that thou of thy tender goodness dost vouchsafe, for the conservation of kind, to preserve the women that are with child, and to give them safe deliv

eir burden, by this means making them glad and joyful mothers. For this thy
it and good-will toward us we so heartily thank thee as heart can think,
ching thee to work such thankfulness in the hearts of all mothers by thy holy
t, that they, being not unmindful of this high benefit of their safe deliverance,
ght only by the Saviour of all mankind, may shew themselves thankful unto
for this thy goodness, and never forget that thy present help and most sweet Psal. i.
ort, which thou mercifully shewedst upon them in their great travails, labours, Prov. xviii.
pains when they fled unto thy holy name for succour, as unto a strong bulwark
oly defence. Go forth, O Lord, to make them the joyful mothers of many chil- Psal. cxiii.
Endue them with long life, that they may see their childer's children. And Psal. cxxviii.
hildren that thou givest unto them, make thou as in age, so likewise in wisdom
in the abundance of thy holy Spirit to increase, that they may have favour both Luke i. ii.
thee and with all good men, unto the glory of thy most blessed name. Amen.

A PRAYER FOR FATHERS AND MOTHERS.

FORASMUCH, O heavenly Father, as thou hast dealt with the children of men more Psal. viii.
than with brute beasts and with other thy creatures, by giving them not only
miable body, but also a mind which is immortal and never shall die, and, for Gen. i.
garnishing of the same, that it may be made like unto the similitude, likeness, Wisd. ii.
image of thee, hast in thy holy law commanded fathers and mothers, whom thou
blessed with the gift of children, to take diligent care for the virtuous bringing Deut. iv. Ecclus. vii. x.
f their sons and daughters, that they may learn even from their very cradles to xxx. xlii.
thee their Lord God, to believe in thee, to fear and love thee, to call upon thy Eph. vi. Tit. ii.
ed name, to be thankful unto thee, and to walk in thy holy commandments all
days of their life; we, knowing how froward, evil-disposed, and untoward the Gen. viii.
, wit, and disposition of man is, even from his very youth, if it be not restrained
the bit of thy most blessed law, heartily pray thee to give all fathers and
ers grace, after the example of Abraham, David, Toby, Mattathias, the parents Gen. xviii. 1 Kings ii.
isan, Philip the evangelist, and such other, to bring up their children, even from Tob. i. iv. 1 Macc. ii.
very infancy, in thy fear, in thy nurture, and in the knowledge of thy most Hist. Sus. Acts xxi.
hful word, that they, seeking no less the garnishing of their children's minds with 2 Tim. iii.
ing and virtue, than the preserving of their bodies with food and raiment, may
themselves profitable members of the christian public weal, and faithful servants
ee their Lord God, which alone art worthy all honour and glory. Amen.

A PRAYER FOR CHILDREN.

As thou, O merciful Father, hast given commandment unto all fathers and mothers,
ring up their children in thy fear, nurture, and doctrine, so likewise thy good
ure is that children should honour and reverence their parents, diligently give Exod. xx. Deut. v.
unto their virtuous instructions, and faithfully obey them. And as thou hast Matt. xix. Mark x.
ised health, honour, glory, riches, long life, and all that good is unto them that Eph. vi. Col. iii.
ur, reverence, and humbly obey their fathers and mothers; so hast thou threat- Ecclus. iii. vii.
unto disobedient children ignominy, evil fame, contempt, shame, dishonour, Tob. iv. Ecclus. iii.
ty, sickness, short life, and such other plagues. Yea, in thy holy law thou dost Prov. xix. Prov. xxx.
nly pronounce them accursed that dishonour their fathers and mothers, but thou Deut. xxvii.
commandest that, if any child be stubborn and disobedient, and will not hear, Deut. xxi.
rather despise the commandment of his father and mother, the same should be
d unto death without mercy; so greatly dost thou abhor disobedience and rebel-
against all persons, but specially against parents.

We therefore, heartily wishing that the plagues of thy fierce wrath (for thou,
od, art a consuming fire!) may be far from us, most humbly beseech thee to grave Deut. iv. Heb. xii.
e hearts of all children, of whatsoever age, kind, estate, or degree they be, true
ur, hearty reverence, and unfeigned obedience toward their parents. Give them
, O good Lord, that as they profess thy Son Christ in name, so they may truly
sent his manners in their life and conversation, which willingly was obedient Luke ii.

unto his mother Mary, and unto her husband Joseph, giving example to all ch of the like subjection and obedience toward their parents. Engraff in them s love toward their fathers and mothers, that they may both reverence them with ward honour, and also for their power help them, succour them, provide for comfort and cherish them in their need, even as their parents nourished and com them in their infancy and tender age. But above all things give them grace
Isai. lxiv. to honour thee, which art the heavenly Father, yea, our Father and our Red
Isai. xlix. which hast made us, and daily cherishest us, even as a father or mother cherish most dear and natural children. So shall it come to pass, that they, faithfully ho ing thee, shall also in order heartily honour and unfeignedly obey their carnal p in thy fear, unto the glory of thy most blessed name, which is most worthy honoured, worlds without end. Amen.

A PRAYER FOR MASTERS.

Matt. xxviii. Although, O Christ, thou most highest Lord, all power both in heaven a
Matt. xxiii. earth be given unto thee of thy heavenly Father, and albeit thou hast given commandment that we should not desire to be called master, for we have bu Master, which thou art, and all we are brethren, having one Father, which heaven; yet, forasmuch as thou according to thy blessed will hast appointed some riors, some inferiors, some masters, some servants, some to command, some to obey, to rule, some to serve, and by this means such as be in superiority have obtain thy holy word the name of masters or lords, because they have servants under and rule under thee according to thy good pleasure and godly appointment, whi
1 Tim. vi. Rev. xvii. & xix. the most supreme power, and most excellent Majesty, King of kings, and Lord of to whom all things both in heaven, and in earth, and under the earth, do bow
Phil. ii. knees, and give reverence and honour, whose praise also every nation and lan doth avance and set forth, confessing that thou art the Lord Jesu Christ, unt glory of God the Father; we most humbly pray thee, which art the greatest M and most highest Lord, to send thy holy Spirit upon all such as are called m here in earth, and have superiority over thee[1], that they, remembering themsel
Eph. vi. Col. iv. be thy servants, and that they also have a Master in heaven, with whom there respect of persons, may put away all threatenings, all cruelty, all unrighteousnes do that unto their servants which is just and equal.

Ecclus. vii. Grant that they entreat not evil their servants which work truly, nor the hi
Ecclus. iv. that is faithful unto them. Grant that they be not as lions in their houses, de
Ecclus. vii. ing their household folks, and oppressing such as are under them; but rather they cherish and love their faithful and discreet servants, even as their own and by no means suffer them to be unrewarded for their pains-taking, nor yet last to be driven to beggary for their true service-doing; but that they, liberal warding them according to their deserts, may shew themselves to be thy tru
Matt. xvi. Rom. ii. vants, which leavest no man unrewarded, but givest to every man according deeds; to them that do well and continue in well-doing, glory, honour, peace, in tality, and everlasting life; to them that do evil and continue in the same, in tion, wrath, displeasure, trouble, sorrow, and eternal damnation. Grant the O Lord, that all temporal masters may in all their doings resemble thee, whi the heavenly and everlasting Master, and so behave themselves both toward servants and all other according to thy blessed will, that at the last day they
Matt. xxv. be found in the number of them to whom thou shalt say: Come, ye blessed Father, possess the kingdom which was prepared for you from the beginning world. Lord, let it so come to pass. Amen.

A PRAYER FOR SERVANTS.

O Christ, my Lord and Saviour, which, being the Son of the living God
Phil. ii. God himself from everlasting, didst not disdain at the will of thine heavenly

[1 Perhaps *others*.]

nake thyself of no reputation, to become man, to take upon thee the shape
servant, and to obey thy Father's commandment to the death, yea, even the
h of the cross, for our salvation, refusing no service, no travail, no labour, no pain,
might make unto the comfort of mankind; we most humbly beseech thee to give
ervants grace to practise thy humility and obedience, that, as thou most willingly
t serve and obey thy heavenly Father's good pleasure, so they in like manner
with most hearty affection serve and obey their bodily masters in all things Eph. vi.
fight not with thy blessed word; not with eye-service, as men-pleasers, but in Col. iii.
eness of heart, fearing God; that, whatsoever they do, they may do it heartily,
as unto the Lord, and not unto men; forasmuch as they are sure that they shall
ve the reward of the heavenly inheritance of thee, O Lord Christ, whom also
serve, while truly and faithfully they serve their bodily masters. Grant that Tit. ii.
nany as are under the yoke may count their masters worthy of all honour, that 1 Pet. ii.
name of God and his doctrine be not evil spoken of; and obey them with all fear,
only if they be good and courteous, but also though they be froward, and please Tit. ii.
in all things, not answering them again, nor picking ought from them, but
all good faithfulness, that in all things they may do worship unto the doctrine
nee our God and Saviour; to whom with the Father and the Holy Ghost be all
ur, praise, and glory, for ever. Amen.

A PRAYER FOR THEM THAT ARE SICK.

O Jesu, the Saviour of the world, and the true Physician both of the body and Matt. ix.
ne soul, we are not altogether ignorant how detestable a thing sin is in thy
, and how greatly thou abhorrest them that commit iniquity and shake off the Psal. v.
of thy law, giving their minds to the filthy lusts of the flesh, and the vain
ures of the world.

ome that thus ungodly behave themselves thou sufferest to go forth still in
beast-like manners, without correction or punishment, to live in pleasure and James v.
onness upon the earth, to nourish their hearts as in a day of slaughter, to serve Phil. iii.
belly as their God, and voluptuously to spend their days without all fear of
that at the last they, being altogether nousled in voluptuousness and dying
ut repentance (for the sorrows, plagues, and punishments of the wicked begin Psal. cxv.
eir death), may with that rich and beast-like glutton be tormented for ever in Luke xvi.
lames of hell-fire. For convenient it is that they, which in this world live all
easure, do in another world receive their pains, even as thou hast promised in
holy gospel, saying: Wo be to you that are full! for ye shall hunger. Wo Luke vi.
you that now laugh! for ye shall wail and weep.

gain, some that walk inordinately, and contrary to the rules[2] of thy holy law,
tendering their salvation, visitest them with sickness and punishest their bodies
the loving rod of thy correction, that they may no longer be proud, cruel, and
against the spirit, whose servant and bond-slave the body of right ought to
ut rather be obedient and serviceable, that it may from henceforth not so much
ce lust against the spirit; and by this means thou mercifully callest them (which
andering sheep have so long strayed abroad) home again unto thy sheep-fold. Luke xv.
his, O Lord, is an evident token of thine exceeding goodness and tender mercy
d us, when thou, seeing us most grievously through our wicked and sinful
rsation to offend thy divine Majesty, to forsake thy law, not to walk in thy
nces, to break thy statutes, not to keep thy commandments, dost not take
from us thy loving-kindness; but visitest our iniquities with thy gentle rod, Psal. lxxxix.
unishest our sins with thy corrections, sweet to the spirit, but bitter to the
(for while we are punished we are corrected of the Lord, lest we should with 1 Cor. xi.
vorld be condemned), and by this means thou provokest us to leave our riotous
ngodly manners, and to seek after thee our most loving Saviour, leading a life
henceforth according to thy most blessed will and commandment.

[2 Folio, *rulers*.]

Some also thou throwest into adversity, and punishest with sickness, to prove try their faith, whether they be constant in confessing, calling upon, and pra thy holy name, like unto that patient man and faithful warrior, which said
Job i. we have received good and prosperous things at the Lord's hand, why should not be content to suffer evil and troublous things? The Lord gave them, the hath taken them away; as it pleased the Lord, so is it come to pass: blessed b name of the Lord. So many, O Lord, as thou lovest, thou sometime visitest thy loving rod of correction, lest that they, continually enjoying that too much fe and wealth of worldly things, should forget thee their Lord God, and walk in
Heb. xii. Prov. iii. Rev. iii. Heb. xii. vanities of a lewd mind. For if we endure chastening, thou offerest thyself unt as unto sons. For whom thou lovest, him thou chastenest: yea, and thou scou every son that thou receivest: what son is that whom the father chasteneth If we be not under correction, whereof all are partakers, then are we bastards not sons. And albeit no manner chastising for the present time seemeth t joyous but grievous, nevertheless afterward it bringeth the quiet fruit of righteou unto them which are exercised therein.

Forasmuch therefore, O most merciful Saviour, as sickness and adversity is from thee unto the children of men for their great profit and singular commo even that the body with the works thereof should be subject to the spirit, and witness and seal of thy loving-kindness and hearty good-will toward them; we heartily pray thee mercifully to behold all such as are sick, and, as that p
Luke x. Samaritan, to pour wine and oil into their wounds, and to bind them up, that comfort them, giving them grace patiently to bear the cross that thou hast laid them, to shew themselves conformable to thy blessed will, and in the midst of
Hos. vi. trouble and sickness to praise thy glorious name, and with strong faith to say: and let us return unto the Lord, for he hath begun and he will heal us; he
Deut. xxxii. 1 Sam. ii. Tob. xiii. Wisd. xvi. stricken us, and he will surely make us whole. For it is the Lord that bri down to the grave and fetcheth up again. It is the Lord that punisheth poverty, and maketh wealthy again. It is the Lord that bringeth low, and l
Psal. cxix. up again; yea, it is the Lord that killeth, and maketh alive again. It is fo great profit that the Lord hath thus plagued us, even that we should learn to fo
Matt. xxvi. our own fleshly will, and to walk in his holy ordinances. Therefore as it is
Psal. xcv. good pleasure, so let it come to pass. His will be done, and not ours. W his people, and the sheep of his pasture; let him deal with us as seemeth be
Rom. xiv. his godly sight. For whether we live or die, we are the Lord's.

Give them grace, O sweet Jesu, thus to be persuaded of thy good-will ev the midst of the shadow of death, that they faint not under the cross, and b of a desperate mind, but valiantly abide thy good pleasure, and all the time of trouble and sickness patiently and thankfully to call upon thy blessed name,
Prov. xviii. is a strong tower for all them that flee unto it; and ever set before their eye loving-kindness, believing stedfastly that, although their cross be painful to the
Phil. i. 2 Cor. v. yet is it sweet to the spirit, and albeit the outward man be made weak throu yet is the inward man made strong, which wisheth to be loosened from this wre body, and to be with thee in glory. For so long as we are at home in the we are absent from the fruition and sight of thy divine Majesty. O Lord, it
Psal. ciii. thy property alway to chide, alway to be angry, neither to deal with us acc to our sins, nor yet to reward us after our iniquities; but as a tender father p his natural son, so art thou merciful to sinners if they repent, believe, and a
Matt. ix. For thou camest into this world not to call the righteous, but sinners to repent neither art thou a physician for the whole, but for the sick. Be thou the O most merciful Saviour, a physician to such as are diseased either in body or and, after this thy loving correction, restore unto them the benefit of health, corporally and spiritually. Make whole so many as knowledge their miseries, them of their sinful manners, flee unto thee for succour, believing to enjoy all things at thy merciful hand. And as thou hast made them heavy with laying cross upon them, so make thou them joyful by restoring unto them the gift of h that they may live and glorify thy blessed name for ever. Amen.

A PRAYER FOR SOLDIERS.

In the whole body of the holy scripture, O Jesu, thou Son of the living God, Gen. xlv.
e is nothing more commended and set forth unto us than peace, unity, quietness, Job xxii. Jer. xxix.
concord. Unto this Moses and the prophets, thou and thine apostles do diligently Zech. ix. Matt. v.
ort, and contrariwise vehemently dissuade from discord, enmity, malice, war, &c. Luke ii. Mark ix.
what is more seemly for man, than to embrace amiable peace, friendly concord, John xvi. 1 Cor. xiii.
quiet amity? The creation, the shape, the birth of man proveth evidently man Heb. xii. 1 Pet. v.
e formed and made unto peace. But Satan, that old enemy of mankind, which
h about like a roaring lion, seeking whom he may devour, sweateth, and with
main laboureth to banish peace from the children of men, and in the stead thereof
ently to thrust in discord, tumults, seditions, wars, blood-shedding, manslaughter,
ruction of realms and countries, by this means intending to make havoc of all together;
hat he, furiously raging in his members, provoketh many times thy servants, for
defence of their country and the safeguard of their people, to wage battle with
enemies.

We therefore most humbly beseech thee to assist all such as justly attempt any
against their enemies, and mightily to defend them against their adversaries,
they may receive through thy puissance a glorious victory and noble triumph.
thy holy angel unto them, that he may pitch his tent among them, and over- Gen. xxxii. 2 Kings vi. & vii. Psal. xxxiv.
v their enemies. Give all soldiers grace so to behave themselves in the wars
all godliness and honesty, that thou mayest have a pleasure to be present among
, to be their captain and valiant defender. Suffer them not to be discouraged 2 Chron. xiv.
he multitude of their enemies, but with strong faith let them wholly depend on
the most mighty conqueror, with whom it is all one to help in few or in many,
with that prince-like warrior boldly say: The Lord is my light and my health: Psal. xxvii.
n shall I fear? The Lord is the defender of my life: of whom shall I be
d? If mine enemies pitch pavilions against me, my heart shall not fear.
hen of war rise against me, I will trust in the Lord my God. And when
hast given them the victory over their enemies, give them also a thankful Psal. xx. Psal. xxxiii.
, that they may confess to have gotten the victory not by their horses, bows, Prov. xxi.
uns, nor yet by their own strength and policy, but by thine almighty power,
so be encouraged for ever after to magnify thy holy name. Amen.

A PRAYER FOR MARINERS.

HY power is wonderful both upon the land and sea, and whatsoever thy good Psal. lxxxix. Dan. iii.
ure is, that workest thou in them both. Sometime thou makest the earth fruitful, Zech. ix. Psal. cxiv.
time barren. The sea also sometime is calm and pleasant, sometime rough and Deut. xxviii. Eccles. xi.
rous. So that whether they bring troublous or prosperous things unto us, all Prov. xvi.
from thee our Lord God, that thy power and glory may be shewed in thy
ures unto the praise of thy name.

eeing that thou art ruler both of the earth and sea, we most heartily beseech
to preserve all such as labour either by land or by sea, but namely them which
etting and maintenance of their living are compelled to travel the seas, and to
it themselves to the dangers thereof. O Lord, though the surges of the sea Psal. xciii. Matt. viii.
arvellous, yet art thou, which sittest on high, more marvellous. Though the Mark iv. Luke viii.
be boisterous, strong, and vehement, yet dost thou excel them in power. For Psal. cxlviii. Psal. civ.
hast given a commandment to thy creatures, and none go beyond it. Fire, hail,
ice, and vapours, stormy winds, accomplish thy word. Thou hast limited the
s their bonds, which they may not pass. Thou also with a word, when the
wherein thou and thy disciples were, was grievously tossed with the waves, Matt. viii. Mark iv.
t the point of drowning through the wind and tempest that arose, causedst at Luke v.
esire of thy disciples the wind to cease, the sea to be quiet, and a great calm
made, insomuch that they which were in the ship marvelled, and said: What
s this, that both winds and the sea obey him? Grant therefore, O most gentle
ur, that, whensoever any troublous tempest ariseth in the sea, so that through

it such as are upon the sea be in danger, they, calling on thy blessed name strong faith for help, may find favour at thy merciful hand, be delivered out of escape all dangers, and travel a fortunate journey. So shall it come to pass they, through thine almighty power being safely delivered from all perils, shall tinually praise and glorify thy blessed name. Amen.

A PRAYER FOR TRAVELLERS BY LAND.

John xiv. O Lord, which art the way, the truth, and life, thou hast promised in the scripture, that they which put their trust in thee, look for help at thy hand, take thee for their mighty defender and strong castle, shall be preserved harn
Psal. xci. and walk in all their journeys safely, and without danger. For thou thyself take charge of them, and shadow them under thy merciful wings, so that none
Gen. xii. xv. xviii. xix. xxiv. xxv. xxviii. Tob. v. Acts xii. shall chance unto them. Yea, as thou didst send thy holy angel with Abraham Toby, and with other thy faithful servants to be their guide and defender, an make their journey prosperous; so wilt thou send thy blessed angels with them wholly depend on thee, and with strong faith commit themselves to thy most tuition; which shall safely keep them in all their ways, yea, and sooner hold
Psal. xci. Matt. iv. Mark i. Luke iv. up with their hands than they shall dash their foot against a stone. This th customed gentleness toward thy servants, and these thy loving promises, enco us greatly at this present to come unto thy Majesty, most humbly beseeching to send thy holy angel unto all such as travel by the way in thy fear, to take of them, to defend them from all misfortunes, and so to guide them throughou their journey, that they may both prosperously and joyfully finish their pur travel, ever praising thy blessed name. Amen.

A PRAYER FOR A FAITHFUL MAN BEING IN TROUBLE OR ENDURANCE[1].

2 Cor. i. O Lord, Father of mercies and God of all consolation, which rulest and dis
Wisd. viii. ix. xii. all things after thine unsearchable wisdom, and workest in thy creatures acc to thy blessed will, which is alway good and godly, howsoever blind and frail judgeth of it, we know and unfeignedly confess thine omnipotency and alm
Psal. cxv. Matt. xix. Mark x. Luke xviii. Deut. xxxii. 1 Sam. ii. Tob. xiii. Wisd. xvi. power. We know that thou art able to do whatsoever thy good pleasure is. know that thou bringest down to the grave, and fetchest up again. Thou pur with poverty, and makest wealthy again. Thou bringest low, and liftest up Yea, thou, O Lord, killest, and makest alive again. O wonderfully dost thou in all thy creatures, specially in them whom thou hast appointed to be vess mercy, and inheritors of thine eternal glory. If they at any time grievously
Psal. xiv. liii. Rom. iii. James iii. 1 John i. Psal. lxxxix. 1 Cor. xi. Exod. xxxii. Josh. vii. thy divine Majesty (as we be all sinners and ready at every moment to fall), dost neither long wink at their wickedness, nor yet for ever cast them fron favour; but like a loving physician, with some emplasture or salve, although to the flesh, yet wholesome to the soul, thou healest them, and like a tend gentle father correctest them with some temporal punishment, that by this they escaping everlasting punishment, may repent them of their ungodly beha confess their wickedness, flee unto thy mercy, and for ever after be the more circu
Judg. ii. iii. vi. vii. viii. x. 2 Kings xxv. 2 Chron. xxxvi. 2 Sam. xii. xiii. xv. xvi. xxiv. Jonah i. ii. iii. Judith viii. xiii. xv. xvi. Esth. [Apoc.] xiv. xv. xvi. in [t]reading the paths of thy holy law. On this manner didst thou handle the Isr when they offended thy fatherly goodness. On this manner didst thou deal wit David and prophet Jonas, for their disobedience, with many other, whom no standing, for thy mercies' sake, after they had knowledged their offences, and upon thy holy name, thou wonderfully deliveredst, and broughtest again as i into the haven of quietness.

[1 This prayer, and the succeeding thanksgiving, are found in an edition of the "Spiritual and most precious Pearl," printed in 1550, under the following titles: "A humble petition to the Lord practised in the common prayer of the whole family at Shene, during the trouble of their lord and master the duke of Somerset his grace; gathered and set Thomas Becon, minister there;" and "A giving for his grace's deliverance." (See page x.) There is scarcely any variation folio, except that instead of "our faithful the phrase "our lord and master" is used.]

Ve therefore, thy poor and sorrowful creatures, perceiving in thy holy scriptures
rge fountains of thy great mercies plenteously issuing out toward all them that
f a contrite and broken heart, are bold at this present for thy promise sake to
unto thee, most humbly beseeching thee, that, as thou deliveredst Jonas out of
whale's belly, Daniel from prison, Peter thine apostle out of ward, David from Dan. vi. B. & Dr.
nands of his enemies, Susanna from the power of her adversaries, with other, so Acts xii. 1 Sam. xx.
ke manner thou wilt deliver and set at liberty thy servant and our faithful xxi. Hist. Sus.
ier; yea, and that on such sort that it may be to thy glory, to his health, and
ie comfort of so many as unfeignedly love thy blessed word. And although we
ur imperfection be not worthy to crave and enjoy so great and comfortable benefit
y merciful hand, yet we doubt not but, for thy dearly-beloved Son Jesu Christ's
thou wilt most favourably hear us, most fatherly pity us, and most bounteously
us this our humble request. And we again, receiving this benefit of our dear
ier's deliverance of thy hand, shall not be unthankful, but continually magnify
holy and glorious name, which dealest so favourable with thy servants, when
call upon thee in the name of Jesu Christ thy only-begotten Son, and our alone
ator and Advocate, to whom with thee and the Holy Ghost be all praise and 1 Tim. ii. 1 John ii.
ur for ever and ever. Amen.

A THANKSGIVING FOR HIS DELIVERANCE.

o often as we consider thy wonderful works, O blessed and heavenly Father,
h thou workest of thine own good-will for so many as in their trouble and ad-
y flee for refuge unto thy holy name as unto a strong-hold and mighty fortress,
annot but confess and acknowledge thy singular kindness and unspeakable good-
which thou continually, through thy fatherly goodness, bearest towards thy
nts; and for the same, not merited of any man, but freely of thy mercy given,
ender unto thee according to our most bounden duty most hearty praises and
thanks.

n consideration whereof, the children of Israel, being in miserable captivity, la- Exod. ii.
ably lamenting before thee their too much sorrowful state by hearty prayers,
that thou hadst delivered them from that land of servitude, brast out into ex- Exod. xv.
ng great praises, glorifying thy most holy and blessed name for their sweet and
ortable deliverance. The citizens of Bethulia likewise being in great distress Judithiv.xvi.
upon thy glorious name; and thou most mercifully deliveredst them; and they
with merry voices and more joyful hearts sung unto thee most hearty thanks.
ke manner, when thou hadst delivered Joseph, Daniel, Peter, and many other Gen. xli. Dan. vi.
servants from their sorrows and calamities, O who is able to express with B. & Dr. Acts xii.
ready and glad minds they magnified thee and thy holy name?

Ve therefore, sinful wretches, excited and stirred up with the godly examples of
thy servants, knowing how greatly thou delightest in the sacrifice of praise, Psal. l. Psal. cxvi.
ssing also (such is our beggary!) that we have none other thing worthy to offer Heb. xiii.
thy divine Majesty, [are] at this present gathered together to celebrate thy great
es, to magnify thy blessed name, and to render unto thee most humble thanks
mmortal praise, that it hath pleased thee of thine exceeding goodness, the rather
e contemplation of our prayers, to shew thy favourable mercy in the deliverance
y servant and our dear brother N., unto our singular joy and great comfort.
his thy benefit, most beneficial Father, we so heartily thank thee, as heart can
, most entirely beseeching thee that thou wilt give us all grace, even so many
ve thy blessed word, never to be unmindful of this thy benefit, nor to commit
hing hereafter that should offend thy fatherly goodness, or provoke thy wrath
st us, lest through our disobedience we after this feel more bitter tokens of John v.
eavy displeasure than hitherto we have done; but in all our enterprises so to
e ourselves according to thy blessed will, that thou mayest delight in us as a
in his children, and vouchsafe to bless us with all spiritual blessing, to enrich 1 Cor. i.
th the knowledge of thy heavenly word, and to work in us a life conformable
e same, that other, seeing our godly manners and christian conversation, may be Matt. v. 1 Pet. ii.

encouraged to embrace thy blessed word, to magnify thy holy name, and in all
to frame their life according to the rule of thy holy commandments, through th
spiration of thy blessed Spirit, to whom, with thee and thy dearly-beloved Son
Christ, be all honour, praise, and glory, for ever and ever. Amen.

A GENERAL PRAYER THAT ALL MEN MAY WALK IN THE VOCATION AND CALLING.

FORASMUCH, O heavenly Father, as both thy honour and dishonour, after a c
Matt. v. manner, dependeth in this world either of our godly or wicked life (if we live
Isai. lii. Ezek. xxxvi. Rom. ii. thy very adversaries shall be compelled to glorify thee; but if our life be ung
so shalt thou be dishonoured among the wicked, and evil spoken of through
sinful living); and because we should not walk inordinately, and so provoke the
mies of thy truth to rail on thee, and to blaspheme thy holy name; thou hast appo
in thy blessed law certain honest and godly states and degrees wherein thy
should live, and hast straitly commanded that so many as profess thee and
1 Cor. vii. Eph. iv. holy word should continue in the same, every one according to his vocation
calling, and by no means lead a dissolute life after the manner of the heathen,
1 Pet. ii. know not God, that by well-doing the professors of thy holy religion may not
stop the mouths of foolish and ignorant people, but also provoke them to glorify
our Lord in the day of visitation; we, knowing our infirmity and weakness,
is so great, and unable to be remedied of our natural strengths and free-will, th
2 Cor. iii. are not able to think a good thought, much less to fulfil thy commandments,
Psal. cxix. thou hast straitly commanded to be kept, and wishing the glory of thy most gl
name and the accomplishment of thy heavenly will, most humbly and from the
heart beseech thee for Jesu Christ's sake to endue us with thy holy Spirit,
may fulfil that lacked in us, make us new creatures, trade us in the paths o
holy law, and give us grace to walk according to our vocation, in thy fear, a
the obedience of thy godly will, that we attempt nothing that in any point may
thy glory, obscure thy honour, deface thy name, and cause thee to be evil spok
among the ungodly.

And that this may come to pass, grant, O most merciful Father, that ever
of us, even from the highest to the lowest, may unfeignedly answer our calling
train our life according to thy blessed will, unto the glory of thy name, that
Col. iii. soever we do in word or deed, we may do all things in the name of the Lord
giving thanks to God the Father through him.

Magistrates. Jer. xxi. xxii. Zech. vii. 2 Chron. xix. Eccles. iv. Deut. xvii. Eccles. xx. Grant that all temporal rulers may use their office justly and godly, seek not
to be feared, but also to be loved, maintain the good, punish the evil, accept no
in judgment, allow no false accusation, shed no innocent blood, hear the small s
as the great, receive no bribes, set forth thy glory, avance thy holy word, pr
thy faithful preachers, and in all their doings seek the profit of the commonwea
so behave themselves, that they may be found worthy officers in thy sight.

Subjects. Rom. xiii. 1 Pet. ii. Grant that the subjects may shew all reverent submission to their rulers,
them in all things, be faithful and true to them, yea, and that not only for f
punishment, but also for conscience sake.

Spiritual ministers. Acts xx. Grant that the bishops, the preachers of thy word, and all other spiritual
ters, may take heed to themselves and to all the flock, in the which the Holy
hath appointed them overseers, to feed thy holy congregation which thy dear
1 Pet. v. loved Son purchased with his blood; and take the oversight of them, not as t
they were compelled, but willingly; not for the desire of filthy lucre, but of a
mind; not as lords over the parishes, but that they be an example unto the
Grant that they may lay aside all tyranny and haughtiness of mind, and
with all gentle softness and tender compassion toward the sheep of Christ
mitted to their cure and charge. Let them be as most loving fathers to C
flock; and if any of the sheep chance to run astray and to go out of the
let them not therefore ungently entreat them, but, as it is the office of a
shepherd, by fair means call them home again unto the sheep-fold, seeking

r salvation than destruction. Let them remember the history of that lost sheep, Luke xv.
consider how tenderly the head Shepherd Christ, thy Son and our Lord,
ıed it home again even upon his shoulders. For the servant of the Lord may 2 Tim. ii.
fight, but be peaceable and gentle toward all men, ready to teach, suffering
evil with meekness, informing them that resist, if at any time thou, O God,
est give them repentance to know the truth. Let them cast away ungodly 1 Tim. iv.
old wivish fables, teaching thy heavenly word purely and truly, and be unto
ı that believe an example in the word, in conversation, in love, in spirit, in faith,
ureness. Let them give attendance unto reading, to exhortation, to doctrine.
them study to shew themselves in thy sight workmen worthy of praise, even 2 Tim. ii.
as need not to be ashamed. As in preaching thy holy word, so likewise in John xxi.
ıtaining hospitality, in distributing to the necessity of the saints, in feeding the 1 Tim. iii. Tit. i.
gry, in clothing the naked, in lodging the harbourless, in nourishing godly and Rom. xii. Isai. lviii.
ıed men, make them diligent herdmen, that they may be pastors and feeders
in word and deed.

Grant, again, that the parishioners may reverence the bishops and other spiritual Parishioners.
sters, giving them no less honour than the child giveth the father, remembering Mal. i.
they be the angels of God, the messengers of Christ, the light of the world, the Gal. iv Matt. v.
of the earth, the dispensators of the mysteries of God, the feeders of their souls, 1 Cor. iv. John xxi.
comforters of the weak, the physicians of the sick, the upholders of the whole, 1 Pet. v. Ezek. xxxiv.
exhorters unto virtue, the frayers away from vice, &c., which watch continually Isai. lviii. Heb. xiii.
the health of their souls. Work in the hearts of all them that are instructed with
word such a tender love and good-will toward the ministers that teach them,
they may give unto them abundantly all good things, whereby the preachers may Gal. vi.
he more able not only to nourish their family, but also maintain hospitality, to
relief and comfort of the poor. For who goeth a warfare any time at his own 1 Cor. ix.
? who planteth a vineyard, and eateth not of the fruit? who feedeth a flock,
eateth not of the milk? If the preachers sow unto their parishioners spiritual
gs, is it a great thing if they reap their carnal things? Thy ordinance is, O Lord,
they which preach the gospel should live of the gospel. Matt. x.

Moreover, grant that the husbands may love their wives as their own bodies, and Husbands. Eph. v.
be bitter, churlish, or unkind unto them; but give honour unto them, as unto Col. iii. 1 Pet. iii.
weaker vessels, and as unto them that are fellow-heirs with them of the grace
fe.

Likewise, grant that the wives be in subjection to their own husbands, as unto Wives.
Lord, in all things, and so behave themselves as becometh women of an honest
godly conversation. Give them grace to array themselves in comely apparel,
shamefacedness and discreet behaviour; not with broided hair, or gold, or pearl,
ostly array; but with such as it becometh women that profess godliness through
works. Let the inward man of the heart be uncorrupt, with a meek and quiet
t, which before thee, O God, is much set by. For after this manner in the old
did the holy women, which trusted in God, tire themselves, and were obedient
heir own husbands, even as Sara obeyed Abraham, and called him lord, whose Gen. xviii.
hters the married women are, so long as they do well.

Grant the fathers may not rate their children, lest they be of a desperate mind; Fathers. Col. iii.
bring them up in the nurture and information of our Lord God. Eph. vi.

Grant also, that the children obey their parents in all things, and honour them. Children. Eph. vi.

Grant that all masters may do unto their servants that which is just and equal, Masters. Col. iv.
ng away threatenings, and know that they have also a Master in heaven, with Eph. vi.
n there is no respect of persons.

Grant, again, that the servants be obedient unto their bodily masters in all things, Servants. Eph. vi.
fear and trembling, in singleness of heart, as unto Christ, not with eye-service, Col. iii. Tit. ii.
in the eye-sight, as men-pleasers; but as the servants of Christ, doing thy will, 1 Pet. ii.
od, even from the heart with good-will. Give them grace also to consider that
serve the Lord, and not men; and therefore they may be sure, that whatsoever
a man doth, he shall receive it again of the Lord, whether he be bond or

Tit. ii. Furthermore, grant, O most merciful Father, that the elder men may be s honest, discreet, sound in faith, in love, and in patience.

The elder women likewise, grant that they be in such raiment as becometh holi not false accusers, not given to much drinking; but teachers of honest things, to the young women sober-minded, to love their husbands, to love their children, discreet, chaste, housewifely, good, and obedient unto their own husbands, tha word of God be not evil spoken of.

Grant also, that the young men be sober-minded and of honest conversation.

To conclude, grant that every one that profess thy glorious name may so live behave himself both in thought, word, and deed, that nothing may proceed and from them that should offend thy divine and most excellent Majesty. Grant

Matt. v. O most gentle and tender Father, that our light may so shine before men, that seeing our good works, may glorify thee our heavenly Father, with thy well-be Son Jesus Christ our Saviour, and the Holy Ghost that most sweet Comforte whom be all honour and glory for ever and ever. Amen.

A PRAYER FOR OUR ENEMIES.

The poisonful corruption of our nature, which we have sucked out of our

Gal. v. Rom. vii. parents Adam and Eve, worketh so strongly in us, O Lord, and so mightily str against the motions of thy holy Spirit, that we cannot do that we would, nor ac plish that thou requirest of us. Thou hast commanded us to love not only our fri

Matt. v. Luke vi. but also our very enemies; to forgive them that offend us, to bless them that us, to do good to them that hate us, to pray for them that do us wrong and p

Prov. xxv. Rom. xii. cute us; yea, if our enemy hunger, to feed him, if he thirst, to give him drink our corrupt nature, which ever striveth against thy blessed will, seeketh all r

Exod. xxi. Matt. v. Deut. xxxii. Heb. x. Rom. xii. 1 Cor. xiii. Col. iii. possible to be revenged, to requite tooth for tooth and eye for eye, to render ev evil, when vengeance is thine and thou wilt reward; and by this means we griev offend thee, and break the order of charity, and the bond of peace, which se not to be revenged, but to forgive one another, even as Christ forgave us.

It may please thee therefore, O most merciful Lord, of thy bountiful goodne forgive our enemies, and not to lay to their charge those things that they have justly committed against us, and so to slay in us our old corrupt and cankered

Ezek. xi. & xxxvi. Matt. vi. & xviii. Mark xi. Luke vi. Luke xxiii. Acts vii. ture by taking away from us our stony heart, and by giving us a fleshly heart, we, through the operation of thy holy Spirit, may be content, according to thy b will and commandment, and after the example of thy Son Jesu Christ our and of that blessed martyr St Stephen, freely and even from the very heart t give our enemies, to speak well of them, to love them, and to do for them wh

Matt. v. ever lieth in our power, and by this means unfeignedly shew ourselves to be thy which causest the sun to arise on the evil and on the good, and sendest the ra the righteous and on the unrighteous, giving us example that we, if we will b true sons, should do likewise, and shew ourselves beneficial, not only to the good godly, but also to the wicked and ungodly, that by this means we may allure the very adversaries of thy truth to speak well of the professors of thy blessed and to glorify thee our heavenly Father, which fashionest us according to thy ners, through the mighty working of thy holy Spirit, to whom, with thee and only-begotten Son, be all glory and honour. Amen.

A PRAYER FOR THE ADVERSARIES OF GOD'S TRUTH, AND A THAT[1] MEN MAY COME TO THE TRUE KNOWLEDGE OF GOD'S BLESSED WORD.

1 Cor. ii. It is truly said of thine holy apostle, O most merciful Saviour, that the natura perceiveth not the things that pertain unto the Spirit of God, for they are but fo ness unto him; neither can he perceive them, because they are spiritually exami

[1 So folio: perhaps the words ought to be transposed, *that all.*]

'his to be true in the most part of men, specially in the wise and prudent of world (from whom the heavenly Father is wont to hide his heavenly mysteries, to shew them to the humble and lowly), daily experience teacheth us. For while wise worldlings seek praise one of another, they cannot love the glory of God. le they cleave to their own fleshly wisdom, they cannot abide the wisdom of God, h is counted foolishness in their sight. While they go about to maintain old ked customs, superstitious ceremonies, the trifling traditions of men, they cannot with the light of thine heavenly truth. While they magnify themselves, shame e taught, and by no means will confess their ignorancy and error, but persuade iselves that they are in the truth, when indeed they are under the father of and that they walk in the light, when they are most of all wrapped about, yea, overwhelmed with the misty clouds of men's inventions; while also they abhor ear the preachers of thy word, and judge whatsoever they speak now erroneous false doctrine, it cometh to pass that they hate, persecute, banish, and condemn thy blessed word, and all the favourers thereof, thinking themselves to do thee service, when they slay such as unfeignedly profess thy gospel.

Matt. xi. Luke x. 1 Cor. i. John v. xii. John viii. John xvi.

And forasmuch as this hate conceived against thy holy word, and this cruelty ist thy servants, cometh from the wise of this world, the simple and ignorant peo- lso for lack of knowledge yieldeth themselves unto the fancies of the wily worldlings the dreams of the bellied hypocrites, approving what they approve, condemning t they condemn, and believing what they believe. By this means is it come to , that the adversaries of thy blessed word are wonderful many in number; and few are they which sincerely, purely, and even with the heart embrace and fol- thy heavenly doctrine. No marvel. For little is thy flock, O Lord, to whom it pleased thy Father to give the kingdom of heaven; and although many be made, yet shall be saved. For many are called, but few are chosen; so that the true lovers ıy word are few, but the enemies thereof are many. But, O Lord, this comforteth vell that, although the adversaries of thy truth be innumerable, and albeit the ers of this world stand up, and come together hurly-burly never so much against Lord and his Anointed, and by no means will submit themselves to the yoke of blessed law, but seek all means possible to break it and to cast it away from ; yet shall they not prevail: their imaginations, their counsels and devices shall to nought. For there is no wisdom, no forecast, no counsel can prevail against Lord. Thou that dwellest in heaven mockest their vain enterprises, and laughest them and all their most subtile devices to scorn.

Luke xii. 2 Esdr. viii. Matt. xx. Psal. ii. Prov. xxi. Psal. ii.

For thou art that rock, against whom the gates of hell shall not prevail. Thou art stone, upon whom whosoever falleth, he shall be crushed on pieces, but upon nsoever it falleth, it shall grind him all to powder. Thou art that prick, against n it is hard to spurn. Thou art that most victorious and triumphant Lion of the of Judah, against whom no flesh can prevail. Thou art that Lord, which bringest ought the counsels of the ungodly, and reprovest the thoughts of the people; yea, makest of no force all the counsels, devices, and imaginations of princes, establish- hine own counsel, and making the thoughts of thine own heart to abide certain sure for ever and ever. And as thou art a Lord of most strong puissance, so y blessed word of most mighty force. For it is a twibill that cleaveth the hard rock asunder: it is a consuming fire, devouring all the adversaries thereof.

Matt. xvi. Matt. xxi. Acts ix. Rev. v. Psal. xxxiii. Isai. xlvi. Jer. xxiii.

eeing then, that as the devices of wise worldlings are wicked, so are they vain of no force, and shall surely be brought to nought at the time of thee tofore ap- ed, (for every plant that thy heavenly Father hath not planted shall be plucked the roots;) it may please thee, which madest Saul of a wolf a lamb, of a per- or a preacher, of a tyrant an apostle, to bring these adversaries of thy truth the knowledge of their error, that they may repent, believe, and amend. O they are thy creatures, and thou hast no pleasure in the death of a sinner, but that he should turn and live: have mercy on them, suffer them not to perish, them of the vessels of wrath the vessels of mercy, of the enemies of thy truth and embracers of thy truth. Take away from them their hard and stony heart, give them a fleshy, soft, and gentle heart. Replenish them with thy holy Spirit,

Matt. xv. Acts ix. Ezek. xviii. Ezek. xi.

and with the graces thereof, that as they are thy creatures with us, so they ma
Wisd. xi. saved with us. For we are taught that thou hatest none of all those things thou hast made, and that thou dissemblest the sins of men for repentance sake, art ready to have mercy on all men that repent, believe, and amend.

John vi. Again, seeing that no man can come unto thee except thy Father draweth hin
1 Tim. ii. 1 John ii. most heartily beseech thee, which alone art our only Mediator and Advocate, to unto thy heavenly Father, that he may have mercy upon the enemies of thy
Psal. lxvii. and turn away his wrath from them, lighten his loving countenance upon them, them a good spirit, and make them thy true and unfeigned disciples.

1 Tim. ii. Grant also, O sweet Saviour, which willest all men to be saved, and to cor the knowledge of the truth, that all such as walk in ignorance, blindness, and for lack of doctrine, may have faithful preachers sent unto them, which may in them with thy heavenly word, bring them out of darkness into light, deliver from the bondage of man's traditions, and place them in the sweet liberty o Spirit. So shall it come to pass that they which now are not thy people sha thy people, and they which now abhor and deface the glory of thy word shal the valiant promoters and defenders of the same, and all such as heretofore have w through ignorance in all kind of superstition and ungodliness shall from henc walk in the glorious light of thy gospel, praise thee and magnify thee, obey
Luke i. and serve thee in holiness and righteousness all the days of their life, unto the of thy blessed name. Amen.

A PRAYER FOR UNIFORM AND PERFECT AGREEMENT IN MATTERS OF CHRISTIAN RELIGION.

In thy last and most sweet sermon, which thou madest a little before thy pa
John xiv. O Christ, thou Son of the living God, thou gavest thy peace unto thy disciples willedst them diligently to keep and maintain the same among them unto the This peace is the quietness of conscience, the rest of the mind, and the perfect sent and whole agreement among the faithful in matters of thy holy religion. I
John xvii. prayer also made unto thy heavenly Father, thou desirest that, as thou and
1 Cor. i. Father are one, so thy disciples may be one; that is to say, knit together i mind, in one judgment, in one meaning, concerning matters of christian faith, they may all speak one thing, preach and write one thing, and by no means d one from another. This peace, this unity, this perfect consent in faith and rel is almost banished from among us in these our days, while every man laboure
Jer. xvi. establish the inventions and dreams of his own heart, while every man sweatet imagine a new kind of religion, and to maintain the same, while every man seek worship thee, not after the rule of thy blessed word, but after his own fleshly and idle imagination.

1 Cor. iii. Thy holy apostle, O Lord, could not abide that there should be sects among
Sectaries. Corinthians, nor that one should hold of Apollo, another of Paul, the third of Ce but that they only should embrace thee, which alone by thy blessed passion brou unto them everlasting life; forasmuch as thou and none other were crucified for If that thy blessed apostle had lived in this our time, O Lord, how heavily he have taken the sects that are now among the children of men, sprung out of and thrust in by Satan, yea, and that is most to be lamented, among them profess thy holy name.

Instead of Apollo, Paul, and Cephas we have Benet, Barnard, Frances, A tine, Anthony, Dominike, Rufus, Honofrius, Jacob, Joseph, Gylberte, Gregory, Br Clare, Helene, Sophy, pope, cardinal, &c.; besides the disordered orders of th maldulenses, the Cistertienses, the Basilienses, the Hieronymites, the Tertiaries servants of St Mary, the Lazarites, the Magdalenites, [Whilhel] the Whilhel the Ambrosians, the Specularies, the Chalomerians, the Johannites, the Scelis the brothers of purgatory, the brothers of the holy cross, the brothers of the of Josaphat, the Carmelites, the Chartusians, the Hierosolymite, the Indians

vites, the[1] Constantinopolitans, with an innumerable rabble of hypocrites more[2], pa-
, heretics, schismatics, anabaptists, sacramentaries, libertines, and such other dunghills
atan; which too much wretchedly have divided, rent, and torn in pieces the quiet
and friendly concord of thy holy religion, while they have imagined and taken upon
new sects and new orders, and by the trifling observances of them seek justi-
on, remission of sins, and everlasting life, forsaking thee which art the fountain Jer. ii.
vely water, and digging them miry and dirty puddles, that are able to hold no
r.

O Lord, as this division nourisheth continual discord and enmity among the pro-
rs of thy name, so do they that unfeignedly cleave to thy blessed word sorrow-
lament, that thy glory, thy truth, thy word, thy passion, thy blood, thy death,
rough these idolatrous imaginations defaced, obscured, and almost utterly quenched;
nuch that, if thou hadst not reserved unto thee a remnant which have not bowed 1 Kings xix. Rom. xi.
knees to Baal, we all had been as Sodom, and might justly have been likened Isai. i.
Gomorre. O blessed Lord, let very pity move thee to have compassion upon thy
troubled flock. Let the zeal of thy glory provoke thee to tread under thy foot
hese sectaries and antichrists, that thou alone mayest be known among all na-
to be the only true and living God. Ah! most gentle Saviour, there is but
Lord, one faith, one baptism, one God, one Father, one Master, one body, one Eph. iv. Matt. xxiii.
t, one hope, one truth, one gospel: how unseemly then is it for us that pro-
this unity to be divided in religion, one to be of this order, another to be of
one to maintain this doctrine, another the contrary! Destroy therefore, O Lord,
work of Satan, even the bringing in of these damnable sects and diversities
pinions, and restore unto us that most sweet and comfortable unity of thy holy
pure religion, that, as we profess one God and one baptism, so we may maintain
truth and one religion.

Thou callest thyself a jealous God, and a Lord that wilt not give thy glory to Exod. xxxiv. Isai. xlii.
ner: suffer then thy honour and glory, thy praise and worship no longer to be Psal. cxv.
unto creatures. Thou art that God of peace which hast promised to tread Satan, Rom. xvi.
power of discord, under our feet shortly. Fulfil thy promise, O Lord, for it is
seeing that not only the wily hypocrites, those painted sepulchres, outwardly Matt. xxiii. Luke xi.
aring beautiful and full of holiness, but inwardly full of dead bones and of all filthi-
of ravening and wickedness, of bribery and excess, take part against thy holy
, maintaining false opinions against thy heavenly doctrine, but also many of the tem-
rulers and wise worldlings agree unto them, defending with great violence both
beastly hypocrites and all their devilish traditions, crooked ceremonies, and false
ions, although manifestly contrary to the truth of thy blessed law.

Notwithstanding, remember thy old mercies, and for the glory of thy name be
rable unto them: give them grace to repent and to know the truth, that they 2 Tim. ii.
escape out of the snares of the devil, and become the children of liberty and
asting salvation. Gather together all such as are dispersed, and make of them John x.
us one flock. Call home again them that are run astray after strange gods,
they may glorify thee alone. Deliver thy people out of Egypt, that land of
ude and bondage, and bring them into the land that floweth with milk and
y. Let the babbling Babylonians keep thy servants no longer in captivity, but
re them home again unto that Jerusalem where thy holy name is called upon,
ked, and praised, where thy heavenly doctrine is purely taught, where thy blessed
ments are truly and faithfully ministered, where the works of christian charity
ontinually exercised, that with one mouth and one heart we may praise and
fy thy blessed name. Take away from us all heresies and diversities of opinions,
work in our hearts an unfeigned concord in matters of religion, even such a
rd as is in all points agreeable to thy blessed word.

rant also, most loving Saviour, that this godly concord may remain continually

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Folio, *that*.]

In a later treatise, the "Reliques of Rome," igious orders are more particularly described: it does not therefore appear necessary to give an account of them or of their founders here.]

in thy church. So shall it come to pass that, all sects and heresies, all division schisms being rooted out of thy holy congregation, and a perfect agreement estab among us according to thy blessed word, we shall from the very heart both k
James i. ledge thee the worker hereof, which alone art the author of all goodness, and sing continual praises to thee our Lord God, which, with God thy Father, and Go Holy Ghost, livest and reignest true and everlasting God, worlds without end. A

A PRAYER FOR THE COMMON PEACE AND QUIETNESS O ALL REALMS.

How necessary, O Lord, peace and quietness is for the conservation of r and all public weals, the holy scripture declareth in divers places. The psalmo
Psal. cxxii. exhorteth all the faithful Israelites to pray for those things that make unto the ness of Jerusalem, that there may be peace, wealth, and abundance both in i all the coasts round about. When the Jews for their sins and disobedience a thy divine Majesty were led away captive by king Nabuchodonozor from Jeru unto Babylon, and there compelled to live under the ungodly and uncircun gentiles, the prophet Jeremy wrote an epistle unto them, wherein among other he exhorted them to pray for the public weal of Babylon, and for the magis-
Jer. xxix. thereof, saying: Seek the peace of the city, wherein ye be prisoners, and pr
Bar. v. it unto the Lord; for in the peace thereof shall your peace be. Thy servant B also wrote a book unto thy people in their captivity, commanding them to pra the prosperity of Nabuchodonozor king of Babylon, and for the welfare of Ba his son, that their days may be upon earth as the days of heaven, &c. Again
1 Tim. ii. holy apostle warneth that above all things prayers, supplication, intercessions giving of thanks be had for kings, and for all that are in authority, that we live a quiet and peaceable life with all godliness and honesty.

Hereof learn we, O most merciful Saviour, how necessary peace, quietness concord is for all realms and commonwealths. For, that bearing rule, thy gl sought, thy holy word is preached, the magistrates are obeyed, thy preacher reverenced, good letters flourish, charity resteth in men's hearts, good works are cised, every man liveth according to his calling, virtue is avanced, vice is exp wealth and abundance of all things dwelleth among us, battle with all the lences thereof is banished, a figure of that heavenly Jerusalem is here found a the children of men; when contrariwise, if battle or discord occupieth kingdo cities, all goeth to havoc, nothing but cruel barbary[1] and lion-like fierceness eth rule.

How blessed a thing christian charity, godly peace, friendly quietness, and bro concord is in a commonweal, thy servant David, king and prophet, having in hi
Psal. cxxxiii. realm experience thereof, declareth in this his psalm. Behold, saith he, how and joyful a thing it is, brethren to dwell together in unity. It is like a pr ointment upon the head, that ran down unto the beard, even unto Aaron's beard went down unto the skirts of his clothing: like the dew of Hermon, which fell the hill of Sion. For there the Lord promised his blessing and life for ever.

Seeing, O almighty and everlasting God, it is a good, pleasant, and joyful brethren to dwell together in unity, vouchsafe to give unto all realms, specially such as the inhabitants whereof profess thy holy name, this treasure and jewel pleasure and joy, that they may live together in unity, quietness, and concor Lord, so many of us as believe in thee are brethren, and have one father, eve heavenly Father; and by him we have thee also our brother, and by thee we
Rom. viii. sons and heirs, yea, and fellow-heirs with thee of eternal glory: grant therefor we all may be of one heart and of one mind, seeing that nothing garnisheth becometh the name of brethren better than brotherly love, true peace, friendly ness, and amiable concord. This christian unity and brotherly concord must be an excellent treasure in a commonweal, seeing the holy prophet compareth i

[1 Barbary: barbarity, barbarism.]

precious ointment and to the most pleasant dew, the sweet smells whereof cannot xpressed. Lord, give us this precious ointment of mutual love, that whatsoever ttempt among us may have a sweet-smelling savour, both before thee and all men. Give us also that most pleasant dew, even the dew of thy heavenly , which may cause us through thy holy Spirit to flourish with the abundance of ood works, and provoke every one of us quietly and peaceably to do our own 2 Thess. iii. ess, and to live according to our calling, the magistrate godly to govern, the Rom. xi. ct humbly to obey, the preacher of thy word diligently to attend upon his office. hall it come to pass that we, as brethren quietly dwelling together in this and concord, shall have that thou hast promised, even thy blessing, that is, Psal. cxxxiii. is world abundance of all good things pertaining either to the body or to the and after our departure from this vale of misery everlasting life. Lord, let it me to pass. Amen.

A PRAYER TO BE PRESERVED FROM THE PLAGUE AND OTHER DISEASES.

AH! Lord, as thou hast set forth in thy holy scriptures plenty of blessings to Lev. xxvi. that fear thee, and with all diligent[2] obedience and obedient diligence walk in Deut. xxviii. Isai. i. v. oly statutes and ordinances, so likewise in the same hast thou set forth innumerable xxiii. xxx. xli. s and plagues to such as live without all fear of thee, and transgress thy blessed Ezek. vii. xiv. xviii. nandments. Among other thy grievous punishments, thou hast threatened the un- xxxiii. xxxviii. to send the plague and such other mortal diseases upon them, and so to root them from the face of the earth, because of their disobedience and rebellion against their Lord God. Examples hereof we have many in thy holy word. 2 Sam. xxiv. 1 Chron. xxi.

Ah! good Lord, who can be free from these and such other thy plagues, if thou Psal. cxxx. dest deal with us according to our iniquities? We are all sinful. The best of Rom. iii. ll are unprofitable servants; so that we can find nothing in ourselves wherewith Luke xvii. may worthily either pacify thy wrath stirred up against us for our manifold edness, or turn away from us those thy plagues, which we most justly have ved.

Notwithstanding, there are which superstitiously, for the appeasing of thy anger, for the dispatch of corporal punishments, call upon dead creatures, and flee unto idols, as though most present help were to be looked for of them, when indeed can do nothing at all unto our health, neither concerning the body nor the soul. such idolatrous, O good Lord, have we nothing to do, although never so grievous rs. For we are taught by thy holy word, neither to trust in Roch nor in Apolline, er in Agasse nor in Annesse, neither in Erkenwald nor in Grymbald[3], nor yet in ther creature, either in heaven or in earth; but in thy great mercies set forth in recious blood of thy most dear Son Jesu Christ, for whose sake alone, for whose s and good deeds alone, thou art well pleased with man, favourest him, and de- Matt. iii. xvii. st in him as a loving father in his dearly-beloved son. Mark i. ix. Luke iii. ix.

most merciful God, we, finding in ourselves a just dessert of all those thy plagues, 2 Pet. i. thou art wont to cast upon the children of men for their wickedness (so great manifold is the number of our sins), and nothing at all wherewith we may in art be able to turn away thy heavy displeasure from us, are come at this present the throne of thy mercy, most humbly beseeching thee, in the name of Jesu t thy Son, and our alone Mediator and Advocate, not to weigh our sins and dnesses, but to consider thy great mercies and loving promises, and for Christ's to put away from us all such plagues as we most justly have deserved, and to

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Folio, *diligence*.]

Erkenwald is said to have been son of Uffa, or he first king of the East Angles. He was abbot rtsey and bishop of London. Grymbald was ed monk, brought over by king Alfred from France, and made abbot of the newly-founded monastery of Winchester. For an account of the other persons here mentioned, see Vol. I. page 139, note 4.]

preserve us in such state of bodily health, that we may live and glorify thy
Psal. xxx. name. Ah! Lord, may dust give thanks unto thee? or shall that declare thy
Isai. xxxviii. fulness? The grave praiseth not thee, death doth not magnify thee: they th
down into the grave praise not thy truth: but the living, yea, the living, knov
praise, and magnify thee. Defend us therefore, O Lord, from the terrible plag
thy fearful displeasure; but above all things remove from us the diseases of our
that we, being whole in soul, may behold thee with a pure faith, and serve the
a clean heart. Give us also the health of our body unto our last days, that w
joying the health both of body and soul through thy singular benefit, may lead a
and healthful life unto thy honour and glory. Amen.

A PRAYER TO PRESERVE THE FRUITS OF THE EARTH.

Gen. i. At the beginning thou commandedst the earth, O Lord, to bring forth green
herbs, and trees, with their seeds and fruits, that they might be meat to thy cr
Gen. vii. living on the earth, both to man and beast. After that deep and great flood, w
2 Pet. ii.
Gen. ix. all living creatures perished except Noah and such as were with him in the ar
only herbs, seeds, and fruits gavest thou unto man for to eat, but also all oth
creatures that move or live on the earth, whether it be fish or fowl; so th
Acts x.
Tit. i.
Rom. xiv.
1 Cor. x.
1 Tim. iv. things are pure to them that are pure, neither can any thing be common or u
that thou hast made pure and clean. For all thy creatures, O Lord God, are
and none of them are to be refused, if they be taken with thanksgiving. For
are sanctified by thy word and by prayer, and were ordained of thee to be re
with thanksgiving of the faithful, and of them that know the truth.

Seeing then that thou alone art the Creator and Maker of all things, an
prepared herbs, seeds, fruits, fish, and flesh to be meat for man; seeing also
without thy blessing all these thy creatures prosper not, nor yet come unto a
nate end, but grow out of kind, wither away, perish, die, and come to nough
most humbly besecch thee to bless us and all the fruits of the earth, with all
thy creatures which thou hast made for man's use and profit.

1 Cor. iii. And forasmuch as neither he that planteth nor he that watereth is any thin
Psal. lxvii. thou, O God, which givest the increase; grant, we pray thee, that the earth ma
forth her fruit prosperously and plenteously, that we may enjoy the same in du
convenient time, unto our great joy and comfort. Let not the labours of our
which we have taken in thy name, and according to thy word, be found vai
frustrate; but according to thy promise bless our labours, and bring them
Psal. xcv. fortunate end. For we, O Lord, feed not ourselves, but we are the sheep
Psal. cxlvi. pasture. Thou feedest us. Thou givest meat to the hungry. Thou preparest
Psal. lxv. his corn, and providest for the earth. Thou waterest her furrows, thou breake
hard clods thereof, thou makest it soft with the drops of rain, and blessest the i
of it. Thou crownest the year with thy bountifulness; and thy footsteps drop f
Thou also makest the dwelling of the wilderness fat, that they drop withal, a
little hills makest thou pleasant on every side. Yea, thou makest the valleys to
Psal. civ. so thick with corn that they laugh and sing. Thou causest the wells to spri
among the valleys, and the waters to run among the hills, that all the beasts
field may have drink, and that the wild asses may quench their thirst. Thou w
the hills from above: the earth is filled with the fruits of thy works. Thou b
forth grass for the cattle, and green herbs for the service of men. Thou b
food out of the earth, wine to make glad the heart of man, oil to make him a c
countenance, and bread to strength man's heart. O Lord, how manifold ar
works: right wisely hast thou made them all; yea, the earth is full of thy riche
Psal. cxliv. is thy blessing that our garners are full, and plenteous with all manner of store
our sheep bring forth thousands, and hundred thousand in our villages and
Psal. v. that our oxen be lusty and fat; that we have all things plenteously for the sus
tion of our bodies. For when thou openest thy hand, thou fillest every living c

thy blessing; but when thou hidest thy face, they are sorrowful, mourn, and die
nger[1].
rasmuch then, O most merciful Father, as we receive of thee alone all
things, vouchsafe, we most heartily beseech thee, to shew us thy face, to Psal. lxvii.
n thy countenance upon us, to bless us, to make the earth fruitful, and to pre-
the fruits of the same; that we, thy creatures, receiving at thy merciful hand
ings necessary for this our needy and beggarly life, may live and magnify thy
d name, both in this world and in the world to come, through Jesu Christ
on and our Lord. Amen.

PRAYER THAT WE MAY HAVE THE FEAR OF GOD BEFORE OUR EYES IN ALL OUR DOINGS.

ALMIGHTY and everlasting God, thy holy word teacheth us that thou art not
a Father, but also a Lord; not only a forgiver, but also a revenger; not only Mal. i.
iour, but also a Judge. And as thou, being a Father, a Forgiver, a Saviour,
pardon and shew mercy; so thou, being a Lord, a Revenger, a Judge, punishest
ondemnest. Neither doth thy holy scripture only set forth unto us a gospel,
comforteth us, quickeneth us, sheweth us merry tidings, forgiveth our sins,
th our conscience, and bringeth unto us everlasting life; but also a law, which
reth, accuseth, condemneth us, woundeth and slayeth our conscience, yea, and 2 Cor. iii.
eth us down headlong into the deep dungeon of hell. And as the gospel lifteth
, and maketh us merry with the hope of remission and forgiveness of our sins,
th the law pluck us down and almost drive us unto desperation for fear of the
es and everlasting punishments which thou hast prepared for them that despise
oly ordinances; so that we may not only love thee as a Father, a Forgiver, a
ur, but also fear thee as a Lord, a Revenger, a Judge.
rasmuch therefore, O most gentle Saviour and most righteous Judge, as nothing
so mightily put away sin, and maketh us to walk in the way of thy command- Eccles. i.
as reverently to fear thee, to stand in awe of thy judgment and heavy dis-
re, we most entirely pray thee to give us that fear which thou requirest of us Psal. xxxiv. cxii. cxxviii.
y holy scriptures, and whereunto thou hast promised so many large and boun-
benefits; that we may not only love thee as a Saviour, honour thee as a Father,
lso reverence thee as a Lord, fear thee as a Judge. O Lord, all things are open Heb. iv. Jer. xvii.
thy eyes, neither is any thing hid from thee, which seest the very secrets and
inward thoughts of our hearts: give us therefore grace, that in all our enter-
we ever set thy fear before our eyes, and stand in awe of thee and of thy
ous judgments; that we attempt nothing whereby we should provoke thy heavy
asure against us, but so walk in thy fear and in thy holy ordinances, that we
at all times love thee as a Saviour, honour thee as a Father, reverence thee as
d, fear thee as a Judge. So shall it come to pass that we, reverently fearing
as the child doth his father, shall not only avoid all such evils as might make
our heavy Lord and fierce Judge, but also embrace those virtues which shall
evidently declare our faithful love, true honour, unfeigned reverence, and humble
oward thee, and also make thee our loving Father and most merciful Saviour,
gh Jesu Christ our Lord. Amen.

A PRAYER FOR FAITH.

E are taught by thy holy apostle, O most loving Saviour, that whatsoever is not Rom. xiv.
th is sin, and that it is impossible to please thee without faith; and therefore they Heb. xi.
come unto thee must believe that thou art God, yea, and such a God as is both

[1] Folio, *hongry.*

able and also will abundantly reward all them that with true faith seek thee
Jer. v. Wisd. i. Hos. ii. thy eyes, O Lord, look upon faith, and thou dost appear and shew thyself unto that have faith in thee: yea, through faith thou being the King of glory art n to the souls of the faithful, and makest them partakers of thy divine nature th
Rom. iii. iv. v. Gal. ii. iii. iv. v. Eph. ii. Mark xi. the wonderful working of thy blessed Spirit. Through faith so many as belie justified, made the sons and heirs of God, and have everlasting life. By fai obtain of God all good things, even whatsoever we ask in thy name.

Seeing that faith is so precious a jewel in thy sight, that without it noth acceptable unto thy divine Majesty, and we of our own nature cannot have this singular treasure except thou givest it unto us from above, and dost breathe
1 Cor. ii. our hearts by thy holy Spirit (for we of ourselves are blind, ignorant, foolish, a no means can perceive the things that pertain to the Spirit of God); we most h beseech thee to take away from us all infidelity and unfaithfulness, which ceived of old Adam, and to plant in us true faith and undoubted belief, that w
Matt. xvi. Eph. v. 1 Tim. ii. 1 John ii. Heb. vii. 1 Cor. i. be throughly persuaded that thou art the Son of the living God, very God an man, our alone sweet-smelling sacrifice, our alone Mediator, Advocate, and Inter our alone wisdom, righteousness, sanctification, and redemption, by whom alo for whose sake only thy heavenly Father is well pleased with us, our sins are re grace and everlasting life are freely given unto us.

Prov. iii. O Lord God, suffer us not to lean to our own wisdom, nor to believe as flesh fancieth, nor to seek salvation where superstition dreameth; but let ou only be grounded on thy word, and give us grace truly to believe in thee, w our heart to put our trust in thee, to look for all good things of thee, to cal thy blessed name in adversity, and with joyful voices and more merry hearts to and magnify it in prosperity. Suffer us not to doubt neither of God thy he Father, nor of thee God his Son, nor of God the Holy Ghost, but earnestly to
1 Cor. viii. that you, being three[1] distinct Persons in the Deity, are notwithstanding one ver besides whom there is no God, neither in heaven nor in earth. Grant also, th may assuredly believe whatsoever is contained in the holy scriptures, and by no suffer ourselves to be plucked from the verity thereof, but mainly and stedfastly in the same even unto death, rage world, roar devil. And this faith, O
Luke xvii. Jesu, increase thou daily in us more and more, that at the last, through thy ness, we may be made perfect and strong men in thy holy religion, and shew selves both before thee and the world truly faithful, by bringing forth plenty o works, unto the glory and honour of thy name, which with God the Father an the Holy Ghost livest and reignest true God, worlds without end. Amen.

A PRAYER FOR CHARITY.

1 Tim. i. Thy holy apostle writeth, O most gentle Saviour, that the end of the com ment is love, that cometh of a pure heart, and of a good conscience, and o
Deut. vi. Matt. xxii. Lev. xix. Rom. xiii. Mark xii. Luke x. unfeigned. For he that loveth thee his Lord God with all his heart, with soul, with all his mind, with all his strength, and his neighbour as himself, fu the whole law. For all the law and the prophets require no more of us bu even to love thee our Lord God above all thing, and our neighbour as Without this love all that we do, seemeth it never so much praiseworthy
1 Cor. xiii. sight of men, is abominable before thee. Yea, as thy blessed apostle saith: I spake with the tongues of men and angels, and yet had no love, I were eve sounding brass or as a tinkling cymbal. And though I could prophesy, and stand all secrets and all knowledge, yea, if I had all faith so that I could mountains out of their places, and yet had no love, I were nothing. And th bestowed all my goods to feed the poor, and though I gave my body, even
John xiii burned, and yet had no love, it profiteth me nothing. For by love are we to be thy disciples, even as the devil's imps are known by hatred and malicio

[1 Folio, *the*.]

he love, O Lord, that thou requirest of us is no worldly nor fleshly love; for
man loveth the world, the love of the Father is not in him; and whoso- 1 John ii.
vill be a friend of the world is made the enemy of God; but godly, spiritual, James iv.
, true, and pure love, even such love as suffereth long, is courteous, envieth 1 Cor. xiii.
oth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her own,
provoked to anger, thinketh not evil, rejoiceth not in iniquity; but rejoiceth in
ıth, suffereth all things, believeth all things, endureth all things.
is godly love, this christian charity give thou unto us, O good Lord, that we
ınfeignedly and with all our heart love thee our Lord God, which so dearly
t us, that thou gavest thyself for us an offering and a sacrifice of a sweet Eph. v.
to God. Take away from us the love of worldly things, which, though they
never so pleasant and beautiful, are notwithstanding mere vanity; and give us
so to use this world as though we use it not: for the fashion of this world 1 Cor. vii.
h away: make us also to abhor the filthy and beast-like pleasures of the stink-
ɛsh, and by no means to be entangled with the love of the[m], the end whereof
honour, shame, corruption, destruction, damnation; and kindle our hearts so Luke vi.
tly with thy love, that nothing may delight and praise us, but only thou, and
oever may make unto thy glory, and is agreeable to thy blessed commandment;
at thou only mayest be our love, our delight, our joy, our mirth, our solace;
vhatsoever is without thee, and estranged from thy love, let it be counted of us
vain than vanity itself, and more filthy than the very dung.
rant also, that from this our love toward thee there may issue out a vehement 1 John iv.
brenning love toward our neighbours, yea, toward our very enemies; that we
love them from the very heart, yea, even as ourselves, pray for them, give them
counsel, help them, defend them, succour them, provide for their necessities, and
with them in all things as we wish to be dealt withal.
Lord God, thou art love, and he that dwelleth in love dwelleth in thee, and
in him. Grant that in this world we may so dwell together through love, thou
by thy holy Spirit, and we in thee by faith, that after our departure from
vale of misery we may be placed with thee in thy heavenly mansion, and so
ıue with thee in glory for ever and ever. Amen.

A PRAYER FOR A GODLY LIFE.

r greatly grieveth us, O merciful Father and everlasting God, that we,
ıgh the grievous and continual assaults of our enemies, are not able to pass over
years in this world with such purity of life as we ought, and as thou requirest
s. Verily we are on every part so besieged and compassed round about of our
rsaries, that scarcely at any time we can be free from their pestiferous and deadly
, nor yet have so much respite as once to breathe toward true godliness.
) most loving Lord, thou art our Father, and we thy children: convenient there-
is it that we thy children represent and openly declare in our conversation the man-
of thee our Father. Thou art good, gentle, loving, charitable, merciful, patient,
-suffering, holy, righteous, faithful, &c. It therefore becometh us thy children in
living to practise goodness, gentleness, love, charity, mercy, patience, long-suffer-
holiness, righteousness, faith, &c. Thou hast given us an example, that even as John xiii.
hast done, so we likewise should do. If we say we dwell in thee, we ought 1 John ii.
valk as thou hast walked. For thou hast called us not to uncleanness, but unto 1 Thess. iv.
ıess. Thou hast delivered us from the power of our enemies, that we, being Luke i.
ıout fear, should serve thee in holiness and righteousness all the days of our life.
blood of thy Son Jesus Christ hath cleansed us from all sin, not that we should 1 John i.
ınue in darkness, but rather walk in the light, as thou art in the light. Thy
ıg-kindness hath appeared unto all men, not that we should follow ungodliness Tit. ii.
worldly lusts, but that we should live soberly, righteously, and godly in this
ent world. Thou didst choose us in Christ before the foundations of the world Eph. i.
laid, that we should be holy and without blame before thee through him. We Eph. ii.

are thy workmanship, created in Christ Jesu unto good works, which thou or
afore, that we should walk in them.

Forasmuch then as all the benefits which thou hast bestowed upon us ar
us unto this end, that we should walk worthy of thy kindness, represent thy
ners in our conversation, mortify the flesh and the lusts thereof, have nothing
with Satan nor the world, but lead a good life, garnished full of good works,
all points fashioned after the rule of thy blessed word; we most heartily pra
Ezek. xi. & xxxvi. Eph. iv. to endue us with thy holy Spirit, which may take away our stony heart, and g
a new, fleshy, and soft heart, kill that old man in us which is corrupt throug
ceivable lusts, and fashion in us that new man, which is made after thy imag
likeness in righteousness and true holiness. Suffer us not to give over ourselves
1 Pet. i. unto our old lusts and concupiscences wherewith we were led when we kne
thee nor thy Son Christ; but even as thou which hast called us art holy, so li
grant that we may be holy in all our conversation.

Rom. ii. James i. Matt. vii. O merciful God, not the hearers of thy law, but the fulfillers of it shall be
fied before thee. Neither shall every one that saith unto thee, Lord, Lord, ent
the kingdom of heaven, but they that do the will of thee our Father which
Tit. i. heaven. To confess thee with our mouth, and to deny thee with our deeds, w
1 Cor. iv. rather our damnation than salvation. For the true knowledge of thee consistet
in talking, but in walking; not in favouring, but in following; not in loving, l
Matt. xxi. living. To promise thee by mouth that we will work in thy vineyard, and yet
nothing at all, declare not us to be thy sons, but rather bastards. To brag
justification of faith, and not to bring forth the fruits thereof; to glory in the
Rom. vi. of thy Son Christ, in his blood, death, and passion, and not to live worthy
kindness; to profess thy holy gospel, and not to walk according to the doctrine th
to be baptized in thy name, and not to mortify our members which are of the
nor to walk in a new life; to be partakers of thy divine mysteries, and not
John xv. made one spirit with thee; what availeth it? We are thy friends, if we do
things that thou commandest us. We are thy servants, if we be obedient t
will. We are thy sons, if we honour and reverence thee according to thy
We seek thy glory, if we attempt nothing whereof thou shouldest be dishon
1 Pet. ii. Leading a life conformable to thy blessed will, we shall provoke the very enem
thy truth to praise thee; but contrariwise, thou shalt be evil spoken of. Grant
Matt. v. fore, we beseech thee, that our life may answer to our profession, and that the
of our good works may so shine before men, that they, seeing our godly con
tion, may glorify thee our heavenly Father. Amen.

A PRAYER AGAINST THE TEMPTATIONS OF THE DEVIL, T
WORLD, AND THE FLESH.

Albeit, O most mighty Captain, most valiant Warrior, and most triumphant
Heb. ii. 1 Cor. xv. Hos. xiii. Christ Jesu, thou by thy death hast put down him that had lordship over death
is to say, the devil, that thou mightest deliver them which through fear of
Col. ii. Eph. i. were all their life-time in danger of bondage; and albeit thou hast spoiled rul
power, and made a shew of them openly, and hast triumphed over them in thine
Luke i. person, and by this means delivered us from the hands of our enemies, that we
serve thee all the days of our life in such holiness and righteousness as are a
Gen. iii. before thee; yet the devil, for the old malice which he hath borne against man
Wisd. ii. his first creation (for through envy of the devil death entered into the world),
1 Pet. v. Job i. forth still to rage against us, and walketh about like a roaring lion, seeking
he may devour. And if he were not restrained by thy godly puissance, he
Psal. cxxiv. surely swallow us up; so great is his tyranny, so mighty is his power. He
Gen. iii. vailed against our first parents, yea, and that in the state of their innocency
2 Sam. xi. Matt. xxvi. immortality. He afterward attempted other, and prevailed, whereof some not
standing were the chosen vessels of mercy. Hereof getting a courage unto hi
Matt. iv. Mark i. Luke iv. he feared not to assail thee with his subtile temptations. Oh, is it then to be th

ne will let us alone, so feeble, so weak, and ready at every moment to be over-
n?
ou thyself callest him the prince of this world, and thy holy apostle nameth him John xii. xiv. xvi.
god of this world. Strong must he needs be, and of no small might, whom thy 2 Cor. iv.
word so termeth: strong indeed in comparison of us; but weak and of no force,
compared with thee. This prince, this god of the world, dost thou suffer con- Job i.
ly to war against thine elect and chosen people, (as for the reprobate and wicked,
th them already in his court at commandment,) not to destroy them, which he
of all wisheth, but to exercise and try their faith, to prove their constancy, and
s their conflict to occasion them by hearty prayers to flee unto thy holy name, Prov. xviii.
is a strong tower and mighty fortress for so many as repair unto it, that they,
g aid at thy hand, may not only enter battle with this their great and immortal
, but also by the power of thy might overcome him and put him to flight. And
u hast given Satan this liberty to tempt, to exercise, prove, and try us, whether Job i.
e constant in thy faith and word or not, so doth he take thy proffer. And
gh thou sufferest him thus to do for our great profit and singular commodity,
ve know that all things work for the best unto them that love God, even that Rom. viii.
f ourselves being weak, should have a glorious triumph and noble victory over
hrough the mighty puissance of thee our grand Captain;) yet hereof taketh he an
on to seek our destruction. And that he may bring this to pass, besides the
nerable companies of hellish spirits, he taketh unto him two other our most cruel
es, the world and the flesh. The one with his vain pleasures, the other with 1 John ii.
rnal lusts, so compass us round about, that, if thy present help were not, we Gal. v. Psal. cxxiv.
needs perish.
loving Lord and most gentle Saviour, thou seest our weakness, misery, and no
th. Thou knowest again the valiance, might, and power of our adversaries.
trength is no more to be compared with their might, than the strength of little 1 Sam. xvii. Eccius. xlvii.
with the mighty power of great Goliah: our spear, our sword, our shield will
thing in this behalf. Notwithstanding, Lord, we do not despair. For although
be not so great strength in us, that we may be able to resist this great com- 2 Chron. xiv.
that cometh against us, yet have we this one refuge and succour, even to lift
r eyes unto thee, and to say, Our help cometh from the Lord our God, which Psal. cxxi.
heaven and earth. If God be on our side, who can be against us? The battle, Rom. viii.
rd God, is thine: our faith therefore is, that thou wilt give our enemies into 1 Sam. vii.
ands. Thou taughtest us to pray that we may not be led into temptation, Matt. vi.
ast promised us that thou wilt not suffer us to be tempted above our strength, 1 Cor. x.
ilt in the midst of the temptation make a way for us to escape. Thou art faithful: Psal. cxlv. Tit. i.
therefore thy promise.
nd forasmuch as thy good pleasure is that we shall manfully fight with these Eph. vi.
nemies, (for what is the life of man in this world, but a continual warfare?) and Job vii.
an is crowned, except we strive lawfully; we, with our very heart despairing of 2 Tim. ii.
wn strength and courage, most humbly beseech thee to be our captain, and
tly to defend us against our enemies, that they may not prevail against us.
us strong in thee, O Lord, and in the power of thy might. Put on thy holy
r upon us, that we may stand stedfast against the crafty assaults of the devil.
ve wrestle not against flesh and blood, but against rule, against power, and Eph. vi.
t worldly rulers of the darkness of this world, against spiritual wickedness in
ly things. For this cause, O most sweet Saviour, put upon us thy holy armour,
ve may be able to resist in the evil day and stand perfect in all things. Give us
therefore to stand, and to gird our loins about with verity, having on the breast-
of righteousness, and shoed with shoes prepared by the gospel of peace. But
all, grant that we may take unto us the shield of faith, wherewith we may be
o quench all the fiery darts of the wicked, and put on the helmet of salvation,
ne sword of the Spirit, which is thy blessed word. Grant also, that we, being
godly enarmed, may through thy puissance, might, and strength not only enter
with our enemies, but also valiantly fight with them, courageously put them
ght, and triumphantly carry away a glorious victory over them. So shall it come

to pass that we, being valiant conquerors through thy help, shall receive at thy
Rev. iii. according to thy promise, manna to eat that is hid, and a white stone, and
stone a new name written, which no man knoweth saving he that receive
Lord, for thy mercy's sake grant us these our petitions. So shall we prai
magnify thy blessed name for ever and ever. Amen.

A PRAYER FOR REMISSION OF SINS.[1]

If we wretched sinners, O Lord God, had not loving promises of thy
mercy in the holy scriptures for the comfort of our weak consciences and sor
hearts, we see none other remedy, so great and infinite are our sins, but th
Rom. xv. must needs despair. But forasmuch as whatsoever things are written are v
for our learning, that through patience and the comfort of scriptures we may
hope, our sins, although never so many and abominable, do not so much ma
sad, as thy loving-kindness and tender mercies make us glad.

Our sins, we confess, are innumerable; but thy mercies are also infinite.
Ezek. xviii. art that most gentle Lord which will not the death of a sinner, but rather th
Wisd. xi. turn and live. Thou for repentance sake dissemblest and wilt not see the
Matt. i. Luke ii. men. Thou confessest that thou camest into this world to save sinners, to ca
1 Tim. i. Matt. ix. the righteous, but sinners unto repentance, and to seek up that which was lost.
Luke xv. Matt. xi. callest unto thee all them that are diseased and laden with the heavy burden
Luke xix. Matt. xi. and promisest that thou wilt ease them. Yea, by the prophet thou sayest,
Isai. i. will wash and make clean ourselves, put away our evil thoughts out of thy
cease from doing of evil and violence, learn to do right, apply ourselves to
deliver the oppressed, help the fatherless to his right, and hear the widow's com
though our sins were as red as scarlet, yet shall they be made whiter than
and though they were like purple, yet shall they be made like white wool.
Isai. xliii. thou sayest, moreover, that for thy own sake, even for thy mercy and name's
thou wilt be good unto us, favour us, and so cast away all our sins behin
back, that thou wilt never remember them more.

Tit. i. John xiv. Psal. cxlv. O Lord, thou art the God which cannot lie, thou art the self truth, th
faithful in thy words and holy in all thy works. For according to these thy
promises hast thou ever dealt with the children of men, whensoever they re
and turned unto thee. When they forsaked their sinful living, and called upo
Psal ciii. holy name, thou forgavest all their sins and healedst all their infirmities. Thou
their life from destruction, and crowned them with mercy and loving-kindness
thou, O Lord God, art full of compassion and mercy, long-suffering, and of
goodness. Thou wilt not alway be chiding, neither wilt thou keep thy ang
ever. Neither wilt thou deal with us after our sins, nor yet reward us accord
our wickedness. For look, how high the heaven is in comparison of the ear
great is thy mercy toward them that fear thee. Look, how wide the east i
the west; so far dost thou set our sins from us. Yea, like as a father pitie
own children, even so art thou merciful unto them that fear thee. For thou k
whereof we be made: thou rememberest that we are but dust; that a man
Isai. xl. Ecclus. xiv. James i. 1 Pet. i. time is but as grass, and flourisheth as a flower of the field. For as soon
wind goeth over it, it is gone, and the place thereof knoweth no more. B
merciful goodness, O Lord, endureth for ever and ever upon them that fear t
Psal. xxxiv. Of this thy loving-kindness and tender mercy who at any time hath not
2 Sam. xii. if he sought it with all his heart? Forgavest thou not David both his wh
Judg. x. 2 Chron. xii. Judg. iv. and manslaughter, when he repented and confessed his sin? How oft didst th
back the plagues of thy vengeance, when the children of Israel lamented the
Jonah iii. and turned unto thee! How merciful didst thou shew thyself to the Ninivites
Luke vii. they repented and humbled themselves in thy sight! How lovingly spakest t
that sinful woman in thy gospel, and forgavest her all her sins, because she re
Matt. xxvi. and believed! Peter, thy disciple, although most cowardly denying thee, aft

[1 *Of synners,* folio.]

l bitterly wept and lamented his sins, thou didst behold with thy merciful eye,
avourably receivedst him again into the number of thy holy apostles. One of Luke xxiii.
that died with thee, being both a thief and a murderer, after he had called
hee for grace, thou placedst in paradise, and madest him partaker of thine
felicity. Many other notable examples of thy great mercies find we in the
criptures, which will not suffer us to despair of thy clemency and goodness,
sins and wickednesses never so many; but they rather do encourage us boldly Heb. iv.
ne unto the throne of thy grace, that we may receive mercy and find grace to
n time of need.

nost gentle Saviour, thou art that most loving Shepherd, which diligently soughtest Luke xv.
wandering sheep, lovingly laidest it upon thy shoulders, and tenderly broughtest
e again. Seek us up, which have so long run astray, lay us upon thy mer-
houlders, and bring us home again unto the company of thy faithful. Thou
t most merciful Samaritan, which, beholding the miserable state of the wounded Luke x.
vith thy pitiful eye, camest unto him, madest clean his wounds, pouredst in
nd oil, boundest them up, laid the sick Samaritan upon thy beast, and car-
him into the inn, and never leftest him till he was perfectly whole. O most
Saviour, vouchsafe also with thy merciful eye to look upon our wretched
which without thy help must needs perish. Our wounds are deadly wounds,
ot able to be healed of any, either in heaven or in earth, but of thee alone,
art the true physician, and alone healest them that are contrite in heart. Our Matt. ix. Isai. lxi.
head is sick, and the heart is very heavy. From the sole of the foot unto Luke iv. Isai. i.
ad there is no whole part in all our body; but all are wounds, botches, sores,
ripes, which can neither be helped, bound up, mollified, nor eased with any
nt, except thou puttest to thy helping hand. Let it therefore please thee of
eat goodness to make clean our wounds, to pour in the wine and oil of spiritual
ss, to bind them up, and never to leave us till thou hast made us perfectly
and brought us into thy heavenly kingdom. Heal thou us, O Lord, and we Jer. xvii.
e healed: save thou us, and we shall be saved.

ou art that most tender Father, which receivest home again with embracing Luke xv.
hat lost son, which had waste all his goods with riotous living. So soon as
urned unto thee, repented him of his disorder, confessed his sin, and humbled
in thy sight, thou hadst compassion on him, and came and fell on his neck,
ssed him. Thou commandest thy servants also to bring forth that best gar-
and put it on thy son, and to put a ring on his hand, and shoes on his feet.
gavest commandment, again, to fetch a fat calf and to kill it, and saidest: Let
and be merry; for this my son was dead, and is alive again; he was lost, and
found. Shew this thy favour, O most gentle Father, to us thy children also,
have ungodly bestowed the godly and virtuous gifts which thou both friendly
erally gavest unto us. This our prodigal and licentious living sore grieveth us;
be heartily sorry that we have so grievously offended thy fatherly goodness.
hstanding, according to thy old wont, we most humbly beseech thee for thy
sake to have mercy on us, to forgive us our sins, and to receive us again
y favour. Take away from us all our old beggarly rags, and put on us that
rment of innocency, that precious ring of faith, wherewith we are married unto Hos. ii.
nd those most godly shoes of the evangelic peace, that we may walk from Eph. vi.
rth in the ways of thy holy commandments, and do that which is pleasant
sight. Give us grace so unfeignedly to repent and to amend our lives, that
els of heaven may rejoice at our conversion. And so wash us from our sins Luke xv. Psal. li.
nd more, that at the last we may be clean and appear beautiful in thy heavenly
sight through thee our only Saviour, which, with the same thy Father and
ly Ghost, livest and reignest one true and everlasting God, worlds without end.

PRAYER FOR A COMPETENT AND NECESSARY LIVING.

Son and our Lord, O heavenly Father, taught us to ask our bodily food of Matt. vi. Luke xi.
nd all other things that be necessary for the preservation of this our mortal

Psal. cxlvi. Psal. cxlv. and corruptible body. For thou art that Lord that givest meat to the hungry. feedest all thy creatures in due time. Thou openest thy hand and replenis

Psal. xxxiii. living things with thy blessing. Thy eyes are upon them that fear thee, an such as trust in thy mercy, that thou mayest deliver their lives from deat nourish them in the time of hunger. They that fear thee shall have no sca

Psal. xxxvii. neither shall they want any good thing that seek thee. Never was it seen t righteous man, that is, he that liveth according to thy word, was forsaken, hath his children begged their bread on the earth.

1 Kings xvii. How wonderfully didst thou feed thy servant Helias the prophet, when th him meat twice on a day by the ravens! How marvellously didst thou incre oil and meal of the widow of Sarepta, Helias' hostess! How didst thou pro

B. & Dr. thy servant Daniel, when he was in prison for setting forth thy glory! Ho

Deut. viii. Exod. xvi. Num. xi. Wisd. xvi. derfully feddest thou the children of Israel, by sending them meat down from by the space of forty years in the wilderness! The fowls of the air dost tho

Psal. lxxviii. Matt. vi. which neither sow nor reap, nor yet carry into the barns. Thy Son also (t

Matt. xiv. Mark vi. Luke ix. John vi. John ii. 1 Tim. vi. Matt. vi. Luke xii. may hang on thy fatherly providence, and not despair of a competent livi many thousands with a few loaves of bread, and a little number of small fish also at a marriage turned water into wine, to shew that those which live ac to thy blessed word, every one in his vocation, shall want no good thing. T the very living God, which giveth us abundantly all thing to enjoy them. T our Father; thou therefore wilt not suffer us thy children to perish for hunger. art our Lord; thou therefore wilt not suffer us thy servants to die for

Psal. cxlvi. Psal. civ. clothes. Thou feedest the heathen and the brute beasts: is it then to be that thou wilt leave us succourless, which believe in thee, call on thy holy and hang on thy fatherly providence?

1 Cor. iv. James i. We therefore, being throughly persuaded that all good things pertaining e the body or to the soul, come from thee alone, doubting also nothing of thy bo liberality and liberal bounty toward them that with strong faith depend on thy providence, are bound at this present to come unto thy divine Majesty, most beseeching thee to work in us, through thy holy Spirit, a mind content with

Luke xii. sufficient, seeing that no man's life standeth in the abundance of the things

Heb. xiii. he possesseth; seeing also that we be strangers and pilgrims in this world, a

1 Tim. vi. here no continuing city, but seek one to come; again, seeing we brought

Job i. into the world, neither shall we carry any thing out of it. For naked came of our mother's womb, and naked shall we turn to the earth again. Tak from us all superfluous worldly cares, and teach us to be content with fo

Matt. vi. raiment. Suffer us not, after the manner of the heathen, to be careful for

Luke xii. things, as though thou hadst no care for us; but teach us first of all to s kingdom and the righteousness thereof, and so to look for all worldly and t

Prov. xxx. things at thy merciful hand. O Lord, give us neither poverty nor riches: on thou us a necessary living; lest, if we be too full, we deny thee, and say fellow is the Lord? and lest we, being constrained through poverty, fall unto and forswear the name of the Lord our God. Lord, let it so come to pass, dear Son's sake, Jesu Christ our Lord and Saviour. Amen.

A PRAYER FOR [TO] BE SAID BEFORE THE SERMON.

Psal. cxix. Deut. v. xvii. Isai. xxx. THY word, O Lord, is a lantern unto our feet, and a light to our pathway it sheweth unto us evidently, how we ought to walk, and turn neither on t hand, nor on the left, but even that way that thou hast appointed, that we

Psal. xix. and please thee. Thy law also is a perfect and undefiled law: it turneth so giveth wisdom even unto babes. Thy statutes are right, and rejoice the hea

Wisd. xvi. commandments is pure, giveth light unto the eyes. It is neither emplasture

John xv. that healeth us, but thy word, O Lord, which healeth all thing. Through th

Rom. i. which thou hast left here among us, are we made clean: for it is thy pow

on for every one that believeth. To hear this thy word, which is sweeter than Psal. xix. Psal. cxix.
ney or honey-comb, and more precious than gold, pearl, or precious stone, we
ne hither at this presence, O most merciful Father, desiring thee to send both
preacher and to us thy holy Spirit, that he may teach nothing but thy pure
and the glorious gospel of thy most dear Son; again, that we may diligently
id repose in our memory whatsoever shall be godly and truly spoken of him.
orasmuch as neither he that planteth nor he that watereth is anything, but thou, 1 Cor. iii.
l, which givest the increase, we most entirely pray thee that the seed of thy
word, which shall now be sown among us, may fall into our hearts as into a Matt. xiii. Mark iv.
ground, and by no means be choked up of thorns, nor dried up for want of Luke viii.
re, nor yet carried away of the birds of the air; but, through the working of
oly Ghost, so take root in our hearts, that it may bring forth plenty of good
nto thy glory and the health of our souls. Amen.

A THANKSGIVING AFTER THE SERMON.

E render unto thee, O heavenly Father, most hearty thanks for this spiritual John vi.
eavenly nourishment of thy blessed word, wherewith our souls are not only well
ed at this present, but also our faith is strengthened, our love is kindled, and
nscience quieted. We most humbly beseech thee to give us grace, not only to
rers of thy word, but doers also of the same; not only to love, but also to live James i.
spel; not only to favour, but also to follow thy godly doctrine; not only to
, but also to practise thy blessed commandment; that whatsoever we outwardly
nd inwardly believe, we may shew forth the same in our conversation and living,
he honour of thy holy name, the comfort of our christian brethren, and the health
souls. Amen.

PRAYER TO BE SAID BEFORE THE RECEIVING OF THE HOLY COMMUNION.

Y love toward us, O most gentle Saviour, is so great and unmeasurable, that
by no means be expressed by mouth, nor sufficiently conceived in heart. For
ve, without any deserts on our behalf, freely and willingly, at thy heavenly
's commandment, thou camest down from the glorious seat of thy divine Majesty, Isai. vii.
t very flesh, and becamest perfect man of the substance of that pure and unde- Matt. i. Luke i.
irgin Mary, through the operation of the Holy Ghost, taughtest the will of John i. Rom. i. ix.
eavenly Father, confirming the same with wonderful miracles, unto the great Matt. iv.
t of many which then lived, and unto the perfect establishment of our faith,
live at this present.
ter thou hadst travailed in this world certain years, the time tofore appointed
verlasting of thy heavenly Father drawing nigh, that thou wouldest give thyself
ation and sweet-smelling sacrifice to God the Father for the sins of the whole world, Eph. v.
o many as repent, believe, and amend; willing that so noble and worthy benefit
redemption should not be forgotten nor fall out of remembrance, which is the
anchor of our salvation, and the only comfort of weak consciences, when thou Gal. vi.
eaten the paschal lamb with thy disciples, according to the appointment of the
hou tookest bread into thy hand, gavest thanks to thy heavenly Father, brakest
deliveredst it to thy disciples, saying, Take ye, eat ye: this is my body, Matt. xxvi. Mark xiv.
is betrayed for you. Do this in the remembrance of me. Because the sin- Luke xxii. 1 Cor. xi.
and inestimable benefit of our redemption, brought to pass by the one and only Heb. ix. x.
n of thy blessed body, broken on the altar of the cross, should not be forgotten,
orakest the bread in the sight of thy disciples, and gavest it unto them, com-
ng them to eat it in the remembrance of the breaking of thy body, which then
etrayed by thy traitorous disciple Judas, that son of perdition, and the day fol- John xvii.
was unfeignedly broken on the cross for our ransom, deliverance, and salvation.
didst thou appoint the breaking of the bread among the faithful gathered together

for that purpose, a worthy and blessed memorial of thy body-breaking. And
Note. the breaking of thy body should be the better remembered, thou didst enno
bread with the name of thy body; when, notwithstanding, it was only the figu
token, and memorial of thy holy body.

In like manner, when supper was done, thou tookest the cup into thy hands
thanks to thy heavenly Father, and deliveredst it to thy disciples, saying:
of this all ye. For this is my blood of the new testament, covenant, or bargain
shall be shed for many into the remission of sins. This do, as often as ye drin
the remembrance of me. As by the breaking of thy blessed body our ransom
1 John i. fectly paid, so by the shedding of thy precious blood are all our sins, even u
uttermost, washed away. Therefore, as by the breaking of the bread thou woul
breaking of thy body and the benefits gotten by it to be remembered among th
ful; so, to the end that the shedding of thy blood and the merits thereof sho
be forgotten, thou gavest them the cup of wine to drink, commanding them
oft as they or any of the faithful gathered together for that purpose to drink
cup, they should remember thy death, and the shedding of thy precious blood,
1 Cor. xi. holy apostles saith: As oft as ye shall eat this bread and drink of the cup, y
☞ shew the Lord's death till he come. And as thou didst ennoble the bread w
name of thy body, being but the figure of thy body, because the breaking of t
should the better be remembered; so likewise here dost thou garnish and n
forth the wine, naming it thy blood, when, notwithstanding, it only represent
preacheth unto us the shedding of thy blood, because it should be the more deeply
and the better retained in our minds.

O most merciful Redeemer and gentle Saviour, we are come together at this
to celebrate the memorial of thy blessed and glorious passion, and to eat an
this bread and wine in the remembrance of thy blessed body-breaking and thy
blood-shedding, most humbly and from the very heart beseeching thee to give
worthily to eat this bread and drink of this cup, lest, by the unworthy rece
1 Cor. xi. them, we be guilty of thy body and blood, and so eat and drink our own
tion.

And that we may come the more worthily unto this thy table, grant, w
entirely pray thee, that we may so earnestly be at defiance with all sins, and so in
be ashamed that we at any time have so grievously offended thy divine Maj
attempting any thing that is not agreeable to thy good pleasure, that from he
we may not only loathe, detest, and abhor whatsoever is displeasant unto thee,
embrace and lay hand on that which is good and acceptable in thy sight. For
all our sins, and give us grace even with our whole heart to love all men, yea, e
Rom. xii. Matt. v. enemies, and not only to forgive all such as have offended us, but also to be read
times to do for them whatsoever good or pleasure we be able.

And that we may be the more welcome unto thee, and be found meet and
guests to sit at this thy table, and to eat of these thy blessed gifts, that our s
be well comforted, nourished, fed, and made merry by the worthy receiving o
Matt. xxii. Hos. ii. Acts xv. Eph. v. Rom. iii. clothe us, we pray thee, with that wedding-garment, even true and lively faith,
with our hearts are purified, wherewith are we married unto thee, and made o
one blood with thee, wherewith also we are justified and counted righteous in th
and grant that through the same faith we earnestly set the eyes of our mind
Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi. Tit. iii. thy most sweet and loving promises, My body shall be broken for you; My
shall be shed for you; and without any doubting for remission of all our sins
heavenly Father's hand, according to thy most gentle promises, yea, and that
our good deeds and merits, which in this behalf are none; but for the worth
thy blessed passion, for the dignity of thy precious blood, and for that only a
sacrifice of thy holy body. For that, O Lord, is the salve that healeth ou
That is the medicine that comforteth our weak and troubled consciences. Tha
John vi. living bread: whosoever eateth of that bread shall never hunger, but live f
That is the jewel of joy, that maketh our sorrowful hearts merry. That
mighty bulwark, the strong defence, the sure fortress, that preserveth and kee
☞ harmless against Satan, sin, death, hell, desperation, and all the infernal power.

o come to the table, to be present at the supper, to hear and see what is there
yea, and to receive the holy mysteries of thy body and blood there set forth unto
rofiteth us nothing at all, if we faithfully believe not that thy body was broken
hy blood shed for our sins, and that, by the alone oblation thereof done once for Heb. vii. ix. x.
ur sins are forgiven us, thy heavenly Father is reconciled unto us, his wrath,
l up through sin against us, is pacified, quietness of conscience and everlasting
given us; but rather turneth unto our damnation, because we eat of this bread
drink of this cup unworthily; and shall with that hypocrite, which presumed to
unto the marriage not having the wedding-garment, be bound hand and foot, and Matt. xxii.
nto utter darkness, where weeping and gnashing of teeth shall be. Therefore we
humbly beseech thee to give us grace, according to thy holy apostle's counsel,
ntly to prove, try, and examine ourselves, whether such repentance, such faith, 1 Cor. xi.
love, such disposition toward all godliness, be found in us or not, as thou dost
re in them which will come worthily and with fruit unto thy table.
nd forasmuch as it is thy gift to repent heartily, to believe truly, to love un-
edly, and to be disposed earnestly to embrace true godliness, and to go forward in
me from virtue to virtue unto the end, grant, we most entirely pray thee, we may
pent, that the fruits of repentance may be found in us; so believe, that we may Matt. iii.
ledge thee our alone Saviour; so love, that all our affection may be set on thee
; and so embrace true godliness, that our whole life may be a clear mirror of all
e and goodness. So shall we, through thy mercy, be found worthy guests of this
able, and receive these holy mysteries unto the salvation of our souls; yea, so shall Phil. ii.
e well assured of the remission and forgiveness of all our sins by the breaking of
lessed body and the shedding of thy precious blood, our consciences shall be quiet,
earts shall be filled with all true and spiritual joy, we shall triumph over Satan,
leath, hell, and desperation, we shall be partakers of all the fruits and merits of
blessed passion, and be made one body with thee, and fellow-heirs of everlasting
. O Lord God, let it so come to pass, for the honour of thy name! Amen.

A THANKSGIVING AFTER THE RECEIVING OF THE COMMUNION.

We thank thee, O heavenly Father, for the blessed passion and glorious death of
early-beloved Son, our Lord and Saviour Jesu Christ, by whom and by whose
wounds we faithfully believe and are assuredly persuaded that thy wrath is not Eph. ii. Col. ii.
pacified toward us, but that thou also art now become our most merciful Father,
hast freely forgiven us all our sins, restored unto us thy heavenly grace, and made
ns and heirs of thine eternal glory. And because we should not doubt of thy
ly goodness toward us, set forth in the death of thy Son, the same thy Son
t Jesu our Lord hath left unto us not only his holy word, but also a blessed
rial of his death and passion, set forth in the holy bread and holy wine, which Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi.
this present have received, both for a remembrance of the breaking of his blessed
and the shedding of his most precious blood, and also for the quietness of our
ence, and for the assurance of the remission of our sins through faith. We be-
thee, O heavenly Father, that we be never unmindful of this thy exceeding great
ess, nor unthankful for thy manifold and unspeakable mercies declared unto us in
lorious death of thy well-beloved Son; but so work thou in us through thy holy
, that we may be made worthy members of that body, whereof thy Son and our
ur Christ Jesu is the head; and that we may so faithfully believe in thee, and so
tly love one another, alway living in thy fear, and in the obedience of thy holy
nd blessed will, that we being fruitful in all godly and christian works, may train Eph. i. iii. Col. i.
fe according to thy good pleasure in this transitory world, and after this frail and
life obtain that true and immortal life, where thou, with thy dearly-beloved Son
ord and Saviour Jesu Christ, and the Holy Ghost that most sweet Comforter,
and reignest one true God, in all honour and glory, worlds without end.
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A SHORT PRAYER TO BE SAID AT THE RECEIVING OF TH MYSTERY OF CHRIST'S BODY IN THE HOLY COMMUNION.

O HEAVENLY and blessed Father, I render unto thee most hearty thanks for a benefits, which thou hast shewed unto me, most wretched sinner; but specially fo
Eph. v. Phil. ii. most sweet-smelling sacrifice, which thy only-begotten Son offered unto thee o altar of the cross, by giving his most pure and undefiled body unto the death f redemption of mankind; in remembrance whereof, according to thy well-beloved ordinance, I now receive this holy bread, most entirely beseeching thee, that I may be partaker of the merits of thy dear Son's body-breaking, and also lead a life w of so great a benefit, unto the glory of thy name. Amen.

A PRAYER TO BE SAID AT THE RECEIVING OF THE MYSTE OF CHRIST'S BLOOD IN THE HOLY COMMUNION.

O BLESSED and merciful Father, thy love toward me, sinful creature, is so exc great and unspeakable, that I cannot but give unto thee most humble thanks, n
Rom. v. Eph. ii. for the shedding of the most precious blood of thy dear Son Jesu Christ, by the whereof thy wrath, stirred up against me, wretched sinner, is pacified, my rans paid, the law is fulfilled, my enemies are overcome and put to flight. In re brance of this so noble a victory and of so great a benefit, I am come unto th table, O merciful Father, to drink of this cup, desiring thee, that as my outward m comforted by the drinking of this wine, so likewise my inward man may be com and made strong by true faith in the precious blood of thy most dearly[be Son. O Lord and my heavenly Father, give me thy holy Spirit, which m rule and govern my heart, that I never be unthankful nor forgetful of this exceeding great kindness; but so train my life according to thy blessed will whatsoever I do, speak, or think may be unto the glory of thy blessed nam the health of my soul, through Jesu Christ our Lord. Amen.

A PRAYER AGAINST IDOLATRY.

Isai. xlvi. Mal. ii. 1 Cor. viii. Eph. iv. 1 Tim. ii. Psal. xlvi. Psal. cxv. THOU, O Lord, art God alone, and besides thee there is no God, neither in h nor in earth. As for the gods of the heathen, they are devils, and the images the ignorant people worship as gods by kneeling, praying, and offering unto are no gods, but stocks and stones, idols and mawmets. They have mouths speak not: eyes have they, but they see not. They have ears, and hear not: have they, but they smell not. They have hands, and handle not: feet have
Psal. ii. but they cannot go, neither can they speak through their throats. O how vain
Isai. xlv. are all they that put their trust in such mad fancies as can do them no good health and salvation, all joy and comfort, come from thee alone, O Lord. Th
2 Cor. i. Jer. ii. Psal. xlvi. Psal. cxlv. the God of all consolation and Father of all mercies. Thou art the living fou from whom alone floweth whatsoever good or godly is. Thou art the refug succour of thy people. Thou hearest thy servants whensoever they call on
Jer. xvii. Psal. cxiii. Isai. lxv. Deut. xxviii. Isai. i. Lev. xxvi. Jer. ix. Who ever trusted in thee, and was not holpen? Blessed are they which put trust in thee, and cursed are they that forsake thee, and follow the idols of own heart. For as the faithful in thy presence shall find favour and mercy, so all idolaters receive before thee shame of face and confusion of conscience, yea, t judgment and everlasting damnation, besides those temporal punishments which threatenest in thy holy law. We beseech thee therefore, O thou alone tru
John xvi. living God, to endue us with thy holy Spirit, which may cleanse us from all errors, all foolish fancies, all vain superstitions, and from the whole lump of id
John xvii. and lead us unto thy godly truth, that we may know thee to be the alone everlasting, and immortal God, believe in thee, fear, and love, call on thy name, seek thy honour and glory, and crave at thy merciful hand alone wha

thing we have need of concerning the body or the soul; that we, in this world
ing thee our Lord God alone, alone, according to thy blessed word, may after
resent life be glorified of thee in thy heavenly kingdom, where thou, with thy
-beloved Son, and the Holy Ghost, livest and reignest one true and everlasting
for ever and ever. Amen.

A PRAYER AGAINST SWEARING.

ALMIGHTY and everlasting God, how greatly they that abuse thy holy name by
nd unlawful oaths shall be plagued, it is evident enough in the sacred scriptures.
hou thyself sayest, that whosoever taketh thy name in vain shall not escape Exod. xx.
ished. And thy prophet saw flying in the air a great and large book, even Deut. v. Zech. v.
cubits in length and ten cubits in breadth, wherein were contained the curses
lagues that are prepared for them which vainly or falsely swear by thy holy
It is written also, that whosoever useth much to swear shall be filled with Ecclus. xxiii.
y and the plague; that is, the vengeance of thy wrath shall not depart from
use. Seeing that so many, yea, and those terrible punishments and most grievous
s are threatened, prepared, and set forth to all idle swearers and wicked blas-
rs of thee and of thy blessed name, we most heartily pray thee so to order our
, that it utter no ungodly nor filthy communication; that it abuse not thee
y name, nor any of thy creatures either in heaven or in earth, by unlawful
ain oaths; but that with all diligence we observe the commandment of thy only-
en Son, which straitly chargeth us that we swear not at all; neither by Matt. v. James v.
, for it is God's seat; nor yet by the earth, for it is his footstool; neither by
lem, for it is the city of the great King; neither, saith he, shalt thou swear
y head, because thou canst not make one white hair or black: but thy com-
ation shall be, yea, yea; nay, nay; for whatsoever is more than that cometh
l. Give us grace therefore, O most loving God, to avoid all ungodly and
l oaths, to reverence thy holy name, to flee unto it as a strong castle by hearty
in adversity, and at all times to praise and magnify it. Grant also, that our
unication be yea, yea; nay, nay; that is, yea in heart and yea in mouth, nay
rt and nay in mouth; that there be found no dissimulation in us, but such
city and truth in our talk, and such sincerity and pureness in all our conversation
ving, as becometh them that profess thy holy name, which alone is worthy
nour and glory. Amen.

A PRAYER AGAINST PRIDE.

MOST loving and gentle Saviour, the only-begotten Son of the eternal and living
thou commandest all them that will come unto thee and be thy scholars, to Matt. xi.
of thee to be meek, humble, and lowly in heart, to be poor in spirit, not to Matt. v.
fed up with arrogancy, pride, ambition, and vain-glory. For thou scatterest Luke i.
that are proud in the imagination of their hearts. Thou puttest down the
from their seats, and exaltest them of low degree. Thou resistest the proud, 1 Pet. v.
ivest grace to the humble. Thou throwest down the haughty-minded, and
t the meek-spirited. Thou so greatly abhorrest pride, that thou bringest also the
to nought, and makest the memorial of them to cease from out of the earth.
ride is the original of all sin: whoso taketh hold thereof shall be filled with Ecclus. x.
s, and at the last it shall overthrow him.
Lord, what is to be found in us being our own, that may make us to glory
selves, and to be proud? As concerning our body, what is it but earth, ashes, Gen. iii.
nd dung? As for the beauty and favour of it, O how[1] deceitful and vain Prov. xxxi.
And as for the strength thereof, how shortly doth a little fever make the

[1 The folio reads *who*.]

most mighty the most weak! Who then will be proud of so vile a carca
John iii. sack of dung? As touching our soul, if it be not regenerate by thy holy
Eph. ii. Rom. v. what other thing is it, than the bond-slave of Satan and sin? If any thi
Hos. xiii. James i. have that good is (for all naughtiness cometh of ourselves), it is thy gift.
1 Cor. iv. have received it, why do we glory in ourselves, as though we had not received it?

It may please thee therefore, which art the mirror of true humility and g
all virtue, to grave in our hearts the true knowledge of ourselves, that we ma
willingly and unfeignedly confess whatsoever goodness we have to be thy gi
not so to glory in ourselves, but to give unto thee most humble and hearty
for all thy gifts, ever walking before thee with all submission and lowliness of
that thou mayest exalt us when the time cometh. Suffer us not to be high-r
but to make ourselves equal to them of the lower sort; and give us that humil
lowliness of heart that mortifieth and killeth in us all love of ourselves, al
and arrogancy, that our whole glory and rejoicing may only be in thee ou
and Saviour, to whom be all honour for evermore. Amen.

A PRAYER AGAINST WHOREDOM.

How greatly thou dost abhor whoredom, fornication, and all uncleanness, C
Gen. vi. vii. the drowning of the whole world, the destruction of Sodom and Gomorre with
Gen. xix. Exod. xx. fire, and brimstone from heaven, and such other like plagues mentioned in th
Deut. v. Deut. xxiii. scriptures, do evidently declare and shew. Thy commandment is that we
Lev. xx. Deut. xxii. commit none adultery. And in the commonweal of the Israelites thou comm
that there should be neither whoremonger nor whore: if any such were found, th
Prov. v. should be stoned unto death. For although the lips of an harlot are to the
a dropping honey-comb, and her neck softer than oil, yet at the last is she a
as wormwood, and as sharp as a sword. Her feet go down unto death, a
Prov. ix. steps haste them into hell: and he that accompanieth himself with an whor
Prov. xxix. go down unto hell, but he that goeth away from her shall be saved: yea, h
maintaineth an whore shall come unto beggary in this world, and after this li
Rev. xxi. have his part in the lake that burneth with fire and brimstone.

1 Thess. iv. O Lord, thou hast called us not unto uncleanness, but unto holiness and p
1 Cor. vi. of life: thou hast made us one body and one spirit with thee: how unseeml
is it to take the members of Christ, and to make them the members of an
Psal. li. We therefore most humbly beseech thee to make in us a clean heart, to r
Ecclus. xxiii. right spirit within us, and to turn away all voluptuousness from us. Tak
us the lusts of the body: let not the desires of uncleanness take hold upon
Eph. v. give us not over into an unshamefaced and obstinate mind. Let not fornication, a
Eph. iv. nor any kind of uncleanness be once named among us. Let no filthy commu
proceed out of our mouths, but that which is good to edify withal when n
that it may have favour with the hearers.

1 Cor. vi. Eph. v. And forasmuch as neither fornicators, neither whoremongers, neither we
neither abusers of themselves with the mankind, shall inherit the kingdom o
grant, we heartily pray thee, that such as be unmarried may keep themselv
Gen. xxxix. and undefiled, after the example of that godly young man Joseph, and bring wi
Tob. iv. Job xxxi. unto honourable wedlock both their bodies and minds chaste and honest. Gra
that the married men may beware and keep themselves from all whoredom,
the company of no woman besides their wife. Again, grant that all married
Hist. Sus. may practise the manners of that virtuous woman Susanna, and neither for fl
nor menacing words at any time consent unto uncleanness; but so keep t
undefiled, that it may be honourable, that God may bless them and their go
vails, and make them joyful mothers of many children. Finally grant, O mo
ciful Father, that we may so avoid all uncleanness, that we, being pure both
and soul, may deserve to see thy glorious face in thy heavenly kingdom,
Jesu Christ our Lord. Amen.

A PRAYER AGAINST COVETOUSNESS.

THY Son and our Lord, O heavenly Father, biddeth us take heed and beware of covetousness. For no man's life, saith he, standeth in the abundance of things which he possesseth. Thy holy apostle also affirmeth covetousness to be the root of all evils, and that they which study to be rich fall into temptation and snares, and into many foolish and noisome lusts, which drown men in temptation and destruction. And in another place he calleth covetousness the worshipping of idols. Thus, in every place of the holy scripture, this most damnable sin of covetousness is condemned and forbidden. Luke xii. 1 Tim. vi. Eph. v.

Notwithstanding, O Lord, through the subtile working of the devil, we see how this most vile monster hath prevailed and almost overcome the whole world, and brought into his subjection not only the wicked and unfaithful, but them also that profess thy blessed name and holy religion. For from the first to the last, from the highest to the lowest, all give their mind to covetousness. All seek their own, and not Jesu Christ's. They renounce the world in word; but in deed no man embraceth it more desirously. They by mouth profess covetousness to be a sin; but in work they magnify it not only as a virtue, but also as a god. In word they confess that[1] to be their Lord; but in deed they serve mammon. They make no end of joining house to house, land to land, lordship to lordship, farm to farm, pasture to pasture. Another sort, which ought to be an example to thy flock, chaineth, coupleth, linketh and joineth likewise dignity to dignity, promotion to promotion, benefice to benefice, prebend to prebend, deanery to deanery, office to office, and office for a vantage, unto the great dishonour of thy holy name, the hinderance of thy blessed gospel, and the confusion of their conscience, if they had any. They be shameless dogs that have never enough, nor be never satisfied. They go forth daily more and more to heap up thick clay against themselves. Their covetousness knoweth neither end nor measure; so that, if thou dost not shortly reform this outrageous desire of having, it is like to come to pass that mammon shall be honoured for a god, and thou utterly despised; few shall possess the whole fruits of the earth, the other shall miserably starve for hunger. For there is no mercy on the earth, as thy prophet complaineth. All seek their own, and not Jesu Christ's. They be lovers of themselves and haters of other. Jer. vi. Phil. ii. Isai. v. 1 Pet. v. Isai. lvi. Hab. ii. Hos. iv. Phil. ii.

O good Lord, it may please thee therefore for thy mercy's sake, to redress these pestilences, wherewith the most part of the world at this present be infected. Open the eyes of the covetous worldlings, that they may clearly see how vile an idol they serve, how uncertain possessions they gather together, not knowing to whom they shall leave them. Take away from them the inordinate and unsatiable desire of having. Incline their hearts unto thy testimonies, and not unto covetousness. Teach them that in this world they are but strangers and pilgrims, and have here no abiding city, but seek for one to come; and that therefore they ought to be content with that is sufficient. For nothing brought they into this world, neither shall they carry any thing out of it. Teach them not to put their trust in uncertain riches, but in thee the living God, which givest us all things abundantly to enjoy them. Teach them to do good and to be rich in good works, and ready to give and to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtain eternal life. Teach them to learn and practise this thy commandment given by the prophet: Break thy bread to the hungry, and lead into thy house the poor and harbourless: when thou seest a naked man, cover him, and thou shalt not despise thy flesh. Teach them to love their neighbour as themselves, and to seek the commodity of their christian brethren no less than their own. Yea, teach them ever to set before their eyes this commandment of thy holy apostle: Let no man seek his own profit, but the commodity of other. In fine, grant that the conversation of so many as profess thy name may be so far estranged from the most detestable sin of covetousness, that it be not once named among Psal. xxxix. Psal. cxix. 1 Pet. ii. Heb. xiii. 1 Tim. vi. Isai. lviii. Lev. xix. Matt. xxii. Mark xii. Luke x. Rom. xiii. James ii. Heb. xiii. Eph. v.

[1] Perhaps an error for *thee*.

Luke xii. Matt. vi. them; again, that they make them bags which wax not old, and gather treas heaven that faileth not, where no thief cometh nor moth corrupteth, that they rich in good works may obtain that blessed life, which thou hast promised many as be loving and merciful, through Jesu Christ our Lord. Amen.

A PRAYER AGAINST GLUTTONY AND DRUNKENNESS.

Luke xxi. Ecclus. xxxvii. Hos. iv. Gen. iii. Gen. xix. Exod. xxxii. 1 Cor. x. Matt. xiv. Luke xvi. Ezek. xvi. Gen. xix. 1 Cor. vi. Prov. xxiii. Ecclus. xxxvii. Ecclus. xxxi. Rom. xiii. 1 Pet. v. John vi. Luke xvii. 1 Thess. v. Matt. xxiv.

We are warned by thy dear Son, O most merciful Father, to take heed tha hearts be not overwhelmed with feasting and drunkenness. For through feasting have died; and through drunkenness innumerable have perished. If our first p had not obeyed their appetite, they had not transgressed thy commandment by the forbidden fruit, nor have gotten so great an evil both to themselves and to all posterity. If Lot had not been overcome with wine, he had never so filthily mitted incest with his own daughters. If the people of Israel had not given them unto banqueting, they had never so wickedly fallen into idolatry, neither had so thousands of them been slain. If king Herod had not been overcome with banqu he would not so soon have consented to the death of the godly preacher St If that rich glutton had not been so greatly given to the pampering of his he would never have been so unmerciful to poor Lazarus. If the Sodomites not used banqueting and riotous living, they had not perished with so h punishments.

For thou, O Lord, canst not abide thy creatures to be abused. For besides lasting damnation, which abide all gluttons and drunkards, thou punishest voluptuous epicures and beastly belly-slaves with corporal plagues, with sickne poverty, as thy servant Salomon testifieth. Where is wo? saith he, where is so where is strife? where is brawling? where are wounds without a cause? where h eyes? Even among those that be ever at the wine, and seek out where the b Again he saith: Keep no company with wine-bibbers and riotous eaters of flesh such as be drunkards and riotous persons shall come to poverty. Another o servants also declareth that excess of meats bringeth sickness, and gluttony c at the last unto an unmeasurable heat. Yea, he saith that an unsatiable sleepeth unquietly, and hath ache and pain of the body.

Seeing these foul and filthy monsters of gluttony and drunkenness bring u the destruction both of body and soul, we beseech thee, O heavenly Father, to g grace that from henceforth we may be free from these beastly vices as from most p pestilences, and use thy good creatures soberly, temperately, and thankfully, and means make provision for the flesh to fulfil the lusts thereof; but be sober and that we fall not into the snares of our ghostly enemy the devil, which walketh like a roaring lion, seeking whom he may devour; and labour for that meat perisheth not, but abideth into everlasting life; that we, living soberly, watching v praying continually, and looking diligently for the coming of thy dearly-beloved may be found ready whensoever he cometh, and enter with him into thy glory of h for ever and ever. Amen.

A PRAYER AGAINST IDLENESS.

Gen. ii. Ecclus. xxxiii. Gen. iii. Psal. cxxviii. Gen. iv. Gen. ix.

Immediately after thou hadst created man, O Maker of heaven and earth, and him in the garden of Eden, thou commandedst him to dress and keep it, beca should not be idle. For idleness is the occasion of much evil. In like manne man had transgressed thy holy commandment, thou, expulsing him out of parad his disobedience, and sending him abroad into the face of the earth, commanded to eat his bread in the sweat of his face and in the labour of his hands: so th good pleasure is that no man should be idle. This thy commandment was dil observed of the godly ancient fathers. Adam tilled the earth. Abel was a sh Jubal exercised music. Tubal-Cain was a worker in metal, and a graver in bra iron. Nohe planted a vineyard. Abraham, Lot, Isaac, and Jacob were shepher

mmen. Joseph was a magistrate. Moyses, David, Amos, with divers other, Gen. xiii. xxvi. xxix. sheep before they were called unto office. Thy dearly-beloved Son, before thou xli. Exod. iii. ntedst him to be a preacher of thy blessed will unto the world, was a carpenter, 1 Sam. xvi. Amos i. o got his living. His apostles were fishermen. Blessed Paul laboured with his Matt. xiii. Mark vi. nands, and got both his own living and others' that were with him. Thabita is Acts xx. Acts ix. ended in the holy scripture, because she made garments, and gave them to the 1 Thess. ii. 2 Thess. iii. people. So many, O Lord, as had any spark of godliness or pretence of honesty m, even from the beginning unto this day, ever abhorred idleness, and practised hing or other; so that they were never idle, but earnestly travailed every one ling to their vocation. For as the bird is born to fly, so is man born to labour. Job v. thy apostle hath charged us in thy name, that if any will not labour, he should 2 Thess. iii. t. He commandeth also that we should withdraw ourselves from every one that th inordinately, and will not labour for his own living. And the wise man sendeth to the emmet as unto a mistress and exemplar of labour, and willeth us to consider Prov. vi. roperty, that we may be wise; which although she hath neither guide, teacher, ead, yet provideth she her meat in summer, and gathereth together her food in st. We beseech thee therefore, O Lord, to drive away from us all idleness and sh behaviour, and to give us grace that every one of us, even so many as profess lessed name, may be earnest in following their vocation, and delight in godly ls and virtuous exercises; the magistrate in righteously governing the common- h, the spiritual minister in truly preaching thy blessed word, the common people gently following their occupations, sciences, and mysteries, that none be found idle christian public weal. So shall it come to pass that, all being virtuously occupied ling to thy holy commandment, thou shalt delight in us as a father in his children, end us the fruits of our labours, that is, abundance of all temporal things in this t world, and after our departure everlasting glory, through Jesu Christ our Amen.

A PRAYER AGAINST SLANDERING AND BACKBITING.

HE tongue, O Lord, is a member, which thou hast given almost generally to all creatures; but speech hast thou reserved only for man, yea, and that unto this that he should set forth thy praise and glory, magnify thy blessed name, avance oly religion, be ever telling of thy wondrous works, and alway speaking that may make unto thy glory, and unto the profit of our christian brethren. The e rightly used is the organ of the Holy Ghost. An innocent and righteous tongue Prov. x. oble treasure, a tree of life, an honey-comb, a refreshing of the mind, and health of Prov. xv. Prov. xvi. ones. A mouth of understanding is more worth than gold, than many precious Prov. xx. and costly jewels.

ut this gift of speech, O blessed Lord, is now-a-days greatly abused, both unto lishonour and the unquietness of thy people. For whereas thou by thy dearly- ed Son gavest a general commandment, that we should bless them that curse us, ow come to pass, that they whom we bless curse us, whom we speak well of, they ite us; whom we exhort, monish, and teach good things, they deface, slander, blaspheme us; whose wealth and health we seek, they contrariwise seek our ction: O Lord, their mouth is full of cursed speaking, and their tongue painteth Psal. v. xiii. Rom. iii. deceit. They sit and speak against their brethren, and slander even their very villers. Their tongue imagineth wickedness, and with lies it cutteth like a sharp Psal. lii. They love to speak all words that may do hurt. With their tongue they bless James iii. and with the same tongue they curse us, which are made after thy similitude, , and likeness; so that out of one mouth there proceedeth cursing and blessing. with such blessings, O Lord, art not thou delighted. But what marvel it is, O nly Father, though backbiting and slandering be used in these our days? In what ath the slanderous and backbiting tongue ceased from her slandering and back- ? Who of thy well-beloved servants escaped free from her poisonful and venomous ? Was not thy hearty-beloved servant David, the king and prophet, slandered of

2 Sam. xvi. that wicked and blasphemous traitor Semei, and called a blood-shedder and a m
1 Kings xviii. Belial? Was not the holy prophet Helias reported to be a seditious person,
Mark i. disquieter of the commonweal of Israel? Was not thy only-begotten Son ca
Matt. xi. John viii. teacher of new learning, a glutton, a wine-bibber, a friend of whores and public
John vii. John x. Samaritan, a deceiver of the people, a madman, and one possessed with a devil?
Acts ii. xvii. not thy blessed apostles also called drunkards, seditious persons, vain prattlers, ti
Gen. xxxix. bringers of new devils, and teachers of strange doctrine? Were not both Josep
Hist. Sus. Susanna reported to be dishonest persons of living? and yet, notwithstanding, none
honest, nor more godly. Who being godly bent and virtuously disposed hath a
time escaped slanderous and backbiting tongues? O Lord, that member, which
madest to be an instrument of the Holy Ghost, is now become in many peop
James iii. instrument of the devil, a fire, and a world of wickedness. For it is so set amon
members, that it defileth the whole body, and setteth a-fire all that we have of n
and is itself set a-fire even of hell. It is an unruly evil, full of deadly poison.

Psal. cxx. We beseech thee, therefore, for thy mercies' sake, O most merciful God, to deli
from unrighteous lips and from deceitful tongues, and to give us grace so to walk
our conversation and living, that our adversaries may be ashamed to slander a
speak evil of us. Grant also, that they, which hitherto have abused their tongu
Acts ii. backbiting, slandering, and defaming, may from henceforth speak with new to
praise thee and thy blessed name, talk of thy holy scriptures, meditate in
day and night, bless their christian brethren, and speak well of all men, yea, of
very enemies, that so many of us as praise thy holy name may with one min
with one mouth glorify thee our heavenly Father, through Jesu Christ our
Amen.

A GENERAL PRAYER FOR THE AVOIDING OF ALL KIND OF SIN.

Ah Lord, that most puissant God, we in baptism giving over ourselves unto
and unto thy holy religion, protested openly in the face of thy holy congregati
forsake Satan with all his pomps and works, to renounce the world and all the
Rom. vi. Gal. v. pleasures thereof, to mortify the flesh and all the lusts of it, and from henceforth
die unto sin, to live unto righteousness, and to lead a new life. This our covenan
bargain made with thee, O Lord God, we keep not, but too much wretchedly we
it, transgress thy holy commandment. Instead of our service due unto thee, we
Satan. Leaving the fulfilling of thy commandments, we obey our own will.
world and the flesh so rage and reign in us, that we can scarcely breathe towar
Tit. i. godliness. By mouth we profess thee, but with our deeds we deny thee. We pr
Matt. xx. to work in thy vineyard, but we loiter and work not. In name we are Chri
but in deed we are Satan's bondmen, the world's slaves, and the flesh's mos
servants and drudges. Ah Lord! too much wretched is our state; and, except
shortly helpest, we are like utterly to perish: so greatly have the raging floods
kinds of sin brast in, prevailed, and almost overwhelmed us. O most gentle Sa
we have a will, such as it is, to do good, but we find no power nor strength in ou
to perform it. That good thing which we would, we do not; but that evil do we
we would not. For we know that in us, that is, in our flesh, dwelleth no good
Eph. ii. Psal. li. Gen. viii. No marvel: for we are by nature the children of wrath. We are begotten, con
and born in sin. Our senses, wits, and devices are evil, even from our youn
Prov. xx. Jer. xvii. upward. Our heart is unclean, wicked, froward, lewd, and unsearchable. We a
2 Cor. iii. Luke xvii. able to think a good thought of ourselves. We are unprofitable servants, hypo
Isai. ix. flesh, and all that naught is. Yea, we are the very bond-slaves of sin. For eve
John iii. viii. that committeth sin is the servant of sin.

O most sweet Saviour, help us, for the glory of thy name. Thou camest down
Luke xix. the right hand of thy Father into this vale of misery, to save that which wa
Matt. ix. Psal. cxix. Save us therefore, good Lord, which wander abroad like sheep destitute of a she
Suffer not thy blessed body to be broken, and thy precious blood to be shed

. Thou by thy death valiantly conqueredst him that had power of death. Heb. ii.
us, therefore, from his raging tyranny, and make us thy faithful and obedient 1 Cor. xv. Hos. xiii.
s.

fer us not to love the world, neither the things that are in the world, seeing 1 John ii.
that is in the world (as the lust of the flesh, the lust of the eyes, the pride of
not of thee, O Father, but of the world. And the world vanisheth away, and
t thereof; but he that fulfilleth the will of God abideth for ever. Suffer us
be overcome with the boiling concupiscences of the flesh, which ever lusteth
the Spirit, and is not obedient to the law of God, neither can be; but give us Rom. viii.
crucify and to kill the flesh with the appetites and lusts thereof, that we may Gal. v.
d walk in the Spirit, and become new creatures. Let not sin reign in our mortal Rom. vi.
that we should thereunto obey in the lusts of it. Neither suffer thou us to
ır members as instruments of unrighteousness unto sin, but to give ourselves
od, as they that are alive from death, and to give our members as instruments
teousness unto God. And as heretofore we gave our members servants to
ness and to iniquity, from iniquity to iniquity, so let us now from henceforth
ır members servants unto righteousness, that we may be sanctified. Kill in us
eds of the flesh, which are these: advoutry, fornication, uncleanness, wantonness, Gal. v.
y, witchcraft, hatred, variance, zeal, wrath, strife, sedition, sects, envying,
, drunkenness, gluttony, and such-like; and plant in us the fruits of the
love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness,
ancy.

concerning the conversation in times past, give us grace to lay away from us Eph. iv.
d man, which is corrupt through the deceivable lusts, and to be renewed in the
of our minds, and to put on that new man, which after the image of God is
in righteousness and true holiness. Suffer us not to lie, but to speak every
uth unto his neighbour; forasmuch as we are members one of another. Suffer
so to be angry that we sin. Let not the sun go down upon our wrath, neither
give place unto the backbiter. Grant that he which afore hath stolen may from
rth steal no more, but rather labour with his hands some good thing, that he
ve to give unto him that needeth. Let no filthy communication proceed out of
uths, but that which is good to edify withal, when need is, that it may have
with the hearers. Let all bitterness, fierceness, and wrath, roaring, and cursed
g, be put away from us, with all maliciousness. Make us courteous one to
, and merciful, forgiving one another, even as God for thy sake forgave us. As
nication, and all uncleanness or covetousness, let it not be once named among us, Eph. v.
cometh saints, neither filthy things, neither foolish talking, neither jesting, which
comely; but rather giving of thanks. Put upon us tender mercy, kindness, Col. iii.
ness of mind, meekness, long-suffering, forbearing one another, and forgiving one
. But above all these things put upon us love, which is the bond of perfection;
nt that the peace of God may evermore rule in our hearts, and that we be thankful
thy benefits.

ally, whatsoever things are true, whatsoever things are honest, whatsoever things Phil. iv.
, whatsoever things are pure, whatsoever things pertain to love, whatsoever things
honest report; if there be any virtuous thing, if there be any laudable thing,
hat we may have those same in our mind, and practise them in our conversation
ing; that whatsoever we breathe, think, speak, or do, all things may be done
ne honour, glory, and praise of thy name, which livest and reignest with God
her, and God the Holy Ghost, true, living, and everlasting God, worlds with-
l. Amen.

ANKSGIVING UNTO GOD FOR SENDING HIS SON INTO THIS WORLD TO DIE FOR OUR SINS.

HITHERSOEVER we turn our eyes, O most loving and heavenly Father, the bottom-
s of thine unspeakable goodness toward mankind plenteously flow in, and lively

Isai. xiv. Job iv. 2 Pet. ii. Gen. ii. offer themselves unto us to behold and to wonder at. After the fall of the angels, what an exceeding great kindness was this, to make man after thy tude, image, and likeness, that he and his posterity might furnish and occupy places in thy glorious kingdom, which the proud and disobedient angels lost fo proud disobedience and disobedient pride: not only to [make] man in eart also to provide aforehand all things necessary for him; yea, to make him lo Psal. viii. ruler of all things contained in the earth under thee his Lord God! O what derful loving-kindness was this! Again, to preserve, keep, and defend man, to continually upon him whether he wake or sleep, as the diligent and careful sh watcheth over his flock, that no evil chance to man, and to direct his thoughts, sels, and devices unto the best, never leaving him till thou hast brought hi thy heavenly kingdom: Oh, who is able with tongue to express, or with h think, this thy hearty good-will toward man?

These benefits, O most merciful Father, are exceeding great tokens of th Mark i. love toward mankind: but the gift of thy only-begotten Son Jesu Christ our 2 Tim. ii. Eph. ii. 1 Cor. i. whom thou gavest unto us to be our Saviour, our Redeemer, our Peace-mak Wisdom, our Sanctification, and our Righteousness, is the most excellent gift an Isai. ix. precious treasure! A child to be born for our sakes! The Son of the most highe to be given us for a new-year's gift, to be our own for ever! O love passing a John iii. O kindness, rather to be marvelled at, than able by mouth to be uttered! G Father so dearly to love the world, that he would give his only-begotten So every one that believeth in him may not perish, but have everlasting life! G Father to send his Son into the world, not to condemn the world, but that the through him should be saved! God the Father not to spare his own Son, deliver him even unto death for us all, yea, and with him even to give us all O most gentle kindness, excelling all love and kindness!

Wonderfully, O most loving Father, doth this thing set forth thy hearty l Rom. v. ward us, that, when we were yet ungodly and wicked sinners, thou gavest th Isai. liii. Matt. viii. 1 Pet. ii. to die for our sins. He was wounded for our offences, and smitten for our v ness. The pain of our punishment laidest thou upon him, and with his stripe we healed. Through him, O Lord, didst thou pardon all our sins. It was th pleasure to smite him with infirmity, that, when he had made his soul an for sin, he might see long-lasting seed. For he is thy righteous servant, whic his wisdom doth justify and deliver the multitude; for he hath borne away ou Acts iv. Rom. v. Eph. i. In his name, and in none other under heaven, doth our salvation consist. By h we at peace with thee our Lord God. By him have we redemption throu Col. i. blood, even remission of our sins. By him are we delivered from the power of ness, and translated into thy heavenly kingdom. By him hast thou reconci things unto thyself. By him hast thou set at peace, through the blood of hi both things in heaven and things on earth. By him hast thou quickened u forgiven us all our trespasses.

Eph. ii. Col. ii. He hath put out the hand-writing that was against us contained in t written. Yea, he hath taken that hand-writing out of the way, and hat ened it to his cross, and hath spoiled rule and power, and hath made a s Gen. iii. them openly, and hath triumphed over them in his own person. He is tha Gen. xii. Gal. iii. Isai. lxiii. of the woman that treadeth down Satan's head. He is that Seed in whom all of the world shall be blessed. He is that Lord which alone hath trodden do Matt. i. wine-press, neither was there any at all that helped him. He is that Matt. xvii. which saveth his people from their sins. He is that thy well-beloved Son, for John vi. sake thou art well pleased with man. He is that Bread of Life which cam John x. from heaven: if any eat of that bread, he shall live for ever. He is the good John xi. herd which gave his life for his sheep. He is the Resurrection and Life: whoso b on him, although he were dead, shall live; and every one that liveth and b John xvi. in him shall never die. He is that mighty Prince that hath overcome the Rom. x. Gal. iii. He is the perfect fulfilling of the law to justify all that believe. He hath d us from the curse of the law, when he was made accursed for us. He in h Heb. ii. person hath purged our sins. He through death hath put down him that h

th, that is to say, the devil, and hath made us free from the danger of bond-
e with one offering of his blessed body hath made perfect for ever them that Heb. x.
tified. He now in the end of the world hath appeared once for all, to put
ight by the offering up of himself. He hath loved us and washed us from Rev. i.
in his own blood, and made us kings and priests unto thee God his Father.
ble are the treasures, and infinite are the pleasures, which we receive of thee
this thy Son Jesu Christ our Lord and Saviour.
this thy well-beloved and only-begotten Son, with all his, hast thou given
; so that both he and all that he hath is ours, and we may through thy gift
nallenge it to be our own.
this thy fatherly love and unspeakable kindness, in giving thy Son unto Rom. viii.
h for our sake, and for all thy other benefits which we have received at thy
hand through him, we give thee most hearty thanks, desiring thee that we
ommit any thing in thought, word, or deed, that may offend thy divine
; but, calling to remembrance that we are not redeemed with corruptible silver 1 Pet. i.
l from our conversation, but with the precious blood of Christ, as of a lamb
l and without spot, we may live worthy of this thy kindness, and shew our-
bedient children to thee our heavenly Father; not fashioning ourselves any
ter this unto our old lusts of ignorancy; but as thou which hast called us art
ven so in like manner we may be holy in all our conversation and living,
e glory of thy blessed name. Amen.

HANKSGIVING UNTO GOD, THAT HE HATH BROUGHT US OUT OF THE DARKNESS OF MEN'S TRADITIONS INTO THE GLORIOUS LIGHT OF HIS HOLY GOSPEL.

ORD God and our heavenly Father, thou by thy holy prophet declarest that Isai. v.
ple were led captive, because they had no knowledge nor understanding in thy
word. No marvel; for, as thy dearly-beloved Son saith, He that walketh John xii.
darkness knoweth not whither he goeth. Yea, vain are all they in whom Wisd. xiii.
wledge of thee our Lord God is not. For this is everlasting life, even to John xvii.
nee to be the true God, and whom thou hast sent, Jesu Christ. When the Prov. xxix.
g of thy word faileth, the people perish and go to havoc. For man liveth Matt. iv.
h bread alone, but with every word that cometh out of thy mouth: where
wledge of thee and of thy blessed word is, there is no goodness for the soul;
re doth the soul pine away, as the body for want of corporal food, and is
nd led away with every wind of doctrine, be it true or false. Neither is it
ondered at. For the ignorant and untaught build not their faith upon the
at is, upon thy Son Christ, and upon his holy gospel (against the which the Matt. xvi. Luke vi.
es of hell cannot prevail, neither can the raging floods nor the boisterous Matt. vii. Luke vi.
nove them that so build), but upon the sands: therefore are they thrown down
ery blast, and miserably led which way their teachers lust.
was evidently perceived in us, O blessed Father, which so many years for
knowledge of thy blessed word were too much wretchedly led captive of
nd of his ministers, which changed themselves into angels of light, when in 2 Cor. xi.
ey were the bond-slaves of antichrist, and believed and did whatsoever they
ded us to believe or to do. The man of sin, that son of perdition, so sat in 2 Thess. ii.
ciences, that we feared him more than thee our Lord God. His trifling tra-
his crooked constitutions, and devilish decrees, were more earnestly regarded,
and obeyed, than thy blessed word, whereof we were altogether ignorant.
monies we thought to be thy service. His dreams we esteemed true godli-
We worshipped thee not after thy word, but after antichrist's traditions: as
holy gospel, we knew no part of it aright. Yea, antichrist and his imps con-
thy holy bible for heresy, and brent it as most abominable doctrine, unto the
ef of all godly persons. Many other notable works also, compiled by thy
ervants for the avancement of thy glory, and for bringing of the simple people

unto the knowledge of thy truth, they cruelly burnt and destroyed, after the c
Jer. xxxvi. 1 Macc. i. of the wicked kings Joachim and Antiochus. And as for the authors of the those bloody Edomites brent, some they murdered privily, some they imp stocked, chained, and put to shame; all even so many as they could get, they
Matt. xxvii. and most tyrant-like entreated after the example of their predecessors, the high of Jewry, which sought all means possible, both with tyranny and bribes, to ke thy Son Christ and his glorious gospel, that they alone might reign.

O most gentle God, when these bellied hypocrites and chaplains of Bal h thy holy bible, so that we, the simple people, might not read the word of o
Matt. xxiv. health in our own mother-tongue; again, when these false anointed shaveli killed and put to flight thy true ministers and godly preachers; then made to believe as they would, to walk, to do, to speak as they lusted, to honour a
Matt. xv. ship thee, not after thy holy law, but after the traditions and doctrines of do works not commanded of thee, but such as their idle brains fancied, with thority of thy word.

O Lord, thou long-suffering God, with how great blindness were we over of these antichristian monsters, when they taught us to run a pilgrimage to that idol, to paint this tabernacle, and to gild that mawmet, to pray to this and to that she-saint, to buy other men's merits, and to seek salvation in put our trust in water, salt, bread, palms, ashes, wax, oil, cream, bells, pardon reliques, and such other pelting pedlary; to believe that our souls after this pr should be boiled and perboiled in antichrist's furnace, there to lie piteously puling, and crying, till they were redeemed with diriges, masses, trentals, lad ters, &c.; to believe that our sins could not be forgiven till we had whisp sins into the priest's ear, and to receive absolution at his hand; to believe t the words of consecration, as they call them, there remain no more bread nor wine in the sacrament of Christ's body and blood, but that the bread is chan the natural flesh of thy dear Son Christ Jesu, and the wine into his most blood, that was shed for our sins upon the altar of the cross, when notwith the papists themselves do many times keep the bread so long that it both n stinketh, and breedeth full of worms, and afterward they burn it, according own law! Ah, Lord, thus were we too much wretchedly mocked and led of antichrist and his disciples. The darkness wherein we walked were so g they might be felt.

1 Pet. i. But thanks be unto thee, O most merciful Father, which hast called u the darkness of men's traditions into the glorious light of thy gospel. We h
Matt. xv. learned that antichrist and his members have long deceived us, and taught own drowsy dreams instead of thy blessed word. We now know that thou not of us that we should run gadding to stocks and stones, but that we sho such as are sick and in prison, and comfort them. We now know that th not that we should paint tabernacles and gild images, but rather that we shou the poor and help the needy. We now know that it is vain to [pray to] t that saint, seeing they neither hear us nor yet can help us. We have le
Isai. liii. Rom. viii. Heb. vii. 1 Tim. ii. 1 John ii. thy blessed word, that Christ thy Son is our alone Intercessor, Mediator, and A We now know that no salvation is to be looked for in any ceremonies, bu thy great mercies set forth freely to all penitent sinners through faith in
1 John i. Eph. i. Col. i. blood. We now know that Christ's blood is the alone purgatory of our sou purgeth and maketh us clean from all sin. We now know that whensoever w confess our sins unto thee, and believe to have remission of all our sins throug blood, we shall surely be forgiven. Yet despise we not, but rather hearti the counsel of godly and learned preachers, which with the comfortable wor gospel may raise up, strengthen, and confirm our weak conscience against S death, hell, and desperation. We now know that the massmongers have all shame lied unto us, when they taught us to believe that the mass w mumbled was a propitiatory sacrifice, and of as great virtue, strength, an as the glorious passion of our Saviour Jesus Christ, and that it was neces for the quick and dead, *Ad salutem.*

now know also, that the sacrament of Christ's body and blood is not the very
and natural body and blood of Christ, but an holy sign, figure, and token of
sed body and precious blood. For this word "sacrament" is as much to say as
of an holy thing. Now that which is the sign of a thing cannot be the thing
And though thy Son called the bread his body, and the wine his blood,
the disciples should the better remember the breaking of his body and the
g of his blood (as he likewise called himself a vine, a door, a rock, when John xv.
standing he was neither natural vine, material door, or stony rock, but only John x. Matt. vii. xvi.
unto them for certain properties which he hath with the vine, door, and rock),
neither the bread his natural body, nor the wine his natural blood, as divers
ncient doctors do declare and prove, but only a figure of his body and blood.
ead is called Christ's body, because it visibly preacheth and bringeth to our
rance the breaking of Christ's body. The wine also is called Christ's blood,
it putteth us in remembrance of the shedding of Christ's blood. Of such
and manners of speaking thy holy scriptures are full. But as in many other
so likewise in this blessed sacrament, have the papists, for the maintenance of
le and beastly life, most foully deceived us, making us to worship a wafer-cake
spoonful of wine mingled with water, instead of our Saviour Jesu Christ,
d man. And this idolatrous error is yet so rusted and cankered in the hearts
y both learned and unlearned, whose minds, judgments, senses, and wits
of this world, even the devil, hath blinded, that the light of the glorious 2 Cor. iv.
of Christ should not shine unto them, that they cast away this doctrine as
and go forth still of an obstinate and froward mind to worship the bread and
God, and condemn all other for heretics which hold the contrary.
Lord, these bread Christians may well be resembled to the men of Babylon,
would not be persuaded by any means but that Bel and the great dragon, B. & Dr.
hey daily worshipped and offered unto, were living gods; and therefore sought
means possible to destroy both Daniel and the king, because they taught
rary, and brast those idols, giving commandment that the living God alone,
hou art, should be honoured and worshipped of all nations in the world.
O Lord, to whom thou hast revealed the mysteries of thy godly truth, and
out of the kingdom of darkness, confess ourselves to be greatly bounden
ee for thy merciful benefit.
therefore beseech thee to give us grace so to walk in this glorious light of Eph. v.
gospel, as it becometh the children of light, in all goodness, righteousness, and
Thou hast delivered us from stinking Sodom: suffer us no more to look back Gen. xix.
it. Thou hast brought us home again from Babylon, that land of bondage,
e new Jerusalem: grant that we, being delivered out of the hands of our ene-
ay serve thee in holiness and righteousness all the days of our life. We have
rist thy Son and our king: suffer us no more to return unto wicked king Matt. ii.
We have put our hand to the plough: grant that we never look back again, Luke ix.
evere, continue, and go forward unto the end. Let it be never said to us,
Son said unto the Jews, The kingdom of God shall be taken from you, and Matt. xxi.
given to a people which shall bring forth the fruits of it. Make us fruitful
Give us grace to be rich and plenteous in all good works. As we con-
with our words, so let us express thee with our works. As we favour and love
bel, so let us follow and live thy gospel. For that servant, which knoweth Luke xii.
er's will and doeth it not, shall be beaten with many stripes. If, after we 2 Pet. ii.
aped from the filthiness of the world through the knowledge of thee and of
our Jesu Christ, we are tangled again therein and overcome, then is the latter
se with us than the beginning. For it had been better for us not to have
he way of righteousness, than after we have known it to turn from the holy
lment given unto us. So might it be said of us according to the true pro-
he dog is turned to his vomit again, and the sow that was washed to her Prov. xxvi.
g in the mire. Grant therefore, we most humbly pray thee, that according
knowledge we may lead an honest conversation among all men, that they 1 Pet. ii.

which backbite us as evil-doers, may see our good works, and glorify t heavenly Father in the day of visitation. Amen.

A THANKSGIVING UNTO GOD FOR ALL HIS BENEFITS

We most heartily thank thee, O Lord God our heavenly Father, for thy and inestimable benefits, which thou hast given unto us both for our body a yea, and freely even of thine own goodness without our desert. We thank t
Gen. i. Wisd. ii. it hath pleased thee of thy great mercy first to create and make us according own image and likeness, and to place us in joyful paradise, where we sho
Gen. iii. tinually have remained in a blessed and quiet state, if through the subtile and suggestions of Satan, our old enemy, we had not transgressed thy holy comm We thank thee also, O most gentle Father, for thy loving-kindness which thou unto us when we all were perished and lost through the sin of our first fathe For when thou mightest justly have condemned us, and cast us into perpetual da
1 Tim. ii. thou, like a Father of singular great love, hadst pity on us, and savedst us by t
1 John i. and passion of thy well-beloved Son, our Lord and Saviour Jesu Christ, wh
Heb. x. himself a ransom for all our sins, and paid a sufficient price by his precio for all the wickedness that we at any time heretofore have committed, or shall commit through our frailty and weakness, so that we repent, believe, an
Rom. iv. Neither was thou thus contented that he only should die for our sins, but t didst raise him up again for our justification, and to make us righteous in t Moreover, after that he had shewed himself unfeignedly alive to his apo
Mark xvi. Luke xxiv. Acts i. 1 Tim. ii. 1 John ii. Acts i. Matt. xxv. 1 Thess. iv. manifest and evident tokens, certain days after his resurrection, through th of his Godhead, he ascended up into heaven, perfect God and perfect ma he now sitteth on thy right hand, and maketh intercession for us, being o Mediator and Advocate. From thence we look for him to come again at of judgment, not as a cruel judge to condemn and cast us away, but as loving Lord and gentle Saviour, to carry us with him unto everlasting glo
Isai. lxiv. 1 Cor. ii. worlds without end to remain in such joys as eye have not seen, nor ear hat nor yet is any heart able to think. For these thy most bounteous gifts, all other thy benefits which thou daily givest unto us of thy great mercy our body and soul, we most humbly thank thee, most gentle and merciful beseeching thee that thou wilt give us grace through thy holy Spirit not t thankful, but to walk worthy of this thy kindness, and so to behave ours our life-time in this wretched world according to thy holy will, that at the we may be found in the number of them to whom thy only-begotten Son sh
Matt. xxv. Come, ye blessed of my Father, possess the kingdom which was prepared from the beginning of the world. Lord, let it so come to pass.

A PRAYER TO BE SAID FOR ALL SUCH AS LIE AT TH POINT OF DEATH.

O most loving Saviour and gentle Redeemer, which camest into this
Matt. ix. Luke ix. call sinners unto repentance, and to seek up that was lost, thou seest in w this our brother lieth here visited with thy merciful hand, all weak, feel and ready to yield up his soul into thy holy hands. O look upon him, mo Saviour, with thy merciful eye: pity him, and be favourable unto him. H workmanship: despise not therefore the work of thine own hands. Thou thy blessed body and thy precious blood to be shed for his sins, and to b unto the glory of thy heavenly Father: let it not therefore come to pass t shouldest suffer so great pains for him in vain. He was baptized in thy na gave himself wholly to be thy servant, forsaking the devil, the world, and t confess him therefore before thy heavenly Father and his blessed angels to

His sins, we confess, are great (for who is able to say, My heart is clean, Prov. xx.
free from sin?) but thy mercies, O Lord, are much greater. And thou camest Matt. ix.
all the righteous, but sinners unto repentance. To them that are diseased Matt. xi.
laden with the burden of sin dost thou promise ease. Thou art that God
illest not the death of a sinner, but rather that he should turn and live. Thou
Saviour which wishest all men to be saved, and to come to the knowledge of 1 Tim. ii.
h. Withdraw not therefore thy mercy from him because of his sins, but
y upon him thy saving health, that thou mayest shew thyself toward him
Saviour. What greater praise can there be to a physician than to heal the
Neither can there be a greater glory to thee, being a Saviour, than to save
save him therefore, O Lord, for thy name's sake.

n: let the law be no corsive[1] to his conscience, but rather give him grace even
extreme agony and conflict of death to be fully persuaded, that thou by thy
ast taken away all his sins, fulfilled the law for him, and by this means Rom. x. Gal. iii.
him from the curse of the law, and paid his ransom; that he thus being
suaded may have a quiet heart, a free conscience, and a glad will to forsake
tched world, and to go unto his Lord God. Moreover, thou hast conquered Heb. ii. Hos. xiii.
had rule of death, even Satan: suffer him not therefore to exercise his tyranny 1 Cor. xv.
is our sick brother, nor to disquiet his conscience with the terrors of sin and
hell. Let not Satan nor his infernal army tempt him further than he
to bear; but evermore give him grace even unto his last breath valiantly to
ainst the devil with a strong faith in thy precious blood, that he may fight
ght, and finish his course with joy, unto the glory of thy name, and the health
ul. O Lord, so work in him by thy holy Spirit, that he with all his heart
temn and despise all worldly things, and set his mind wholly upon heavenly
oping for them with a strong and undoubted faith.

n, let it not grieve him, O sweet Saviour, to be loosened from this vile and
carcase, which is now so full of sorrow, trouble, anguish, sickness, and pain;
er let him have a bent and ready will, through thy goodness, to put it off,
that with this faith, that he at the last day shall receive it again in a much
ate than it is now or ever was from the day of his birth; even a body un- Phil. iii. 1 Cor. xv.
ble, immortal, and like to thy glorious body. Let his whole heart and mind
nly upon thee. Let the remembrance of the joys of heaven be so fervent in
st, that he may both patiently and thankfully take his death, and ever wish
ith thee in glory.

when the time cometh that he shall give over to nature, and depart from
erable world, vouchsafe, we most humbly beseech thee, O Lord Jesu, to take
into thy hands, and to place it among the glorious company of thy holy
nd blessed saints, and to keep it unto that most joyful day of the general
ion, that, both his body and soul through thine almighty power being knit
gether at that day, he may for ever and ever enjoy thy glorious kingdom,
perpetual praises to thy blessed name. Amen.

ANKSGIVING UNTO GOD FOR THE DEPARTURE OF THE FAITHFUL OUT OF THIS WORLD.

ow can we, most loving Father, render unto thee sufficient thanks for thine
ble goodness toward thy faithful servants, whom thou calling out of this
l world, vouchestsafe to place in thy heavenly kingdom, among the glorious
of thy holy angels and blessed saints. O full precious is the death of the Dan. xii.
in thy sight! Blessed are the dead that die in thee, O Lord! For they are Psal. cxvi. Wisd. iii.
from their painful travails and labours. The souls of the righteous are in thy Rev. xiv.
God; and the pain of death shall not touch them. In the sight of the unwise

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[1 Corsive, i.e. corrosive. Folio, *corsire.*]

they appear to die, but they are in peace. They shine as the sparks that run
the reed bush. They glister as the shining of heaven. They are as the st
without end. They are as angels of God. They are clad with white garm
have golden crowns upon their heads. They do service day and night b
glorious throne of thy divine Majesty. They neither hunger nor thirst a
neither doth the sun or any heat fall upon them; for the Lamb which is in
of the throne governeth them, and leadeth them unto the living fountains
Isai. lxiv. 1 Cor. ii. They follow the Lamb whithersoever he goeth. They have such joys as eye
seen, nor ear hath heard, neither is there any heart able to think them. In
unspeakable are the treasures, O Lord, which thou hast laid up for them that
thy faith. For these thy fatherly benefits toward the souls of the faithful, and
hath pleased thee to call our christian brethren and sistern from this vale
unto thy heavenly kingdom, we give unto thee most hearty thanks, humbly b
thee that thou wilt take like care for us, and so govern us with thy holy Sp
in sickness and in health, that we may live a good and godly life in this prese
and, whensoever it shall be thy good pleasure to call us hence, we may, wi
faith in thee and in thy Son Christ Jesu our Lord, commend both our b
and souls into thy merciful hands, and through thy goodness be plac
in thy glorious kingdom, among thy faithful chosen people, and
so for ever and ever praise and magnify thee our heavenly
Father; to whom with thy dearly-beloved Son Jesu
Christ our Lord and Saviour, and the Holy
Ghost, that most sweet Comforter,
be all glory and honour,
worlds without end.
Amen.

Give the glory to God alone.

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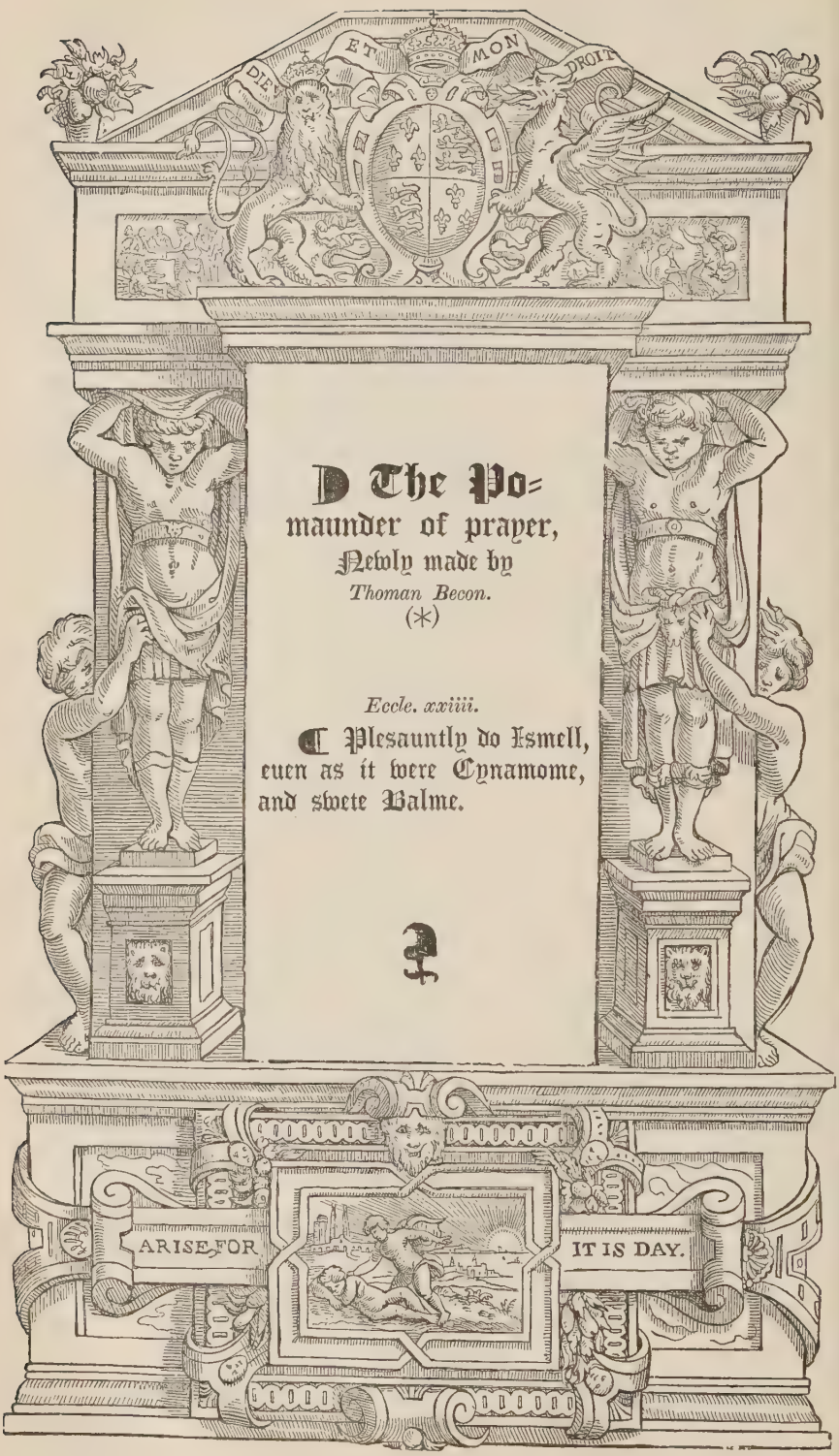

❡ The Po=
maunder of prayer,
Newly made by
Thoman Becon.
(*)

Eccle. xxiiii.

¶ Plesauntly do Esmell, euen as it were Cynamome, and swete Balme.

THE

POMANDER OF PRAYER,

BY

THOMAS BECON.

TO THE

MOST HONOURABLE AND VIRTUOUS LADY

ANNE OF CLEVE[1], HER GRACE,

SISTER TO THE HIGH AND MIGHTY PRINCE WILLIAM, DUKE OF CLEVE, &c., THOMAS BECON WISHETH THE FAVOUR OF GOD, LONG LIFE, AND CONTINUAL HEALTH.

Among many other godly and noble virtues, which God by his holy Spiri graffed in your grace's breast, most honourable lady, the fervent affection and co desire of praying unto the Lord our God hath neither the last nor the least p you. And as God hath wrought in you by the Holy Ghost this godly mind upon his holy name with diligent prayer, so likewise doth your grace stir up an firm that spiritual motion with the exercise of daily prayer, lest that godly a should be quenched, which the Holy Ghost hath kindled in your heart.

For your grace doth right well consider, that God delighteth in nothing mor in the invocation of his blessed name, and in the sacrifice of thanksgiving benefits. Where the name of God is diligently called upon, and most humb hearty thanks given unto him for his fatherly and friendly gifts, there is his bl grace, and favour plenteous; there is the Holy Ghost present, there is a merry cons there all things prosper, there wanteth no good thing. Continue therefore, honourable lady, as ye have godly begun, both you and all your faithful fam call for the glorious name of the Lord our God with fervent prayer, and forg to be thankful unto him for his benefits, wherewith above many other he hath endued your grace. So shall he be your loving Lord and gracious God, your favo Father and strong shield. So shall he make your grace to prosper in all your and bless you both with long life and much honour.

And that your grace may have at hand convenient prayers to pray unto the our God, I thought it good, considering your grace's manifold virtues, to give u this my Pomander of Prayer, wherein are briefly contained such godly prayers most meet in this our age to be used of all degrees and estates, most humbly b ing your grace to take in good part this my rude and bold enterprise, accord your accustomed gentleness.

God, whose glory you heartily love, whose word you joyfully embrace, who name you earnestly call upon, mought vouchsafe to preserve your grace in continual health and increase of honour! Amen.

Your grace's most humble and faithful orator, Thomas Becon.

[1 Of Anne, daughter of John duke of Cleve, the fourth wife of king Henry VIII., little is recorded by historians, excepting the particulars of her marriage to that monarch, and a notice of her divorce six months afterwards. Into the details of these events it is not necessary here to enter. It may, however, be said that, the preliminaries having been agreed on in 1539, the princess landed at Deal, Dec. 27, in that year. The king had an interview with her at Rochester, Jan. 3 following, and in three days' time the marriage took place. It does not appear that she was ever crowned; and Henry, having conceived a dislike of her person, speedily endeavoured to release himself from the connex July, 1540, the convocation having pro against the legality of this marriage, an invalidate it was passed by parliament; an having laid down the title of queen, consent still in England, in the enjoyment of certai settled upon her on condition that she shou beyond the sea. She survived her retireme teen years, and died in her house at Chels 17, 1557. She was of a courteous and gentl much esteemed by her friends. Her acc ments extended little beyond the exercis needle, with reading and writing.]

THE

POMANDER[2] OF PRAYER.

A PRAYER FOR THE MORNING.

RENDER unto thee, O heavenly Father, most hearty thanks, by thy dear Son Jesus
st, that this night past thou hast vouchedsafe of thy fatherly goodness to preserve
om all evil, and to give my body rest and sleep: I now most entirely beseech thee
as thou hast raised up this my body from sleep, so likewise thou wilt deliver my
from the sleep of sin, and from the darkness of this world; that I, walking in the
of thy blessed word, may only do that is pleasant in thy sight, profitable to my
bour, and healthful to my soul. Amen.

A PRAYER FOR THE EVENING.

MOST humbly thank thee, O merciful Father, for preserving me this day from all
rtunes, and for thy other benefits wherewith thou hast plenteously blessed me. I
ch thee, forgive me all my sins wherewith I have offended thy fatherly goodness
the very beginning of my life unto this present hour, and take me this night into
uition, that mine enemies may have no power over me, but that, my body enjoying
eet sleep, my mind may continually watch unto thee, and through faith behold
blessed Majesty, with a perfect hope, after this frail and transitory life, to possess
immortal and heavenly life, where thou gloriously livest and reignest with thy
begotten Son and the Holy Ghost, one true and everlasting God, worlds without
Amen.

A PRAYER FOR THE FORGIVENESS OF SIN.

O MY Lord and only Saviour Jesu Christ, which camest into this world to take
the heavy burdens of them that were loaden, to seek that was lost, to call sinners Matt. xi. Matt. xviii. Luke xix.
repentance, to give everlasting life to the faithful, and to be a Mediator between
the Father and us; I, poor and wretched sinner, from the very heart lament and
rdly bewail my sinful and wretched life, desiring thee, for thy promise sake, accord-
o thy merciful wont, to be my Mediator and Advocate unto God the Father, that Matt. ix. John iii. 1 Tim. ii. 1 John ii.
ay forgive me all mine old sins, and so wholly possess my heart by his blessed
t, that he may defend me against all perils to come, which the devil, the world, or
lesh, imagineth against me, and so change me into a new man, that, mine old sins
wiped away in thy precious blood, I may walk from virtue to virtue, unto the
and praise of his blessed name. Amen.

A PRAYER UNTO GOD THE FATHER.

THY dearly-beloved Son, O most loving Father, taught us in his holy gospel that
ow thee to be the alone true God is everlasting life. Grant therefore, we beseech John xvii.
that we may truly know thee, even as we are taught by thy holy word, believe
the heart, and confess with the mouth, that thou alone art the true living and
rtal God, our heavenly Father, our maker, our preserver, and our defender; that
thus believing and confessing, may through thy Son Christ become heirs of ever-

[2 Pomander: a ball made up of several sorts of perfumes.]

lasting life. And as we thus believe and confess of thee, so give us grace to
Matt. v. forth this our faith by godly conversation and virtuous living, that men, seein
good works, may glorify thee our heavenly Father, to whom be praise for ever.

A PRAYER UNTO GOD THE SON.

Matt. xvi. Psal. ii. Psal. cx. John i. Heb. i. Col. i. Eph. ii. Heb. x. 1 John ii. Rom. v.

O Lord Jesu Christ, the Son of the living God, yea, very God himself, be
of God the Father from everlasting, and continuing true and immortal God
without end, by thee all things were made both in heaven and in earth; by thc
they be conserved and kept in a goodly order: thou art the brightness of thy F
glory, thou art the very image of his substance; in thee are hid all the treasu
wisdom and knowledge; in thee dwelleth all fulness; by thee are we reconciled t
the Father; by thee are we set at peace with him, through the blood of thy
by thee have we free access unto the glorious throne of God's majesty; and b
are we brought in through faith unto this grace wherein we stand, and rejoice in
of the glory of God. We thank thee for all thy benefits, and most humbly b
thee to give us grace faithfully to believe in thee, stedfastly to confess thee tru
and true man, earnestly to acknowledge thee our alone Redeemer, Saviour, Sa
Reconciler, Intercessor, Mediator, and Advocate; that we, altogether depending o
and thy merits, on thy blessed passion, precious death, and glorious resurrection
study, through thy grace, so to order our life in true holiness and innocency, that
day of judgment thou mayest present us both body and soul unto thy heavenly F
and so for ever and ever place us in thy glorious kingdom. Amen.

A PRAYER UNTO GOD THE HOLY GHOST.

1 John v. John xv. xvi. Matt. v. 1 Cor. xii. John xiv. Heb. xiii.

O holy and blessed Spirit, which, being true and everlasting God with Go
Father and God the Son, proceedest from them both, full of majesty and power;
also with thy heavenly breath quickenest the minds of them that afore were
through sin, makest merry the hearts of the faithful penitent, bringest into th
of truth all such as have erred and are deceived, settest at one such as were at d
comfortest the souls of them that hunger and thirst after righteousness, and plent
enrichest them with divers gifts which pray unto thee in the name of Jesu C
purify our hearts, we beseech thee, with the fire of thy love, mortify in us what
is not thine, renew and garnish our minds with thy heavenly benefits and spiritual
that they may be made thy temples; lead us into all necessary truth, suffer us not
carried about with divers and strange doctrine, but alway to remain in that d
whereof thou alone art the author; enarm our souls against the crafty assau
subtile Satan, against the vain pleasures of the wicked world, and against the lew
of filthy flesh, that we, being replenished with thy holy breath, may do that only
is acceptable in thy godly sight. Amen.

PARTICULAR PRAYERS TO BE SAID.

OF THE MAGISTRATES.

Wisd. vi. Rom. xiii. Wisd. vi. Rom. xiii.

Forasmuch as it is thy godly pleasure, O King of kings, and Lord of lords, to a
me among other a ruler of thy people, give me grace, I beseech thee, so to minis
commonweal, and so to execute my office, that I may please thee, and hurt n
in all my doings; but judge equally and justly, rule according to thy will, shew
a father unto thy people, and so behave myself in all mine enterprises, that I,
thy glory, the furtherance of thy blessed gospel, and the weal of the subjects, may
thou shalt render to every man according to his deeds, be found blameless in th
through Jesus Christ our Lord. Amen.

OF THE MINISTERS OF GOD'S WORD

THOU high Priest and everlasting Bishop Jesus Christ, the alone teacher of all truth, and the only curate of our souls, which by thy holy word hast appointed of thy congregation to be ministers and preachers of thy blessed law and glorious , that by this means, the Holy Ghost also working, they may call sinners unto ance, preach remission of sins in thy name, persuade unto virtue, and dissuade vice; forasmuch as it hath pleased thee to call me, an unprofitable servant, unto oly office of ministration, and to make me a preacher of thy word, I most ly beseech thee to give me thy holy Spirit, which may lead me into all truth, ct me with the knowledge of thy holy mysteries, and through his heavenly inspi- so prepare my heart and order my tongue, that I may neither think, breathe, nor any thing but that may turn unto thy glory and the edifying of thy flock. also, that whatsoever I preach in word I may fulfil the same in work, unto the ple of that thy flock, which thou hast purchased with thy precious blood; that, thou the chief Shepherd shalt appear, I, being found faithful in my office, may gh thy goodness receive the incorruptible crown of glory. Amen.

1 Pet. v. Psal. cx. 1 Pet. ii. Luke xxiv. John xiv. xv. Acts x. 1 Pet. v.

OF SUBJECTS OR COMMONS.

s it is thy godly appointment, O Lord God, that some should bear rule in this to see thy glory set forth, and the common peace kept, so it is thy pleasure again some should be subjects and inferiors to other in their vocation, although before here is no respect of persons. And forasmuch as it is thy good will to appoint the number of subjects, I beseech thee to give me a faithful and an obedient unto the high powers, that there may be found in me no disobedience, no hfulness, no treason, no falsehood, no dissimulation, no insurrection, no commotion, spiracy, nor any kind of rebellion in word or in deed against the civil magistrates, ll faithfulness, obedience, quietness, subjection, humility, and whatsoever else eth a subject; that I, living here in all lowliness of mind, may at the last day gh thy favour be lifted up unto everlasting glory, where thou with the Father e Holy Ghost livest and reignest very God for ever. Amen.

Wisd. vi. Rom. xiii. 1 Tim. vi. Tit. iii. 1 Pet. ii. Acts x. Rom. ii. Matt. xxiii. Luke xviii. Mark x.

OF FATHERS AND MOTHERS.

E fruit of the womb and the multitude of children is thy gift and blessing, O given to this end, that they may live to thy glory and the commodity of their our. Forasmuch therefore as thou of thy goodness hast given me children, I h thee, give me also grace to train them up even from their cradles in thy nurture octrine, in thy holy laws and blessed ordinances, that from their very young age nay know thee, believe in thee, fear and love thee, and diligently walk in thy andments, unto the praise of thy glorious name. Amen.

Gen. xxx. Psal. cxxvii. Eph. vi.

OF CHILDREN.

IOU hast given a commandment in thy law, O heavenly Father, that children l honour their fathers and mothers: I most humbly beseech thee therefore to e thy holy Spirit into my breast, that I may reverence and honour my father nother, not only with outward gestures of my body, but also with the unfeigned on of the heart; love them, obey them, pray for them, help them, and do for both in word and deed, whatsoever lieth in my power; that thou, seeing mine ned hearty good-will toward my parents, mayest become my loving heavenly r, and number me among those thy children whom thou hast appointed from ever- heirs of thy glorious kingdom, through thy well-beloved Son Jesus Christ our Amen.

Exod. xx. Deut. v. Matt. xix. Eph. vi. Matt. xx. Eph. i.

OF MASTERS.

Eph. vi. THY commandment is by thine holy apostle, O most merciful Lord Chris masters should entreat their servants gently, putting away threatenings, and doi
Col. iv. unto them which is just and equal; forasmuch as we also have a Master in
Acts x. with whom there is no respect of persons. Grant, I most heartily pray thee,
Rom. ii. Col. iii. Eph. vi. so order my servants, that I attempt none unrighteousness against them, but so
1 Pet. i. rule and authority over them, that I may alway remember that thou art the c
Lord of all, and we all thy servants; again, that I may not forget that we
Matt. xxiii. brothers, having one Father which is in heaven, and look for one glorious ki
where thou with the Father and the Holy Ghost livest and reignest true an
lasting God for ever. Amen.

OF SERVANTS.

Eph. vi. Col. iii. Tit. ii. 1 Pet. ii. O LORD, we are commanded by thy blessed apostles that we should hono
obey our bodily masters with fear and trembling, not only if they be good and cou
but also though they be froward; and serve them not unto the eye as men-p
but with singleness of heart; not churlishly answering them again, nor picking, s
or conveying away any part of their goods unjustly, but shewing all good faith
unto our masters, as though we served God and not men. Grant me grace,
humbly beseech thee, so to serve my master and my superiors, that there may b
Tit. ii. no fault in me, but that I, behaving myself uprightly, justly, faithfully, and t
my vocation, may do worship to the doctrine of thee my God and Saviour
things. Amen.

OF MAIDS.

THERE is nothing that becometh a maid better than silence, shamefacedne
chastity of both body and mind. For, these things being once lost, she is no
maid, but a strumpet in the sight of God, howsoever she disguiseth herself, a
sembleth with the world. I therefore most humbly beseech thee, O merciful
James i. John xv. from whom cometh every good and perfect gift, and without whom we are
do nothing, that thou wilt so order my tongue and dispose my talk, that I
nothing but that become my state, age, and person, neither that I delight to h
Eph. iv. 1 Cor. xv. talk that might in any point move me to lewdness, seeing that evil words corru
manners. Give me also such shamefacedness as may pluck me away from the dele
either of thinking, speaking, hearing, seeing, or doing evil; that my whole delig
be in virtue, in godliness, in eschewing idleness, in giving myself continually t
godly exercise, but above all things in thinking and speaking of thee, in readi
Psal. cxix. blessed word and heavenly law, which is a lantern to my feet, and a light to my
Moreover, suffer neither my mind to be defiled with evil thoughts, nor my bod
corrupted with any kind of uncleanness; but give me grace so to order myself in e
ing idleness and wanton wicked company, that, my mind being free from evil
1 Cor. vi. and my body clear from all uncleanness, I may be found a meet temple for th
Heb. xiii. Ghost to inhabit, and, if it be thy good pleasure hereafter to call me unto the h
able state of matrimony, that I may bring also unto my husband a pure and u
body, and so live with him in thy fear unto the praise and glory of thy blesse
Amen.

OF SINGLE MEN.

1 Cor. vi. LORD, thou hast commanded by thine holy apostle that we should abstai
1 Thess. iv. fornication, and that every one of us should know how to keep his vessel, tha
say his body, in holiness and honour, and not in the lust of concupiscence, as

n which know not God: I beseech thee, give me grace to behave myself according
thy holy commandment, that in this time of my single life I defile not my
vith whoredom, or with any other uncleanness, but so order myself with all
and pureness of life, that I may glorify thee, my Lord God, both in body 1 Cor. vi.
irit. Amen.

OF HUSBANDS.

RASMUCH, O heavenly Father, as thou hast called me from the single life unto
ly state of honourable wedlock, which is thy good and blessed ordinance for all Gen. ii.
o live in that have not the gift of continency, and hast given me a woman to Matt. xix.
hat I, living with her in thy fear, may avoid all uncleanness; I most heartily
hee, give me grace to live with her according to thy godly pleasure. Kill in me Eph. v.
1 Cor. vii.
ıy and fleshly lusts. Suffer me not to delight in any strange flesh, but to con- Prov. v. vi.
yself only with her love, to love her as Christ loved the congregation, to cherish Eph. v.
I would cherish mine own body, to provide for her according to my ability, to
t her with the knowledge of thy blessed word, quietly and peaceably to live with 1 Cor. xiv.
ıd to agree together in such perfect concord and unity, as is found among many
ers in one body, seeing now that we also are no more two, but one flesh; that Gen. ii.
Matt. xix.
seeing our godly and quiet conversation, may hereby be provoked to forsake their Eph. v.
living, and so embrace the holy state of honourable wedlock, unto the glory and Heb. xiii.
Gen. ii.
of thy holy name. Amen.

OF WIVES.

Lord, forasmuch as thou of thy fatherly goodness hast vouchedsafe to keep me
ny tender age unto this present, and hast now called me from my single life unto
ly state of honourable wedlock, that I living therein might, according to thine
ıce, bring forth children unto thy glory; give me grace, I most entirely beseech
o walk worthy of my vocation, to knowledge my husband to be my head, to Eph. v.
1 Tim. ii.
ject unto him, to learn thy blessed word of him, to reverence him, to obey him, Tit. ii.
ıse him, to be ruled by him, peaceably and quietly to live with him, to wear
pparel as is meet for my degree, and by no means to delight in costly jewels and 1 Pet. iii.
gallant vestures, but alway to use such clothing as become a sober christian
ı, circumspectly and warily to look unto my household, that nothing perish
h my negligence, and always have a diligent eye, that no dishonesty, no wicked-
ıo ungodliness be committed in my house, but that in it all things be ordained
ing to thy holy will, which art worthy all honour, glory, and praise, for ever
ver. Amen.

OF HOUSEHOLDERS.

have children and servants is thy blessing, O Lord, but not to order them ac-
g to thy word deserveth thy dreadful curse. Grant therefore that, as thou hast
me with an household, so I may diligently watch that nothing be committed
same that might offend thy fatherly goodness, and be an occasion of turning thy
g into cursing; but that so many as thou hast committed to my charge may
all vice, embrace all virtue, live in thy fear, call upon thy holy name, learn thy
commandments, hear thy holy word, and, avoiding idleness, diligently exercise
lves, every one in his office, according to their vocation and calling, unto the glory 1 Cor. vii.
most honourable name. Amen.

OF ALL CHRISTIANS.

BEIT, O heavenly Father, all we that unfeignedly profess thy holy religion, and
lly call on thy blessed name, are thy sons and heirs of everlasting glory; yet, as
members of a body have not one office, so likewise we being many, and making Rom. xii.
1 Cor. xii.

one body (whereof thy dearly-beloved Son is the head), have not all one gift, neith
we all called to one office, but as it hath pleased thee to distribute, so receive we
therefore most humbly pray thee to send the spirit of love and concord among us
without any disorder or debate, every one of us may be content with our calling, c
live in the same, study to do good unto all men by the true and diligent e
thereof, without too much seeking of our own private gain, and so order our
1 Pet. ii. all points according to thy godly will, that by well doing we may stop the mou
such foolish and ignorant people as report us to be evil-doers, and cause them, th
our good works, to glorify thee our Lord God in the day of visitation. Amen.

GENERAL PRAYERS TO BE SAID.

FOR THE GRACE AND FAVOUR OF GOD.

Whosoever liveth without thy grace and favour, O most gracious and favo
Lord, although for a time he walloweth in all kind of fleshly pleasures, and a
with too much worldly riches, yet is he nothing else but the wretched bond-sl
Satan, and the vile dunghill of sin. All his pleasure is extreme poison, all his
is nothing but plain beggary. For what felicity can there be where thy grac
favour wanteth? but where thy grace and favour is present (though the devil
the world rage, the flesh swell), there is true blessedness, unfeigned pleasure
continual wealth. Pour down therefore thy heavenly grace and fatherly favour
us, that we, being assured of thy favourable goodness towards us, may rejoic
glory in thee, and have merry hearts whensoever we be most assailed with any
of adversity, be it poverty or sickness, loss of friends, or persecution for thy
sake; to whom be glory for ever. Amen.

FOR THE GIFT OF THE HOLY GHOST.

Eph. ii. John iii. Jer. xvii. Gen. vi. Gen. viii. 2 Cor. iii. John xv. So frail is our nature, so vile is our flesh, so lewd is our heart, so corrupt a
affects, so wicked are all our thoughts even from our childhood upward, that o
selves we can neither think, breathe, speak, or do any thing that is praiseworthy
sight, O heavenly Father; yea, except thou dost assist us with thy merciful goo
all things are so far out of frame in us, that we see nothing present in ourselves b
heavy displeasure and eternal damnation. Vouchsafe therefore, O sweet Father, t
thy holy Spirit unto us, which may make us new creatures, put away from
fleshly lusts, fill our hearts with new affects and spiritual motions, and so alto
renew us both in body and soul, through his godly inspiration, that we may die
Luke i. old Adam, and live unto thee in newness of life, serving thee our Lord God in h
and righteousness all the days of our life. Amen.

FOR THE TRUE KNOWLEDGE OF OURSELVES.

It is written in thy holy gospel, most loving Saviour, that thou camest int
Matt. ix. Luke xv. Luke xviii. world not to call the righteous, that is, such as justify themselves, but sinners
repentance. Suffer me not therefore, O Lord, to be in the number of those justi
Rom. x. which, boasting their own righteousness, their own works and merits, despise
righteousness that cometh by faith, which alone is allowable before thee. Giv
Eph. ii. 1 John i. Luke xvii. grace to know and to knowledge myself as I am, even the son of wrath by n
a wretched sinner, and an unprofitable servant, and wholly to depend on thy m
goodness with strong and unshaken faith, that in this world thou mayest conti
call me unto true repentance, seeing I continually sin, and in the world to come
me unto everlasting glory. Amen.

FOR A PURE AND CLEAN HEART.

: heart of man naturally is lewd and unsearchable through the multitude of sins, Jer. xvii.
as in a stinking dunghill lieth buried in it, insomuch that no man is able to
y heart is clean, and I am clean from sin. Remove from me therefore, O hea- Prov. xx.
'ather, my lewd, stony, stubborn, stinking, and unfaithful heart. Create in me Psal. li.
heart, free from all noisome and ungodly thoughts. Breathe into my heart by
y Spirit godly and spiritual motions, that out of the good treasure of the heart Matt. xii.
bring forth good things, unto the praise and glory of thy name. Amen.

FOR A QUIET CONSCIENCE.

: wicked is like a raging sea which is never in quiet, neither is there any peace Isai. lvii.
ungodly; but such as love thy law, O Lord, they have plenty of peace, they Psal. cxix.
uiet minds and contented consciences, which is the greatest treasure under the
ven of thee to so many as seek it at thy hand with true faith and continual
Give me, O Lord, that joyful jewel, even a quiet mind and a free merry
ıce, that I, being free from the damnable accusations of Satan, from the crafty
ions of the world, from the subtile enticements of the flesh, from the heavy curse
law, and fully persuaded of thy merciful goodness toward me through faith in
ı Christ Jesu, may quietly serve thee both bodily and ghostly in holiness and Luke i.
ısness all the days of my life. Amen.

FOR FAITH.

ASMUCH as nothing pleaseth thee that is done without faith, appear it before Heb. xi.
ıd world never so beautiful and commendable, but is counted in thy sight sinful Rom. xiv.
mnable, yea, the self sin and damnation; this is most humbly to desire thee,
ıer, for Christ's sake, to breathe into my heart by thy holy Spirit this most
s and singular gift of faith, which worketh by charity, whereby also we are Gal. v.
Rom. ii. iv. v.
l, and received into thy favour; that I, truly believing in thee, and fully per-
of the truth of thy holy word, may be made thy son, and inheritor of everlasting John i.
hrough Jesu Christ our Lord. Amen.

FOR CHARITY.

r cognizance and badge, whereby thy disciples are known, O Lord and Saviour John xiii.
hrist, is charity or love, which cometh out of a pure heart, and of a good 1 Tim. i.
ıce, and of faith unfeigned. I pray thee, therefore, give me this christian love
rfect charity, that I may love thee my Lord God with all my heart, with all Deut. vi.
Matt. xxii.
nd, with all my soul, and with all my strengths, doing alway of very love Mark xii.
Luke x.
ly which is pleasant in thy sight; again, that I may love my neighbour and
n brother as myself, wishing as well to him as to myself, and ready at all
o do for him whatsoever lieth in my power; that, when we all shall stand be-
y dreadful judging-place, I, being known by thy badge, may be numbered
thy disciples, and so through thy mercy receive the reward of eternal glory.

FOR PATIENCE.

EN thou livedst in this world, O Lord Christ, thou shewedst thyself a mere
of perfect patience; suffering quietly not the spiteful words, but also the cruel 1 Pet. iii.
Luke xxiii.
f thy most cruel enemies; forgiving them and praying for them, which most Isai. liii.
like handled thee. Give me grace, O thou most meek and loving Lamb of
o follow this thy patience; quietly to bear the slanderous words of mine adver-

saries; patiently to suffer the cruel deeds of mine enemies; to forgive them, t
Matt. v. Rom. xii. Deut. xxxii. Psal. cxlvi. for them, yea, to do good for them, and by no means to go about once to avenge r but rather give place unto wrath, seeing that vengeance is thine, and thou wilt re seeing also that thou helpest them to their right that suffer wrong; that I, thus pa suffering all evils, may afterward reign with thee in glory. Amen.

FOR HUMILITY.

1 Cor. iv. James i. WHAT have we, O heavenly Father, that we have not received? Every goo and every perfect gift, is from above, and cometh down from thee, which art the of lights. Seeing then all that we have is thine, whether it pertain to the bo to the soul, how can we be proud and boast ourselves of that which is none own; seeing also that, as to give, so to take away again thou art able, and wilt,
Matt. xxv. soever thy gifts be abused, and thou not knowledged to be the giver of them? therefore away from me all pride and haughtiness of mind, and graff in me true hu that I may knowledge thee the giver of all good things, be thankful unto thee for and use them unto thy glory and the profit of my neighbour. Grant also, that
Jer. ix. 1 Cor. i. glory and rejoicing may be in no earthly creatures, but in thee alone, which dost equity, and righteousness upon earth. To thee alone be all glory. Amen.

FOR MERCIFULNESS.

Luke vi. Matt. v. THY dearly-beloved Son in his holy gospel exhorted us to be merciful, even as our heavenly Father, art merciful; and promiseth that, if we be merciful to oth
2 Cor. i. shall obtain mercy of thee, which art the Father of mercies, and God of all conso
Matt. xxiii. Grant therefore that, forasmuch as thou art our Father, and we thy children, w resemble thee in all our life and conversation; and that, as thou art beneficial and
Matt. v. not only to the good, but also to the evil, so we likewise may shew ourselves m gentle, and liberal, to so many as have need of our help, that at the dreadful
Matt. xxv. doom we may be found in the number of those merciful, whom thou shalt appo thy only-begotten Son to go into everlasting life; to whom with thee and the Ghost be all honour and praise. Amen.

FOR TRUE GODLINESS.

IN thy law, O thou Maker of heaven and earth, thou hast appointed us a
Prov. iv. walk in, and hast commanded that we should turn neither on the right hand
Deut. iv. the left, but do according to thy good-will and pleasure, without adding of our ow intents and fleshly imaginations. As thou hast commanded, so give me grace Lord, to do. Let me neither follow mine own will, nor the fancies of other neither let me be beguiled with the visor of old customs, long usages, fathe crees, ancient laws, nor any other thing that fighteth with thy holy ordinanc blessed commandment, but faithfully believe and stedfastly confess that to true godliness, which is learned in thy holy bible, and according unto that to my life, unto the praise of thy holy name. Amen.

FOR THE TRUE UNDERSTANDING OF GOD'S WORD.

2 Tim. iii. 2 Pet. i. 1 Cor. ii. John xv. O LORD, as thou alone art the Author of the holy scriptures, so likewise man, although never so wise, politic, and learned, understand them, except taught by thy holy Spirit, which alone is the school-master to lead the faithf all truth. Vouchsafe therefore, I most humbly beseech thee, to breathe into my thy blessed Spirit, which may renew the senses of my mind, open my wits, unto me the true understanding of thy holy mysteries, and plant in me such a and infallible knowledge of thy truth, that no subtile persuasion of man's wisdo

e from thy truth, but that, as I have learned the true understanding of thy vill, so I may remain in the same continually, come life, come death, unto of thy blessed name. Amen.

FOF A LIFE AGREEABLE TO OUR KNOWLEDGE.

have prayed unto thee, O heavenly Father, to be taught the true under- of thy blessed word by thy holy Spirit, so I most entirely beseech thee to grace to lead a life agreeable to my knowledge. Suffer me not to be of the of them, which profess that they know God with their mouth, but deny their deeds. Let me not be like unto that son which said unto his father Matt. xxi. would labour in his vineyard, and yet laboured nothing at all, but went itering idly. Make me rather like unto that good and fruitful land, which Matt. xiii. Mark iv. again her seed with great increase, that men, seeing my good works, may Luke viii. ee my heavenly Father. Amen.

FOR THE HEALTH OF THE BODY.

EL in myself, O merciful Saviour, how grievous a prison this my body is soul, which continually wisheth to be loosened out of this vile carcase, and Phil. i. unto thee; seeing it hath here no rest, but is at every hour vexed with the ts of the flesh, with the wicked assaults of the devil and the world, and is quiet, but alway in danger to be overcome of her enemies, were it not pre- thy goodness by the ministry and service-doing of thy holy angels. Not- ling, O most loving Lord, forasmuch as it is thy good pleasure that my soul shall still remain here together as yet in this vale of misery, I be- e to preserve my soul from all vice, and my body from all sickness, that ng through thy benefit the health both of body and soul, may be the more serve thee and my neighbour in such works as are acceptable in thy men.

FOR A GOOD NAME.

ING becometh the professor of thy name better, O heavenly Father, than so e himself according to his profession, that he may be well reported of them of the household of faith: yea, such sincerity and pureness of life ought to em which profess thy holy name, that the very adversaries of thy truth e ashamed once to mutter against them. Give me grace therefore, I most desire thee, so to frame my life according to the rule of thy blessed word, nay give no man occasion to speak evil of me, but rather so live in my that I may be an example to other, to live godly and virtuously, unto the nd praise of thy glorious name. Amen.

FOR A COMPETENT LIVING.

OUGH I doubt not of thy fatherly provision for this my poor and needy forasmuch as thou hast both commanded and taught me, by thy dear Son, Matt. vi. unto thee for things necessary for this my life, I am bold at this present to o thy divine Majesty, most humbly beseeching thee that, as thou hast given so thou wilt give me meat and drink to sustain the same; again, as thou n me a body, so thou wilt give me clothes to cover it, that I, having suf- r my living, may the more freely and with the quieter mind apply myself service and honour. Amen.

FOR A PATIENT AND THANKFUL HEART IN SICKNESS.

M thou lovest, O Lord, him dost thou chasten, yea, every son that thou Prov. iii. Heb. xii. thou scourgest; and in so doing thou offerest thyself unto him as a father Rev. iii.

unto his son: for what son is he whom the father chasteneth not? Gran
fore, I most heartily pray thee, that whensoever thou layest thy cross on
visitest me with thy loving scourge of sickness, I may by no means strive
Psal. cxix. thy fatherly pleasure, but patiently and thankfully abide thy chastisement, ev
persuaded, that it is for the health both of my body and soul, and that
means thou workest my salvation, subduest the flesh unto the Spirit, and ma
a new creature, that I may hereafter serve thee the more freely, and continue
fear unto my life's end. Amen.

FOR STRENGTH AGAINST THE DEVIL, THE WORLD, AN THE FLESH.

1 Pet. v. O Lord God, the devil goeth about like a roaring lion, seeking whom
Gal. v. devour. The flesh lusteth against the Spirit. The world persuadeth[1] unto
that we may forget thee our Lord God, and so for ever be damned. Thus
miserably on every side besieged of cruel and unrestful enemies, and like
moment to perish, if we be not defended with thy godly power against their
I therefore, poor and wretched sinner, despairing of mine own strengths, w
deed are none, most heartily pray thee to endue me with strength from abo
Eph. vi. I may be able, through thy help, with strong faith to resist Satan, with
prayer to mortify the raging lusts of the flesh, with continual meditation of
law to avoid the foolish vanities and transitory pleasures of this wicked wor
Luke i. I, through thy grace being set at liberty from the power of mine enemies,
and serve thee in holiness and righteousness all the days of my life. Amen.

FOR THE HELP OF GOD'S HOLY ANGELS.

An infinite number of wicked angels are there, O Lord Christ, which
ceasing seek my destruction. Against this exceeding great multitude of ev
Psal. xxxiv. send thou me thy blessed and heavenly angels, which may pitch their ten
Hos. xiii. 1 Cor. xv. Heb. ii. about me, and so deliver me from their tyranny. Thou, O Lord, hast
hell, and overcome the prince of darkness with all his ministers, yea, and
for thyself, but for them that believe in thee. Suffer me not therefore to
come of Satan and of his servants, but rather let me triumph over them;
through strong faith and the help of the blessed angel, having the victor
1 Cor. xv. hellish army, may with a joyful heart say, Death, where is thy sting? he
is thy victory? and so for ever and ever magnify thy holy name. Amen.

FOR THE GLORY OF HEAVEN.

1 Cor. ii. The joys, O Lord, which thou hast prepared for them that love thee, no
seen, no ear hath heard, neither is any heart able to think. But as the joys
Matt. vii. Luke xiii. and unspeakable, so are there few that do enjoy them. For strait is the
narrow is the way, which leadeth unto life; and few there be that find i
Luke xii. withstanding, O heavenly Father, thou hast a little flock, to whom it is thy
John x. to give the glorious kingdom of heaven. There is a certain number of sheep
thy voice, whom no man is able to pluck out of thy hand, which shall nev
to whom also thou shalt give eternal life. Make me therefore, O Lord, of tha
Eph. i. whom thou from everlasting hast predestinate to be saved, whose names also a
Matt. xxv. Luke x. in the book of life. Pluck me out of the company of the stinking goats, w
Matt. xxv. stand on thy left hand and be damned, and place me among those thy she
shall stand on his right hand and be saved. Grant me this, O mercifu
for thy dear Son's sake Jesu Christ our Lord. So shall I, enjoying this

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[1 Folio, *persuaded.*]

t thy hand, and being placed in thy glorious kingdom, sing perpetual praises
godly Majesty, which livest and reignest with thy dearly-beloved Son and
y Ghost, one true and everlasting God, &c.

THANKSGIVING UNTO GOD FOR ALL HIS BENEFITS.

benefits toward me, O most loving Father, are so great and infinite, whether
espect unto my body or unto my soul, that I find not in myself how to
se any part of thine unspeakable goodness toward me. But thou, which
none of my goods, knowing our beggary, yea, our nothing, requirest of us Psal. xvi.
compence of thy kindness only the sacrifice of praise and thanksgiving. O
l merciful Father, what worthy thanks am I, poor and wretched sinner, able
thee? Notwithstanding, trusting on thy mercy and favourable kindness, I
o thee, in the name of Christ, the sacrifice of praise, ever thanking thee most
for all thy benefits, which thou hast bestowed upon me, thine unprofitable
from the beginning of my life unto this present hour; most humbly besecching
continue thy loving-kindness toward me, and to give me grace so to walk Rom. vi
of this thy fatherly goodness, that, when thou shalt call me out of this care-
I may enjoy that thy most singular and last benefit, which is everlasting
rough Jesus Christ our Lord, to whom with thee and the Holy Ghost be all
nd praise for ever and ever. Amen.

Give the glory to God alone.

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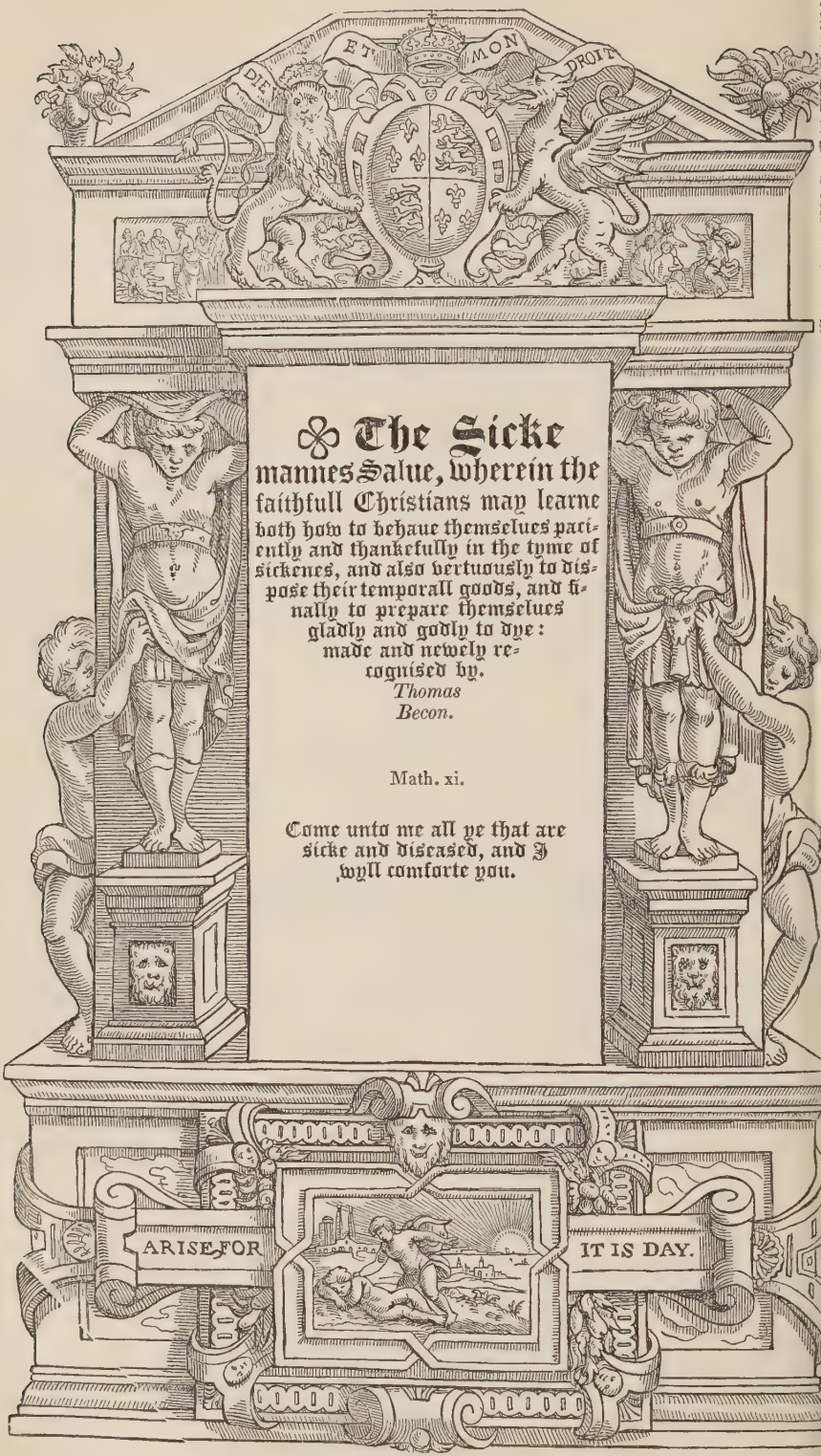
FINIS.

THE

SICK MAN'S SALVE,

BY

THOMAS BECON.



The Sicke mannes Salue, wherein the faithfull Christians may learne both how to behaue themselues pacientlỹ and thankefully in the tyme of sickenes, and also vertuously to dispose their temporall goods, and finally to prepare themselues gladly and godly to dye: made and newely recognised by.

Thomas
Becon.

Math. xi.

Come unto me all ye that are sicke and diseased, and I wyll comforte you.

TO THE

RIGHT WORSHIPFUL MASTER BASIL FELDING[1], ESQ.

THOMAS BECON WISHETH THE FAVOUR OF GOD, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

IST, our Lord and Saviour, considering what and how great carnal security hly quietness reigneth in mortal men of all ages, yea, and that in them that godliness, that is to say, Christians, which by their profession are dead unto Col. iii.
ld, and have their life hidden with Christ in God; insomuch that they, being about worldly and transitory things, which soon perish and come to nought, ly neglect the things that appertain unto the salvation of their souls; in many Matt. xxiv. xxv.
his holy gospel admonisheth us to watch and to make provision for our latter Mark xiii. Luke xvii.
we be found unready when we shall be called out of the world. Rev. xvi. xxii.
he gospel of blessed Matthew he hath these words: "Watch, for you know Matt. xxiv.
t hour the Lord will come. Of this be ye sure, that, if the good-man of the new what hour the thief would come, he would surely watch, and not suffer se to be broken up. Therefore be ye also ready. For in such hour as ye t, will the Son of man come." In St Mark's gospel also he saith: "Watch, Mark xiii.
know not when the master of the house will come, at even, or at midnight, ne cock-crowing, or in the dawning; lest, if he come suddenly, he find you And that I say unto you I say unto all, Watch." "Yea, take heed, watch y; for ye know not when the time is." Again in the Revelation of blessed saith: "Behold, I come as a thief. Blessed is he that watcheth and keepeth Rev. xvi.
ments, that he walk not naked, and men see his filthiness." Item: "Behold, Rev. xxii.
shortly; and my reward is with me, to give every man according as his hall be." The holy apostle St Paul likewise exhorteth us that we sleep not do, but that we watch and be sober; neither that we fall into fleshly quiet-
mising ourselves long life, health, and rest in this world, lest sudden destruc-
upon us. "For the day of the Lord," saith he, "shall come even as a thief 1 Thess. v.
ight."

es our mortal estate declareth evidently, that we be so bond unto death, are not certain of our life one hour. Out of hand may death oppress us, certainty that we have of the contrary. "What thing is your life?" saith St James iv.
"it is a vapour, that appeareth for a little time, and then vanisheth away." ays," saith Job, "are more swift than a runner, yea, they are passed away as Job ix.
s that be good under sail, and as the eagle that flieth unto the prey." Again : "Man that is born of a woman hath but short time to live, and is full Job xiv.
y. He cometh up and is cut down like a flower. He flieth as it were a and never continueth in one state." The prophet also saith: "All flesh is Isai. xl.

---

[1] family of Felding or Fielding was of noble , being descended from the illustrious house rgh. It appears that Geffery, count of , having been by the oppression of Ro-peror of Germany, reduced to indigence, sons, Sir Geffery, passed into the service of ry III. of England, and, because of his etensions to the sovereignty of Laufenburgh lding, assumed the name of Felden, or In direct lineal descent from Sir Geffery illiam Fielding, who in the reign of king II. served the office of sheriff of Rutland-was knighted by that monarch. Sir Wil-ed Sept. 24, 1547, having had by Elizabeth his wife, daughter of Sir Thomas Poultney, two sons and one daughter. The eldest son Basil, to whom Becon has dedicated this treatise, married Godith second daughter of William Willington, Esq. of Barcheston, in the county of Warwick. He was sheriff of Warwickshire in 10 Elizabeth, and lies buried by his father at Monks' Kirby, where in the chancel is an altar tomb, on which he and his lady are represented at full length in a praying posture, with the effigies of their children on the sides. Their eldest son William was knighted by queen Elizabeth, and was grandfather to William, created in 20 James I. earl of Denbigh, the ancestor of the present peer.]

grass, and all the glory thereof is as the flower of the field. The grass is w
the flower falleth away: even so is the people as grass, when the breath of tl
bloweth[1] upon them." Thus see we the misery, vanity, and shortness of our mor
painted out before our eyes; and that these things are true, daily experience pr

Notwithstanding, such is our blindness, fondness, and madness, that we utt
get the uncertainty of this our wretched and short life, and promise oursel
Gen. v. flourishing years of Nestor or the long life of Methuselah. We may right
Luke xii. likened to that ungodly rich man, of whom we read in the gospel of Luke
made provision for a great number of years, promising himself long to live u
face of the earth, and forgetting himself to be mortal and bond unto deat
when he thought least of death, and was most busily occupied in getting and
ing together the goods of the world, God said unto him: "Thou fool, thi
will they fetch away thy soul again from thee: then whose shall those th
Psal. xxxix. which thou hast provided?" The psalmograph saith: "He heapeth treasur
treasure, and yet knoweth he not for whom he gathereth it." After this sort
behave ourselves at this day. We moil and turmoil ourselves in studying an
ing how we may come by the gifts of glassy fortune. We refuse no pains, no
to become rich and wealthy in worldly goods; yea, so blinded are our hear
the nearer we approach unto the end of our life, the more studious, careful, a
gent are we to get the substance of this world. We remember not this sa
1 Tim. vi. the holy apostle: "Godliness is great riches, if a man be content with that h
For we brought nothing into the world, neither may we carry any thing ou
when we have food and raiment, let us therewith be content."

Psal. xxxix. The holy scripture calleth us "strangers and pilgrims" in this world, and d
1 Pet. ii.
Heb. xiii. that "we have here no continuing city, but we seek one to come." Notwithst
as though there were none other life after this, or else as though we should
here remain and never depart, we travail about the getting of worldly su
Jer. viii. "All," as the prophet saith, "even from the lowest unto the highest, set thei
Isai. lvi. on filthy lucre." "They are shameless dogs, that be never satisfied." Hereto
Phil. ii. the saying of the apostle: "All seek their own avantage, and not that which
set forth the glory of Jesus Christ." And as in covetousness, so likewise in a
abominable sins do we most wickedly walk. And all these things come to pass,
we remember not the shortness of this life, and forget our latter end. This co
Eccles. vii. the wise man right well, when he saith: "Whatsoever thou takest in hand, re
Deut. xxxii. thy end, and thou shalt never do amiss." Moses also saith: "O that men wo
be wise and understand, and make provision for their latter end!"

There is not a stronger bit to bridle our carnal affects, nor a better schoo
to keep us in an order, than the remembrance of our latter end, than to rememb
we shall not alway here remain, that we are but strangers and pilgrims in this
that we shall leave behind us whatsoever worldly substance we have here eith
Rom. ii. xiv. fully gotten or carefully kept, that we shall die the death, that we shall appea
Gal. vi. the judgment-seat of Christ, and receive according to the works which we ha
in this life, either everlasting glory or perpetual pain.

But these things seek we not to remember, but rather to forget, and there
we into all kind of ungodliness and dissolution of life. And when the time
that God visiteth us with sickness, or otherwise plagueth us for our evil be
then do we not prepare ourselves unto the cross, as we ought, submitting ours
the good pleasure of God, and being contented patiently and thankfully to receiv
soever is laid upon us at the appointment of God; but we rather murmur an
against God, and with unwilling hearts suffer that loving visitation of God
wishing that there were no God to plague and punish us, but that we might
continually, and go forth to sin freely and without punishment. And whe
approacheth, and no remedy can be found against the violence thereof, then
ungodly and wicked livers, beholding the miserable face of their conscience, wh
senteth unto them nothing but sin, the wrath of God, hell-fire, and everlasting da

[1] So ed. 1561. Folio, *followeth.*]

o despair and straight yield themselves to the pleasure of Satan, to be for ever
r tormented in that "lake that burneth with fire and brimstone," themselves, their Rev. xxi.
nd consciences consenting and assenting thereunto.

what other end can be looked for of a wicked and ungodly life? Is it to be
t that he, which through sin hath served the devil all the time of his life, can
atter end look for the inheritance of everlasting glory, wherewith God rewardeth
hat painfully labour to serve him in holiness and righteousness all the days of Luke i.
'e? St Paul saith: "So run, that ye may obtain;" that is to say, so train your 1 Cor. ix.
all godliness and virtue to the uttermost of your power while ye live in this
that, after ye have finished your course here, ye may enjoy the glorious reward
nal life. A corruptible crown is not obtained without great pains-taking; and
e look for an everlasting crown by leading an ungodly and wanton life? "No 2 Tim. ii.
crowned," saith the apostle, "except he fighteth lawfully."

this world therefore, wherein our life is nothing but a knighthood or warfare, Job vii.
re lawfully, valiantly, and mightily fight and strive against our enemies, the devil,
rld, and the flesh, and by fervent and diligent prayer unto God so triumph over
hrough the help of our grand captain Christ, that we may have a glorious spoil
enemies, and garnish ourselves with all kind of victorious and royal robes, I
all good works and godly virtues. Where such a life is led, there must a good
and everlasting life may with a free conscience and assured hope be looked for.
o bring this to pass, who laboureth not to the uttermost of his power, namely
e of God, and looketh for a better and more blessed life after this?

w we should fight against our adversaries, and lead a good life in this world,
declared abundantly heretofore in many of my books. In this treatise, which
now in hand, entitled "The Sick Man's Salve," my mind is to shew unto the
Christians, how they ought to make provision for their latter end, that they
part in the faith of Christ, and be of the number of those of whom it is written:
ed are the dead which die in the Lord." Again: "Precious in the sight of the Rev. xiv.
s the death of his saints." For "what should it profit a man to win all the Psal. cxvi. Matt. xvi.
if at the last he loseth his soul?" Therefore in this my work I have declared, The contents of this book.
all, how the faithful Christians ought to behave themselves patiently and
ully in the time of sickness: secondly, how they should virtuously dispose
emporal goods: thirdly, after what manner they ought to prepare themselves
and godly to die. Finally, I have interlaced many comfortable exhortations
ne sick, and divers godly and necessary prayers, some to be said of them that
k, and some of other for such as are diseased.

s treatise, after that I had finished it, calling to remembrance how greatly I
n bound to your right worshipful mastership, considering also your most
hearty zeal and fervent affection toward the true and christian religion (all
superstition and papistry laid aside), I thought it my bounden duty
to send unto you as a testimony of my good-will and thankful
heart toward you, most entirely desiring you to accept and
take in good part this my little gift, although much
more base than it may seem in any part worthy
to recompense the lessest point of your un-
feigned friendship divers ways heretofore
declared unto me. God preserve
your right worshipful mastership,
with the most virtuous gentle-
woman your wife, and all
your godly children in
continual health
and prosperous
felicity!
Amen.

THE

SICK MAN'S SALVE[1].

PHILEMON, EUSEBIUS, THEOPHILE, CHRISTOPHER, AND EP PHRODITUS, THE SICK MAN, TALK TOGETHER.

Phil. O FULL truly is it said of the holy man Job, that noble mirror of
Job xiv. patience: "Man that is born of a woman hath but a short time to live, and the time that he liveth he is replenished with many miseries. He cometh u withereth away again like a flower. He flieth as it were a shadow, and neve tinueth in one state."

It is not yet two days since I saw my neighbour Epaphroditus, as meth well and lusty, yea, and in perfect health; and behold, he sent unto me eve his servant Onesimus, that I should come unto him with all expedition, all businesses set apart, if I ever intend to see him alive. O good God, what a is this! Ah, most loving Christ, what a sudden change is this! Our life is not
James iv. out a cause compared of the holy apostle St James to "a vapour, which app for a little time, and then vanisheth away." Who will trust a life so frail, so sitory, so bond unto mortality? Who can justly persuade himself to live many in this world, seeing that in it so suddenly health is turned into sickness, v into imbecility, strength into weakness, joy into sadness, comfort into despe life into death? The rich man persuaded himself that he should live long i world, as blessed Luke declareth in his holy gospel, when he said, consideri
Luke xii. great abundance of his revenues that came yearly in: "What shall I do, I I have no room where to bestow my fruits? This will I do: I will destr barns, and build greater; and therein will I gather all my goods that are unto me; and I will say unto my soul, Soul, thou hast much goods laid up i for many years: take thine ease, eat, drink, be merry. But God said unt Thou fool, this night will they fetch away thy soul again from thee. Then shall those things be which thou hast provided?"

The continuance of our life is not certain so much as one hour, neither man able to say, I shall live till to-morrow. For albeit nothing is more certai death, yet is nothing more uncertain than[2] the hour of death. It shall therefo come all christian men, that tender their own health, diligently to mark an tinually to remember this friendly admonition and loving watchword of our Lo
Matt. xxiv. Saviour Christ Jesu: "Watch," saith he; "for you know not what hour you will come. Of this be ye sure, that, if the good-man of the house knew wha the thief would come, he would surely watch, and not suffer his house to be up. Therefore be ye also ready; for in such an hour as ye think not will th
Mark xiii. of man come." Again he saith: "Watch; for ye know not when the master house will come, whether at even, or at midnight, whether at the cock-crowi in the dawning: lest, if he come suddenly, he find you sleeping. And that
Rev. xvi. unto you I say unto all, Watch." Also in another place he saith: "Behold, I as a thief. Happy is he that watcheth and keepeth his garments, lest he walk and men see his filthiness." Ah Lord God, not yet two days past whole and and now sick and weak! O the unstedfastness of man's life! Whom wou this provoke to watch and to consider his latter end? as the godly man Moses a
Deut. xxxii isheth, saying: "Ah, would God men would be wise and understand, and mak vision for their latter end!" So should neither sickness nor death be sudden unto so should all dissolution of life be rejected, and godliness of conversation em

[1 This treatise was so popular, that repeated editions of it were printed within the first century after it was composed.]

[2 So edition of 1561; folio, *that*.]

wise man saith: "In all thy works remember thy latter end, and thou shalt Ecclus. vii.
in."

sire much to visit my neighbour Epaphroditus, according to his hearty request,
comfort him in these his pains, and to instruct him how he ought both patiently
unkfully bear this cross of sickness which God hath laid on him; but I wish
to have the company of mine old familiars and approved friends, Eusebius,
ile, and Christopher. I sent my son Theodore and Rachel my daughter for
I much marvel of their long tarriance. But behold where they come. Neigh-
ınd friends, welcome.

s. We rejoice to see you in health, thanking you most heartily for the loving-
ss which heretofore many times you have shewed unto us. But wherefore,
you, have you sent for us? *Phil.* Have ye not heard how our neighbour
roditus is grievously vexed with sickness? *Theo.* Is our neighbour Epaphro-
ick? *Phil.* He is sick, and that very sore. *Chris.* Sorry am I to hear this.
We are in the Lord's hand, as the clay in the potter's, to do with us what- Jer. xviii.
his good pleasure is. Therefore let us not bear heavily this work of God
neighbour, lest we seem to strive against his godly will, seeing we use daily
y: "Thy will be done in earth, as it is in heaven:" having also an example Matt. vi.
Saviour Christ, which prayed unto his heavenly Father on this manner: "Not Matt. xxvi.
vill, but as thou wilt, O Father."

s. How long hath our neighbour Epaphroditus been sick? *Phil.* Not yet
ys. *Theo.* I much marvel of this his sudden sickness. *Phil.* It is no marvel
seeing sickness followeth health, and death life, as the shadow accompanieth
dy. Ye know, neighbours, how charitable a deed it is to visit the sick, and
ıfort the diseased. It is one of those works, which being done in the faith of
shall be rewarded at the last day in the face of the whole world with the in-
ce of the heavenly kingdom, as ye may see in the gospel of blessed Matthew:
s sick; and ye visited me," saith our Saviour Christ. The wise man also saith: Matt. xxv.
ıot them that weep be without comfort, but mourn with such as mourn. Let Ecclus. vii.
grieve thee to visit the sick; for that shall make thee to be beloved." *Chris.*
ying differeth not much from the saying of St Paul: "Rejoice with them that Rom. xii.
and weep with them that weep. Be of like affection one to another."

il. Let us therefore go and visit our sick neighbour Epaphroditus, and com-
n with the heavenly consolation of the holy scriptures, that he may bear[3] this
kness both the more patiently and thankfully. For to this end did I send
ı, that we should go together unto him, and to comfort him. *Theo.* We were
ıch unkind and unworthy the name of a Christian, yea, of a man, if we should
to accompany you going about so godly a matter.

il. Well, then let us go. For, as the preacher saith: "It is better to go into Eccles. vii.
se of mourning than into an house of banqueting; for there all men be admon-
of their latter end, and the living considereth what afterward shall become of
I pray the Lord our God, that we may find him at our coming in his
mind and perfect memory. *Eus.* I beseech the Lord our God also, that his
e not so outrageous, that, when we come, he have no mind to hear what shall
unto him; so shall our labour be lost. *Chris.* God's will be done in all things!

l. We will do our duty: let God work his pleasure. Now are we at the house:
be so bold, neighbours, as to lead you the way. *Theo.* I pray you go, sir:
l follow you.

ıphroditus, the sick man. "O cursed be the day wherein I was born; unhappy Jer. xx.
day wherein my mother brought me forth. Cursed be the man that brought
her the tidings to make him glad, saying, Thou hast gotten a son. Let it
unto that man as to the cities which the Lord turned upside down. Let him Gen. xix.
ying in the morning, and at noon-day lamentable howling. Why slewest thou
as soon as I came out of my mother's womb? O that my mother had been
ve herself, that the birth might not have come out, but remained still in her!

[3] So edition of 1561; folio, *hear.*]

Wherefore came I forth out of my mother's womb? to have experience of labo sorrow?" Ah, how sick am I! my strength is gone, my sight faileth me, my flottereth[1] in my mouth, my hands tremble and shake for pain, I cannot h my head for weakness. If I attempt either to stand or to go, my legs fall under me. No part of my body doth her right office. My memory is past senses fail me. Whatsoever I taste is unpleasant unto me. What other thi
Job xxx. I than a dead corpse breathing? "For my skin upon me is turned to black my bones are dried up with heat." Yea, miserably am I tormented, and alto weary of my life. What can be pleasant unto me but present death? Ah, wo the time that ever I was born! O that some hill might fall down and over me, that I might shortly be rid out of this pain!

Phil. O Lord God! good neighbours, these be words proceeding rather f desperate heart, than from a patient mind. But why do I cease to go in? The of mercies and God of all consolation be present with us. *Theo.* Amen.

Phil. Peace be unto this house, and to so many as love the Lord Jesus unfeig
Jer. xv. Job iii. *Epaph.* O mother, alas that ever thou didst bear me! Alas, why died I the birth? Why did I not perish as soon as I came out of my mother's wom

Phil. Neighbour Epaphroditus, God give you a patient heart, a quiet an tented mind. According to your request, I am come unto you with certain neighbours, being very desirous to see you, and, notwithstanding, not a little to behold you in this case; not that you are visited of God with sickness, bu you so impatiently take this loving visitation of God, which chanceth unto yo for your hurt and destruction, but for your commodity and salvation.

Epaph. Welcome, welcome, neighbours all. O how sick am I! O tha
Job x. end of my life were at hand! It grieveth my soul to live. All joy is gone wit This sickness hath utterly marred me.

Phil. Say not so, neighbour Epaphroditus; yea, rather think that this your ness is the loving visitation of God, and bringeth (although to the body weakne trouble) yet to the soul valiance and consolation.

Epaph. God's loving visitation?

Phil. Yea, neighbour, God's loving visitation. For so are we taught by the
Rev. iii. of God. God himself saith: "As many as I love I rebuke and chasten." The
Prov. iii. man also saith: "My son, despise not the chastening of the Lord, neither faint thou art rebuked of him; for whom the Lord loveth, him he chasteneth, an
Heb. xii. delighteth in him as a father in his own son." "What son is he," saith St "whom the father chasteneth not? If ye be not under correction (whereof a partakers), then are ye bastards, and not sons."

Epaph. There is no father that so handleth his son as I am handled. O a change is this, yea, and that within two days! For from gladness to sadness, pleasure to sorrow, from health to sickness, from quietness to trouble, from str to feebleness, yea, in a manner from life to death, am I suddenly fallen. O mis wretch that I am!

Heb. xii. *Phil.* "No manner chastising for the present time seemeth to be joyous grievous," as the apostle saith; "nevertheless, afterward it bringeth the quiet fr
James i. righteousness unto them which are exercised thereby." "Blessed is the man," St James, "that suffereth temptation; for when he is tried, he shall receiv crown of life, which the Lord hath promised to them that love him."

Epaph. Methought I was in case good enough before I was oppressed wit sickness. For then I lived pleasantly: but now I lie here weeping and mou and full of sorrow and care.

Gal. v. *Phil.* This is the judgment of the flesh, which ever lusteth against the
Luke vi. Against such careless fleshly livers hear what our Saviour Christ saith: "W unto you that are rich! for you have your consolation. Wo be unto you th full! for ye shall hunger. Wo be unto you that now laugh! for ye shall wa
Matt. v. weep." Hear what he saith on the contrary part: "Blessed are they that m

[1 Flottereth: fluttereth, or faultereth.]

shall receive comfort." Also in another place he saith: "Verily, verily, John xvi.
nto you, Ye shall weep and lament; but contrariwise the world shall re-
Ye shall sorrow; but your sorrow shall be turned to joy." The blessed
aith also: "If we be dead with Christ, we shall also live with him. If we 2 Tim. ii.
ith him, we shall also reign with him."

:. Brother Epaphroditus, the way to enter into glory is the cross. For by that Luke xxiv.
our elder brother Christ enter into the kingdom of his Father. And the blessed
aith: "By many tribulations must we enter into the kingdom of God." Acts xiv.

oh. What mean you by the cross?

:. Temporal affliction, as penury, hunger, evil report undeserved, persecution, What the cross is.
ment, loss of goods, sickness, and whatsoever mortifieth the old man.

oh. I cannot easily be persuaded that these things are sent of God to such
veth, but rather to such as he hateth.

:. Not so, neighbour Epaphroditus. For the righteous and godly taste more
oss in this world than the wicked and ungodly. Abel, Jacob, Joseph, Moses,
Helias, Zachary, Jeremy, Miche, Job, Toby, John Baptist, Stephen, Paul, James,
ith many other which were the chosen people and friends of God, were not
n the cross, insomuch that many of them were most cruelly put to death;
the wicked worldlings lived all in pleasure, and had all things according to
rts' lust.

This is also proved true by the saying of our Saviour Christ: "Ye shall John xvi.
d lament," saith he; "but contrariwise the world shall rejoice." And the
aith: "All that will live godly in Christ Jesu shall suffer persecution." Hither 2 Tim. iii.
h the saying of St Peter: "The time is come that judgment must begin at 1 Pet. iv.
e of God. If it first begin at us, what shall the end of them be which believe
gospel of God? And if the righteous scarcely be saved, where shall the ungodly
sinner appear? Wherefore let them that are troubled according to the will
ommit their souls to him with well-doing, as unto a faithful Creator.

This thing can by no means better be perceived, than by considering the
vhich blessed Luke telleth in his gospel of the unmerciful rich man, and of Luke xvi.
zarus. The rich glutton was God's enemy, and adversary to all good men,
churlish, and unmerciful; and yet how pleasantly and wealthily lived he all
ime! We do not read that he tasted any thing at all the cross, but that he
wealthy, gallantly apparelled, fared daintily every day, and lived in all kind of
according to his heart's lust; and yet the end of him was everlasting damnation,
saying of our Saviour Christ might be found true: "Wo be unto you that Luke vi.
for you have your consolation. Wo be unto you that are full! for ye shall
Wo be unto you that now laugh! for ye shall wail and weep." Contrari-
zarus, being God's friend and dearly beloved of God, was plagued with poverty,
thirst, cold, nakedness, sores, sickness, and divers mortal diseases, which never
from him so long as he lived; and, notwithstanding, both patiently and thank-
he bear this his cross even unto the death, being persuaded that "prosperity Eccles. xi.
ersity, life and death, poverty and wealth, are of God;" and therefore, im-
r after his departure out of this world, he was received into everlasting glory.
ory, brother Epaphroditus, declareth evidently that sickness or trouble sent
nto the godly is not a token of God's wrath and heavy displeasure, but rather
gument and manifest sign of his good-will, love, and favour toward us. "Blessed Psal. xciv.
ith the psalmograph, "whom thou, O Lord, nurturest." Again he saith: "It Psal. cxix.
for my wealth, that thou, O Lord, hast corrected me, that I may learn thine
s." Hereto agreeth the saying of St Paul: "When we are judged of the Lord, 1 Cor. xi.
hastened, that we should not be damned with the world." In the history of
also written: "Blessed is the man whom God punisheth: therefore refuse Job v.
the chastening of the Almighty. For though he maketh a wound, he giveth
; though he smite, his hand maketh whole again." "God is faithful," saith 1 Cor. x.
le, "which will not suffer you to be tempted above your strength, but shall
idst of the temptation make a way that ye may be able to bear it." For
he Father of mercies and God of all consolation, which comforteth us in all 2 Cor. i.

2 Pet. ii. our trouble," which "knoweth also how to deliver the godly out of temptatio
these texts borrowed out of the holy scriptures, with many other, do evidently
that the cross is laid upon the godly at God's appointment; and that not
2 Cor. iv. hurt and destruction, but for their health and salvation. "For though our
man perish, yet the inward man is renewed day by day. For our trouble,
short and light, prepareth an exceeding and eternal weight of glory unto us
we look not on the things which are seen, but on the things which are n
For the things which are seen are temporal, but things which are not seen are eter

Isai. liii. 1 Pet. ii. *Theo.* Our elder brother Christ, which never commit sin, and in whom
nor deceit was found, entered not into glory but by the cross, as the apostl

Heb. ii. "We see that Jesus for the suffering of his death was crowned with glory and
Therefore may not we look to possess the inheritance of the heavenly kingdom
all in pleasure, health, joy, and worldly felicity; but rather by suffering the cr

Matt. x. is laid upon us at God's appointment, both patiently and thankfully. "For the
is not above the master, nor the servant above his lord. It is enough for the

Luke xiv. that he be as his master is, and that the servant be as his lord." "Whosoever
not his cross and cometh after me," saith our Saviour Christ, "he cannot be my d

Rev. vii. *Chris.* In the Revelation of blessed John we read that they which were
with long white garments, and are continually in the presence of the seat of C
serve him day and night in his temple, "came out of great tribulation."

Phil. It is truth. For such are most meet for the kingdom of God; nei
the voluptuous worldlings be partakers of the heavenly inheritance, which
world taste of no cross, but live in all pleasure after the desires of the flesh
not possible that a man may live here pleasantly with the world, and afterwa
James iv. gloriously with Christ. "For the friendship of the world is enmity with God
2 Cor. vi. soever will be a friend of the world is made the enemy of God." "For what fe
hath righteousness with unrighteousness? Or what company hath light with d
Or what concord hath Christ with Belial? Either what part hath he that
with an infidel?" Worldly joy and eternal felicity cannot agree together.
whosoever is free from the cross in this world, he hath no part in the kingdom
and of God. So that you, neighbour Epaphroditus, have a great occasion t
the Lord our God, that it hath pleased him to remember you with this hi
visitation, and through this sickness to declare his good and fatherly will tow
For by laying this cross upon you he proveth you, whether you be constant
faith and profession, or not; and whether you will patiently and thankfully
his working in you, which is unto your everlasting salvation, or not. And a
manner doth God handle all such as he receiveth unto glory, as the wise ma
Ecclus. ii. "Whatsoever happeneth unto thee receive it, suffer in heaviness, and be pa
Wisd. iii. thy trouble. For like as gold and silver are tried in the fire, even so are a
Ecclus. xxvii. men in the furnace of adversity." Again he saith: "The oven proveth the
vessel: so doth temptation of trouble try righteous men." Likewise said
Tob. xii. [Vulgate.] the archangel unto Toby: "Because thou wast accepted and beloved of God
necessary that temptation should try thee." And as Moses said unto the ch
Deut. xiii. Israel: "The Lord your God proveth[1] you, to wit whether ye love the Lord y
1 Pet. i. with all your heart and with all your soul." St Peter also saith: "Ye are
a season in heaviness through manifold temptations, that the trial of your fai
much more precious than gold that perisheth, and yet is tried by fire, might
unto the praise, glory, and honour at the appearing of Jesus Christ."

Epaph. This comforteth[1] well my weak mind to hear of you out of
of God, neighbour Philemon, that this sickness, which I now suffer, is th
visitation of God, and a token of God's good-will toward me; again, that th
and friends of God are in this world subject to the cross more than the
and enemies of God.

Phil. I am heartily glad to hear you so say. And doubt you not, but
your gentle God and loving Father will turn this your sorrow unto your great

[1] So edition of 1561; folio, *proved*, and *comforted*.]

is a faithful God, which will not suffer you to be tempted above your strength, 1 Cor. x.
in the midst of the temptation make a way that ye may be able to bear it;"
salmograph saith: "His wrath endureth but the twinkling of an eye; and Psal. xxx.
leasure is life: heaviness may endure for a night; but joy cometh in the
" "Thou, O Lord, hast turned my heaviness into joy: thou hast put off
cloth, and girded me with gladness." Again he saith: "Thou, O God, hast Psal. lxvi.
s: thou also hast tried us like as silver is tried. Thou broughtest us into
, and laidest trouble upon our loins: thou sufferedst men to ride over our
We went through fire and water; and thou broughtest us out into a wealthy
Item: "O what great troubles and adversities hast thou shewed me! and Psal. lxxi.
thou turn and refresh me; yea, and broughtest me from the deep of the
Thou hast brought me to great honour, and comforted me on every side.
will I praise thee and thy faithfulness, O God." Also in another place he
They that sow in tears shall reap in joy. He that now goeth on his way Psal. cxxvi.
and beareth forth good seed, shall doubtless come again with joy, and bring
es with him." The ancient father Toby[2] in his prayer unto God saith:
storm, O Lord, thou makest the weather fair and still: after weeping and Tob. iii. [Vulgate.]
thou givest great joy. Thy name, O God of Israel, be praised for ever."

h. Amen, amen, good Lord. I trust thou wilt do so with me.

Doubt ye not, neighbour, but, if ye call on the name of the Lord, ye shall
t comfort. For, as that prince-like prophet saith: "The righteous cry; and Psal. xxxiv.
heareth them, and delivereth them out of all their troubles. The Lord is
o them that are of a contrite heart, and will save such as be of an humble
Great are the troubles of the righteous; but the Lord delivereth them out
e keepeth all their bones, so that not one of them is broken."

These are comfortable sentences, neighbour Epaphroditus.

h. Comfortable indeed.

And no less true than comfortable, as divers histories of the holy scriptures
tly declare.

h. I pray you, rehearse some of them for my comfort.

I will do it gladly. As I may let pass the ancient patriarchs, what a
God upon Joseph's shoulders in Egypt! yea, and that for no fault that
ommitted, but only to prove and try his faith, love, obedience, patience,
ess, and perseverance. He suffered Joseph, being a godly and chaste young Gen. xxxix. xl.
be falsely accused of his whorish mistress, and to be cruelly thrown of his
to prison, where he continued certain years in captivity and thraldom. But
e merciful dealing of God with his faithful servants! Afterward, when God
ng him had found him faithful, constant, and patient, he delivered Joseph
ison, restored him unto his liberty, won him into the king's favour; insomuch
king "took off his ring from his hand, and put it upon Joseph's hand, and
im in cloth of rains[3], and put a golden chain about his neck, and set him
best chariot that he had, save one. And they cried before him, Bow the
nd king Pharao made him ruler over all the land of Egypt."

h. O the great mercies of God!

Before God quietly settled king David in his kingdom (of whom he reported
anner, "I have found David the son of Jesse, a man after mine own heart, 1 Sam. xvi. Acts xiii.
ll fulfil all my will"), how hunted he him by king Saul, even as the ferret
he coney! yea, after the death of Saul, what trouble and disquietness had
h the wicked conspiration of his children against him, being so loving, gentle,
al a father! Notwithstanding, afterward God brought him unto great honour,
nes, quietness, and all kind of wealth, wherein he continued unto his death,
s both glorious and full of years. 1 Kings ii.

h. A blessed end.

To whom is the history of patient Job unknown? His cross was so grievous, Job i. ii.

[2 An error for Sara.] [3 See Vol. II. p. 415.]

that I know not whether the like trouble hath chanced to any mortal man since hi
afore. All his substance in one moment almost was lost, all his cattle were drive
seven thousand sheep, three thousand camels, five hundred yoke of oxen, and
dred she-asses: all these were taken away suddenly. His house fell down: his
that were within were slain. Of all that ever he had nothing remained un
that might comfort him any thing at all, but only his wife; and that seeme
left of the devil only to this[1] purpose, even to mock and scorn her husband
move him to blaspheme the name of God: which thing without all doubt
the holy man's mind more than all his calamities and wretchednesses. Furt
his friends, which came out of far countries to comfort him, seeing his sor
pain to be most vehement, being also wonderfully astonied with the horrible
of the plague, by the space of seven days spake not one comfortable word u
For they thought (although not truly) that God had cast his[2] most grievo
upon Job worthily, even for his sinful life and wicked conversation. And
not at the last fall to mocking and taunting of that good man, and told h
those plagues happened unto him for his sins, by the righteous judgment
For they thought it a matter of high iniquity, and unworthy God's righteousn
so great calamities and miseries should causeless chance unto any holy and
man. Moreover, after the loss of all his goods, after the driving away of h
the casting down of his house, the cruel death of his children and servants
Job ii. all the most patient man very quietly suffered), what intolerable pains su
on his body! Did not Satan, through God's sufferance, smite Job with m
sore boils from the sole of his foot unto the crown of his head; so that he
the ground in the ashes, and scraped off the filth of his sores with a potsh
who is able to express what pains he suffered? And notwithstanding, being
side most miserably plagued, his mind continued still constant and perfect in
the good pleasure of the Lord his God, being throughly persuaded that
plagues and punishments were not tokens of God's anger, but rather of his
good-will and fatherly favour toward him. For as he most patiently suf
loss of all his goods and the death of his children, so with like constancy
courage did he bear the most grievous wounds and bitter sorrows of his bod
ing no blasphemous, impatient, or unreverent word against God in all his
but meekly, patiently, and thankfully brast out into these and such-like
Job i. "Naked came I out of my mother's womb, and naked shall I turn thith
The Lord gave, and the Lord hath taken away. Even as it hath pleased t
Job ii. so is it come to pass: blessed be the name of the Lord." "If we have
prosperity at the hand of the Lord, why should we not abide adversity als

Epaph. O God, grant me the like patience!

Chris. Doubt ye not of the goodness of God, neighbour. Be strong an
in the Lord your God, abide patiently his good pleasure; and he shall work
Psal. xxvii. for the best, as the psalmograph saith: "O tarry thou the Lord's leisure: b
Isai. xxx. and he shall comfort thine heart; therefore put thou thy trust in the Lor
silence and hope shall your strength be," saith the prophet. O how go
Lord unto them that put their trust in him, and to the soul that seeketh a
Lam. iii. "The good man with stillness and patience tarrieth for the saving health of t
Psal. xxxiv. "The righteous have cried; and the Lord hath graciously heard them, and
them out of all their trouble."

Phil. But now, neighbour, mark the end of the history.

Epaph. Say on, in the name of God.

Phil. After that God by divers kinds of punishments had throughly
holy, perfect, and patient man Job, and had found him in all points a com
valiant soldier, not able to be overcome with any kind of plague that Sa
Job xlii. lay on him, the Lord greatly commended his constant faith and faithful const
gave unto him twice so much as he had afore. For he had now fourteen
sheep, six thousand camels, a thousand yoke of oxen, and a thousand asses.

[1 So 1561; folio, *thy*.] [2 So ed. 1632. Folio and 1651, *this*.]

ıs also and three daughters. And after this he lived an hundred and forty much joy and quietness; so that he saw his children's children into the fourth ı, and died, being old and of a perfect age.

%. O blessed be God! for he is ever good to his servants, and never for- em that put their trust in him.

Of this holy man Job St James also maketh mention, saying: "Ye have the patience of Job, and have known what end the Lord made. For the very pitiful." James v.

Will it please you, neighbour, to hear the history of the ancient father hich is also very comfortable?

%. Yea, very gladly. For it doth me much good, and easeth well my pain our godly talk.

This Thoby was a faithful man, and even from his very childhood feared God, virtuous life. He forsook not the way of truth, neither defiled he himself kind of idolatry. He worshipped the Lord God of Israel faithfully, offering first-fruits and tithes. Whatsoever he might get, he parted it daily with his soners and brethren. He was full of good works: he gave largely unto the fed the hungry, he gave drink to the thirsty, he clothed the naked, he lodged urless, he visited the sick, he redeemed the captives and prisoners, he buried the here was no work of mercy that he had left undone. He was rich and plen- all good works. And whatsoever he did, he did it with a joyful and ready For God," saith St Paul, "loveth a cheerful giver." Tob. i. [Vulgate.] 2 Cor. ix.

%. A blessed man and a faithful servant of God.

And yet mark what followed. It happened upon a day that he had buried and was weary, came home, and laid him down by the wall and slept. And was asleep, there fell down upon his eyes warm dung out of the swallows' hat he became blind. Tob. ii.

%. A pitiful chance!

This temptation did God suffer to happen unto him, that they which came ht have an example of his patience, like as of holy Job.

%. But how did Thoby take this temptation?

Very godly, quietly, patiently, and thankfully. For insomuch as he ever d from his youth up, and kept his commandments, he grudged not against the plague of blindness chanced unto him, but remained stedfast in the fear nd thanked God all the days of his life.

%. But what was the end of the matter? Continued he blind unto his dying d not God deal mercifully with Thoby, as we heard afore of Job?

Yes, verily; for God scourgeth and healeth. God leadeth unto hell and out again. God killeth and maketh alive. God after a storm maketh the air and calm. God after weeping and heaviness giveth great joy. When God ghly tried Thoby, and found him constant in his faith, he restored unto him again. For the which Thoby most humbly thanked him, and said: "O Lord srael, I give thee praise and thanks; for thou hast chastened me and made again." 1 Sam. ii. Deut. xxxii. Tob. xiii. Wisd. xvi. Tob. xi.

O praised be the Lord our God, which is marvellous in his saints, and ll his works.

%. Lived Thoby long after his sight was restored unto him?

"Thoby," saith the scripture, "after he had gotten his sight again, lived forty- in great joy and wealth, and saw his children's children. And when he was and two years old, he departed in peace, and was honourably buried." Tob. xiv. [Vulgate.]

%. A blessed end.

Of a good life cometh a good end. Thus have you heard out of the holy brother Epaphroditus, that the cross, that is to say, corporal affliction is en of God's anger, but of his favour, and that he layeth temporal punishment omably upon his friends than upon his enemies; yea, and that not to destroy to prove and try them, even as the fire trieth the gold. For, as the angel said unto Toby: "Because thou wast accepted and beloved of God, it was Tob. xii. [Vulgate.]

necessary that temptation should try thee." You have heard also the lovi
ness of God toward his faithful and constant servants, how, after a just tri
he restored them unto a more blessed state than they were in afore. There
a good heart unto you, and faint not. Be strong in the Lord. Be faithful
end. Be patient in this your sickness. Be thankful for this loving visitation
Abide the good pleasure of God. Suffer him quietly to do with you whats
good will is. If you will thus do, doubt ye not but that God will be merc
Rom. xv. you, and bring that thing to pass which is most for your comfort and profit
whatsoever is written is written for our learning, that through patience and
fort of the scriptures we may have hope."

Epaph. The Lord's will be done in me! He knoweth what is most meet
a wretched sinner; let him therefore work his good pleasure in me, come l
Rom. xiv. death. "For if we live, we live to be at the Lord's will; and if we die, w
the Lord's will. Whether we live therefore, or die, we are the Lord's."

A Prayer. Only, O heavenly Father, I beseech thee, for Christ's sake, to give me a
and thankful heart, that I never grudge against thy blessed will, but be obedi
it in all things; that, when the pains of my sickness be most bitter, I ma
Psal. vi. my heart unto thee, call on thy blessed name, and say: O Lord, rebuke
in thy indignation, neither chasten me in thy displeasure. Have mercy on
Lord; for I am weak. O Lord, heal me; for my bones are vexed. My
is sore troubled; but, Lord, how long wilt thou punish me? Turn thee,
Psal. lxxxvi. and deliver my soul: O save me for thy mercies' sake. O my God, save thy
that putteth his trust in thee. Be merciful unto me, O Lord; for I will c
upon thee. Comfort the soul of thy servant; for unto thee, O Lord, do
my soul. For thou, Lord, art good and gracious, and of great mercy unto
that call upon thee.

Theo. Neighbour Epaphroditus, this is unto us a singular pleasure an
comfort, to hear so godly words proceed out of your mouth. Be diligent
ally to call on the Lord; and he in all your afflictions and troubles shall
doubtedly your strong tower, your mighty shield, and invincible fortress.
not leave you nor forsake you, but assist you and be present with you
Psal. xci. sickness, according to this his promise: "Because he hath trusted in me, I wi
him: I will defend him, because he hath known my name. He shall call u
and I will graciously hear him: yea, I am with him in trouble; I will deliver
glorify him. With long life will I satisfy him, and shew him my salvation.

Epaph. I must needs confess, most gentle neighbours, that I have receiv
consolation and great comfort of your company, and specially that ye h
enarmed, yea, and fortressed my breast with the comfortable sentences and
of the holy scriptures against the bitter storms of adversity; and I hearti
you for your pains. Notwithstanding, this must I needs say unto you, tha
not myself in my conscience to be of such godliness and virtue, that I d
pare myself with Joseph, David, Job, and Thoby, whom ye recited unto
much inferior both unto them and unto their godliness of life; so that, altho
being righteous, of the very love which God bare toward them, were assa
adversity to this end, that their faith and constancy might be proved and t
the example of other, yet I find in myself such imperfection, yea, such abu
sin, that it may justly be thought that this sickness which is laid upon m
from such a God as is angry with me for my sinful life; and therefore is
hand thus laid upon me. What think ye, good neighbours?

Phil. Brother Epaphroditus, this humbling of yourself in the sight of the
Matt. xxiii. God is a certain argument and sure token of your everlasting salvation.
that exalteth[1] himself shall be made low; but he that humbleth himself sh
1 Pet. v. alted." God is an enemy to the proud; but he is a friend to the humble a
Prov. xx. Truth it is, that in the sight of God no man is pure and clear from sin.
James iii. able to say, My heart is clean, and I am free from sin?" "In many thin

[1 So 1561; folio, *exalted.*]

"If we say we have no sin, we deceive ourselves, and the truth is not in 1 John i.
All have sinned, and want the glory of God." "We all are unprofitable Rom. iii.
." "Every man is a liar." We were begotten in sin, conceived in sin, and Luke xvii. Psal. cxvi.
sin. Our "heart is lewd and unsearchable." "All our righteousness are as Psal. li. Jer. xvii.
lluted[2]." "All have swerved and gone out of the way, they are altogether Isai. lxiv. Psal. xiv.
unprofitable: there is not one that doth good, no, not one." The most per-
ong us all may well say with the sinful publican: "O God, be merciful to Luke xviii.
nner." We may worthily pray, as our Saviour Christ taught us: "Forgive us Matt. vi.
passes, as we forgive them that trespass against us." God "found no truth in Job iv.
ints, and in his angels there was folly. How much more in them that dwell
ouses of clay, and whose foundations are but dust!" "The stars are unclean Job xxv.
ight of God. How much more then man, that is but corruption, and the son
which is but a worm!"

albeit Joseph, David, Job, and Thoby be set forth in the holy scriptures with
mmendations, yet may we not think that they wanted their faults. For no
t is born of a woman is clean before God, although he be but one day old. Job xxv.
doth David confess himself a sinner! How oft doth he flee unto God and
the remission of his sins! How oft doth he cast away his own righteous-
l with strong faith lay hand on God's mercy! Among many other, are not
s words? "Have mercy on me, O God, according to thy great mercy; and Psal. li.
g to the multitude of thy mercies do away mine offences. Wash me throughly
wickedness, and cleanse me from my sin. For I knowledge my faults; and
is ever before me. Against thee only have I sinned, and done evil in thy
&c. Also in another place: "O remember not the sins and offences of my Psal. xxv.
but according unto thy mercy think thou upon me, O Lord, for thy goodness."
y name's sake, O Lord, be merciful unto my sin: for it is great." "Look
ne adversity and misery, and forgive me all my sins." Again: "Out of the Psal. cxxx.
ve I called unto the Lord, Lord, hear my voice. O let thine ear consider
voice of my complaint. If thou, Lord, wilt be extreme to mark what is done
Lord, who may abide it? But there is mercy with thee," &c. Item: "Enter Psal. cxliii.
judgment with thy servant, O Lord; for no man living shall be justified in
." Thus see you how holy David, whom the scripture commendeth so greatly,
not his own righteousness, but humbleth himself in the sight of God, and
betaketh him unto God's mercy. Now hear what Job, whom the scripture
y commendeth, saith of himself: "If I will justify myself, mine own mouth Job ix.
demn me. If I will put forth myself for a perfect man, he shall prove me
l doer." Again: "If I wash myself with snow-water, and make mine hands
clean at the well, yet shalt thou dip me in the mire, and mine own clothes
le me." And as concerning the godly man Thoby, how little he trusted in
innocency and righteousness, these his words do manifestly declare: "O Lord," Tob. iii.
, "be mindful of me, and take no vengeance of my sins, neither remember
leeds, nor the misdeeds of mine elders. For we have not been obedient to
nandments," &c. And as David, Job, and Thoby humbled themselves in the
God, so likewise doth the whole company of all the faithful, that the glory
lvation may be God's alone; as he saith by the prophet: "Thy destruction, Hos. xiv.
cometh of thyself; but thy salvation cometh only of me." Therefore though
n to be in you, (as who is without it?) yet despair not, neither be dismayed;
n strong faith make haste unto the glorious throne of God's great mercy,
our sorrowful case, crave favour and remission of sins in Christ's name, of
ost high majesty, and without doubt you shall have your heart's desire. For
rd is gracious and merciful, long-suffering, and of great goodness. The Lord Psal. cxlv.
unto every man, and his mercy is over all his works." "O trust in the Psal. cxxx.
r with the Lord there is mercy, and with him is plenteous redemption. And
redeem Israel from all his sins."

[2 Two words are omitted.]

Epaph. O my heart! Ah, what a grievous pain did I feel now even at
heart! God be merciful unto me.

Eus. Be on a good comfort, neighbour, I pray you: God shall work al
for the best. Ye may see what frail vessels we are, and how little pain doth
trouble us.

Epaph. Ye say truth. But to you, neighbour Philemon, once again. I
if God should punish me in this world for my sin, so should it be a token
his anger than of his favour toward me.

Phil. Nay, not so, neighbour. It is rather an evident token of his singular
hearty good-will toward you, which lovingly correcteth you in this world, that
repent, knowledge your fault, amend your life, call for mercy, and so live worthy y
fession; again, that through this temporal pain ye may be free from everlasting
Rev. xxi. and never come into that "lake that burneth with fire and brimstone." This w
1 Cor. xi St Paul, saying: "While we are punished, we are corrected of the Lord,
should not with this world be condemned." When God suffereth the wicked
Psal. xxxvii. world to flourish like a bay-tree, and licentiously to sin without any punish
Luke xvi. he suffered the rich glutton, of whom ye read in the gospel of blessed Luke,
evident argument that such one is reserved unto the pains of the world t
Matt. xiii. which never shall have end, where weeping and gnashing of teeth shall be; a
Luke xvi. it chanced to the aforesaid rich glutton, unto whom God[1] said: "Son, remem
thou in thy life-time receivedst thy pleasure, and contrariwise Lazarus receiv
But now is he comforted, and thou art punished." So doth our Saviour Christ
Luke vi. the ungodly, saying: "Wo be to you that are full! for ye shall hunger. Wo
Heb. xii. you that now laugh! for ye shall wail and weep." The holy apostle also saith:
son is he whom the father chasteneth not? If ye be not under correction,
all are partakers, then are ye bastards, and not sons." A terrible end therefore
them which in this world licentiously and without punishment do sin.
such be bastards, and no sons; therefore have they no part of the heavenly
ance.

Epaph. Yet the world judgeth otherwise. For they think such only to be
of God, as wallow in all kind of worldly pleasures, as the filthy sow in the
long as they live, and never taste of any adversity.

Phil. But the holy scripture judgeth otherwise. For those voluptuous
Wisd. ii. which in this world say, "Come, and let us enjoy the pleasures that are,
us soon use the creature, like as in youth; let us fill ourselves with good w
ointment, and let there no flower of the time go by us; let us crown
with roses afore they be withered; let there be no fair meadow, but our
through it; let every one of you be partaker of our voluptuousness; let
some token of our pleasure in every place; for that is our portion; else get we
Wisd. v. &c., shall in time to come cry out on this manner and say: "We have er
the way of truth; the light of righteousness hath not shined unto us, and
of understanding rose not up upon us. We are[2] wearied ourselves in the
wickedness and destruction. Tedious ways have we gone; but as for the wa
Lord, we have not known it. What good hath our pride done to us? Or wh
hath the pomp of riches brought us? All these things are passed away lik
dow," &c. Such words shall they that have sinned speak in hell. "For the
the ungodly is like a dry thistle-flower that is blown away with the wind," &c.
fore we may well conclude that such as enjoy continual prosperity, live at the
ease, obey their sensual appetites, are free from all adversity, and, as the psal
saith, "come in no misfortune like other folk, neither are plagued like oth
shall not reign with God in glory, neither have they any portion in the lan
living. For though they prosper for a little while in this world, "be puffed
pride, swell for fatness, do what they list," rule as they will, have plenty of
possession, have the world at commandment, &c., yet are they "set in

[1] In later editions we find this error corrected, and the reading substituted, *it was said.*]
[2] Edition of 1561 reads *have.*]

nd shall be cast down and destroyed. Yea, suddenly shall they consume, nd come to a fearful end." "I have seen," saith that prince-like prophet, Psal. xxxvii. godly in great power, and flourishing like a green bay-tree. And he vanished nd lo, he was gone: I sought him, but he[3] could nowhere be found, &c. For ked shall perish together; and the end of the ungodly is everlasting dam-

. If it please you, I will tell you an history that I heard once.
h. I pray you, tell on, good brother Christopher.
. St Ambrose, that godly and courageous bishop, travelling at a certain time An history. Rome, chanced by the way to go unto a great rich man's house to lodge. her talk, he demanded of the man of the house, how the world went with him, what case he stood. The rich man answered, "Sir, my state hath alway been and glorious: I never tasted any kind of adversity. I never had sickness of goods. All things hitherto have chanced unto me according to my heart's When St Ambrose heard this, he said unto them that accompanied him, "Rise, us go hence with all expedition; for the Lord is not in this place." And when re departed from the rich man's house, even straightways the earth suddenly and swallowed up the man with all that ever he had, so that nothing at ined[4].

. A notable history, declaring that God is not there present, where the absent, and that things cannot long continue in safe state where God n not.

. Here was that thing fulfilled that is spoken by the psalmograph: "The Psal. xxxvii. shall soon be cut down like the grass, and be withered even as the green . Yea, a little while, and the ungodly shall be clean gone: thou shalt look place, and he shall be away." "The ungodly shall perish, and the enemies Lord shall consume as the fat of lambs, yea, even as the smoke shall nsume away." Again in another place: "Thou, O Lord, dost set the un- Psal. lxxiii. slippery places, and castest them down, and destroyest them. O how sud- they consume, perish, and come to a fearful end! yea, even like as a dream e awaketh, so shalt thou make their image to vanish out of the city."

. Where continual success of things is, where all things at all times serve tent the fleshly appetites of voluptuous worldlings, where no affliction nor s, there is not God, there is not his grace, favour, and blessing. He that is the cross hath no inheritance in the kingdom of heaven. Yea, it is a most ign of everlasting damnation, where a life is led without affliction. "For Heb. xii. he Lord loveth, he chasteneth:" they are bastards, and no sons, that sometime the cross. Who ever went unto heaven by joy and pleasure? "By many Acts xiv. ons," saith the apostle, "must we enter into the kingdom of God." Hereunto h the saying of the virtuous woman Judith: "Our father Abraham, being Judith viii. [Vulgate.] and tried through many tribulations, was found a lover and friend of God. Isaac, so was Jacob, so was Moses; and all they that pleased God, being tried many troubles, were found stedfast in faith." "Blessed is the man that James i. temptation," saith St James; "for when he is once tried, he shall receive the life, which the Lord hath promised to them that love him."

I read once of a certain hermit, which was wont every year to be sick, An history. he greatly delighted, and felt much quietness of conscience, being persuaded sickness was the loving visitation of God, and an unfeigned token of God's good-will toward him. It chanced that by the space of an whole year he from all manner of sickness: which thing when he considered, he was

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plied from edition of 1561.]

pitatus in quadam villa Tusciæ apud quen- m filiis et familia abundantem; dum vir se sibi ad votum succedentibus jactasset, et sibi adversi in vita sua aliquando conti- mbrosius territus inde cum sociis festinus dicens ibi tutum non esse permanere, ubi Dominus non erat. Quo abeunte et aliquantulum procedente vir ille cum domo et omni familia terræ hiatu absorptus est; usque in præsens quadam fovea ibidem in testimonium permanente.—Pet. de Natal. Catalog. Sanct. Lugd. 1508. Lib. I. cap. xxxvi. fol. 8.]

inwardly sorry, and wept beyond all measure; grievously complaining that G forgotten him, and denied him his grace.

Phil. This history also sheweth, how necessary and wholesome sickness christian man, and that corporal affliction is a certain persuasion to a faith science of God's singular good-will and fatherly favour toward us, as he himself t

Rev. iii. Prov. iii. saying: "As many as I love, I chasten and rebuke." The wise man also saith son, despise not the chastening of the Lord; neither faint when thou art rel him. For whom the Lord loveth, him he chasteneth, and yet delighteth in a father in his own son."

Epaph. So followeth it that they, whom God visiteth with sickness in thi and layeth the cross upon their shoulders, are more dear unto him, than thos all their life-time live in all wealth, joy, and pleasure.

Phil. Yea, verily, so they bear their cross willingly, patiently, and thankful by the cross are christian men known, as noblemen's servants by their lords' cog He that beareth not the cross is not Christ's; for such as will be his disciples, mandeth them not to seek how to flee the cross, that they may live all in

Matt. xvi. but he biddeth them take the cross upon their shoulders, and follow him. man will follow me," saith our Saviour Christ, "let him forsake himself, and his cross, and follow me." The head bare the cross: the members also must same; or else pertain they not unto the head. For there is none other way into glory, but the same way that our head Christ entered by, which is th

Luke xiv. "Whosoever beareth not his cross, and cometh after me," saith the Lord Chr cannot be my disciple." "The servant is not greater than his lord, nor the above his master."

Chris. That such as bear the cross and be tried with divers tribulations a

Luke xvi. dear unto God than they which live all in pleasure, the history of the rich and ciful glutton, and of poor and patient Lazarus, proveth evidently. For, as y before, the wealthy epicure, which lived gallantly and pleasantly all the day life, even unto his dying day, so soon as he was dead, was carried of the devil angels into the flames of hell-fire, where he was miserably tormented: contrariw and sick Lazarus, whom the wicked world esteemed most vile, most abominal and utterly despised and cast away of God, whom also fortune never favou adversity continually assailed, immediately after his departure was most tend joyfully borne of the blessed angels of God into the bosom of Abraham, where

Isai. lxiv. 1 Cor. ii. such joys as eye hath not seen, nor ear hath heard, neither is any man's heart think them.

Eus. Here is that fulfilled and found true which the psalmograph speaketh, the death of the faithful, and of the unfaithful. Concerning the faithful h

Psal. cxvi. "Precious in the sight of the Lord is the death of his saints." Of the unfai

Psal. xxxiv. also saith: "The death of sinners is worst of all." As the joys of God's peop not till after their death, so likewise the sorrows and pains of the wicked do chie at their death, and so for ever and ever continue.

Epaph. Happy is that man therefore, which hath and endeth his sorrow world, that after this life he may have the perfect and true joy, which no end.

Phil. He is thrice happy, as they use to say, and greatly blessed of God. T St Austin prayed on this manner, and said: "O Lord, burn me here, cut me this world, that thou mayest spare me for ever after. Only give me patience, unto thee, and necessary unto me."

Chris. Like unto this are the words of a certain ancient father, which sa know that diseases chance unto men for their sins. And it is better here pat bear afflictions and pains, than after death to suffer everlasting punishments."

Theo. St Gregory saith that God spareth some in this world, to torme afterward; and some he tormenteth here, which he will afterward spare[1].

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[1] Perhaps the following is the passage intended: Quod nimirum omnipotens Deus inæstimabili pietate dispensat, ut et justos flagella crucient, extollant; et injusti saltem sine pœna h

an man's comfort, that by present tribulation he shall escape everlasting
on. For according to the common proverb: "God punisheth not one thing

oh. Of these your words I conceive a good hope, that although God punisheth
y for my sins, yet he will not take away his mercy from me.

No, be ye sure. For these are his words by the psalmograph: "If they Psal. lxxxix.
ny law, and walk not in my judgments; if they break my statutes, and keep
commandments, I will visit their offences with the rod, and their sins with
Nevertheless, my loving-kindness will I not utterly take from him, nor suffer
n to fail. My covenant will I not break, nor alter the thing that is gone out
ps." Here God our merciful Father promiseth that, though he punisheth us
sin and wickedness, that by this means he may call us unto repentance and
ent of life, yet will not he take away from us his mercy and loving-kindness;
ensoever we turn unto him, repent us of our former life, call on his blessed
elieve and hope to have remission of sins for Christ's sake, and labour to frame
according to the rule of his holy testament, he will surely receive us joyfully,
all our iniquities, and as dearly love us, as though we had never offended his
ajesty. God saith also by the prophet Jeremy: "When I take in hand to Jer. xviii.
, to destroy, or to waste away any people or kingdom, if that people, against
have thus devised, convert from their wickedness, I repent of the plague that
d to bring upon them." The prophet Esay also saith: "If the ungodly for- Isai. lv.
is way, and the unrighteous man his own imaginations, and turn again unto the
e will surely be merciful unto him. For he is very ready to forgive." "He Psal. ciii.
always be chiding," saith the psalmograph, "neither keepeth he his anger for
"Yea, like as a father pitieth his own children, even so is the Lord merciful
em that fear him. For he knoweth whereof we be made: he remembereth that
ut dust." "My thoughts," saith God, "are to give you peace, and not trouble." Jer. xxix.
the Lord punisheth us for our sins, yet doth he not punish us to cast us away Why God punisheth us.
condemn us, but to call us unto repentance, to mortify our fleshly lusts, and
d to make us the more circumspect in observing the rules of our (that is, the
) profession, as that prince-like prophet saith: "It is greatly for my wealth that Psal. cxix.
st punished me and brought me low, even that I may learn thy righteous ordi-
"Vexation or trouble," saith the prophet, "giveth understanding." And when- Isai. xxviii.
re repent and cease to sin, the Lord straightways removeth and taketh away the
at he hath laid upon our backs, and poureth his blessing again plenteously upon
"though he maketh a wound, he giveth a plaister: though he smite, he maketh Job v.
gain." "The Lord killeth, and maketh alive; bringeth down to the grave, and 1 Sam. ii.
up again. The Lord maketh poor, and maketh rich; bringeth low, and lifteth
n." "After a storm, O Lord," saith holy Toby, "thou makest the weather fair Tob. iii. [Vulgate.]
n: after weeping and heaviness thou givest great joy. Thy name, O God of
e praised for ever."

If God loveth a man and intendeth to make him partaker of everlasting glory,
not cease to punish him, until he knowledgeth his fault, repent, and become a
n. *Phil.* Ye say truth. For unto this end doth God correct such as he loveth
ndeth to save. The Lord saith by the prophet, that he will punish his people
in against him, and run on whoring after strange gods, until they confess their
d say: "I will turn again to my first husband; for at that time was I better at Hos. ii.
n now."

s. This is a great comfort for a christian man in his affliction, to hear that God
h him in this world to this end, that he may cease to sin, that he may repent,
ain unto the Lord his God, and so for ever be saved.

oh. But, I pray you, rehearse unto me out of the holy scripture, for the quietness
onscience, some histories which may declare unto me that God, punishing sinners

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quia ad tormenta, quæ sine fine sunt, ndo festinant.—Gregor. Magni Papæ I. 1705. Moral. Lib. xxiv. in cap. xxxiv.

B. Job. cap. xviii. 44. Tom. I. col. 782. See also Lib. xxvi. in cap. xxxvi. cap. xxi. 37. col. 829.]

for their disobedience, doth afterward, when they repent and turn, forgive th receive them again into his favour.

Phil. In the fourth book of Moses, called *Numeri*, we read that the people Num. xxi. murmured and grudged against God and against Moses, saying unto Moses: " fore hast thou brought us out of Egypt for to die in the wilderness? For here is bread nor water, and our soul loatheth this light bread." Now see ye the sin Israelites. They murmur, they grudge, they are unfaithful, unpatient, and disc against God and against his lawful magistrate. Now hear again the reward " Wherefore the Lord sent fiery serpents among the people, which stung the much people of Israel died." Here have ye the punishment of the sin. Now h the remedy against this punishment, and the salve against this plague. "There people came unto Moses, and said, We have sinned, for we have spoken against t and against thee: make intercession to the Lord that he take away the serpen us." Here the people of Israel repenteth, confesseth their sin, turneth[1] again Lord, and beseecheth Moses to pray for them unto the Lord. Repentance, co of the sin, conversion unto the Lord, and faithful prayer, are the means whereb wrath is turned away from us, and his plagues cease. For when Moses ha intercession for the people, the Lord said unto him: " Make a brasen serpent, a up for a sign, that as many as are bitten may look upon it and live. And Mos a serpent of brass, and set it up for a sign. And when the serpents had bit man, he beheld the serpent of brass, and was healed." Here see you the mercy even in the midst of the cross toward penitent sinners. The Israelites sin; God p the people repenteth; God turneth away his plague, and healeth them.

Epaph. A comfortable history. Be there no more such in the holy scriptur

Phil. Very many.

Epaph. Rehearse them, I pray you. For I delight to hear such comfortable h

2 Chron. xxxiii. *Phil.* I am very glad. Manasses king of Juda was an abominable idolater went to and built the hill-altars which good king Ezechias his father had broke And he reared up altars for Baalim, and made groves, and worshipped all t of heaven, and served them, and he built altars in the house of the Lord, whe Lord yet had said, In Hierusalem shall my name be for ever. And he builde for all the host of heaven in the courts of the house of the Lord. And he b children in the fire, in the valley of the son of Hinnon. He was a sorcerer, he r the crying of birds, used enchantments, and maintained workers with spirits, a of fortunes, and wrought much evil in the sight of the Lord to anger him And as he himself was an idolater and forsook the Lord God of his fathers; so " made he Juda and the inhabiters of Jerusalem to err, and to do worse t heathen," &c. Now have ye heard how grievously king Manasses sinned aga Lord his God.

Chris. His sins were great and worthy of much punishment. *Eus.* Yea, lasting damnation, if he were handled according to his deserts.

Epaph. I pray you, what became of him?

Phil. Albeit the sins of this Manasses were great, yet behold the loving-k of God toward him and his people. Before he sent any punishment among t raised up his prophets, which exhorted both him and his subjects to turn from th to repent, and to walk in the ordinances and laws of God; but both he and hi would not hear the gentle admonitions of God by his prophets, neither regard

Epaph. O stony hearts! But how then?

Phil. When the Lord saw that by no means they would turn from their nations, and went forth still to offend, he "brought upon them the captains host of the king of the Assyrians, which took Manasses in hold, and bound h chains, and carried him to Babylon." *Theo.* O the righteous judgments of God!

Epaph. Here we hear that Manasses was punished for his sins, yea, a worthily: but did God cast him away for ever?

Phil. Ye shall hear. "When Manasses was in tribulation, he besought t

[1 So 1561; folio, *turned*.]

, and humbled himself exceedingly before the God of his fathers, and made
ion to him; and God was entreated of him, and heard his prayer, and brought
in to Jerusalem into his kingdom. And then Manasses knew that the Lord
d." After this he became a new man, and "took away strange gods and
out of the house of God, and all the altars that he had built in the mount of
e of God and Jerusalem, and cast them out of the city. And he[2] prepared the
the Lord, and sacrificed thereon peace-offerings and thank-offerings, and charged
serve the Lord God of Israel." *Chris.* O happy change!
ph. Yea, O the great mercies of God!
. In this history many notable things are to be learned. First, if any such
intendeth to save do offend and break his holy commandments, the Lord will
er them to escape unpunished, but he visiteth them with his loving rod of
correction, that by this means he may call them to repentance and save them.
, we learn that, when the Lord correcteth us, and casteth us into trouble,
we see in Manasses, we make haste unto the Lord, seek him, pray unto him,
ourselves before his divine majesty, and become new men, as the psalmograph
When he slew them, they sought him, and turned them early, and inquired Psal. lxxviii.
od. And they remembered that God was their strength, and that the high
s their Redeemer." God himself also saith by the prophet: "In their adversity Hos. vi.
ll early seek me, and say, Come, let us turn again unto the Lord; for he hath
us, and he shall heal us: he hath wounded us, and he shall bind us up again."
it setteth forth unto us the great and exceeding mercies of God toward penitent
whom, so soon as they convert and turn, he receiveth into his favour, forgiveth
aketh away his plagues, and restoreth them to their former, or else much
ate, according to this saying of the prophet: "If the ungodly will forsake his Isai. lv.
nd the unrighteous his imaginations, and turn again unto the Lord, the Lord
ely have pity on him; for he is very ready to forgive." Fourthly, we learn
history, what the duty of such is whom God tofore hath plagued, and now
to their former state; verily, to become new men, to walk for ever after in
of God, to mortify their carnal affects, to flee from sin, as from a venomous
to garnish their conversation with godly and christian manners, and to serve
d God "in holiness and righteousness all the days of their life." So saith the Luke i.
raph: "It is greatly for my profit that thou, O Lord, hast corrected me, that Psal. cxix.
learn thine ordinances." Hereto pertaineth the saying of the prophet: "Vex- Isai. xxviii.
veth understanding." "O Lord, thou hast corrected me; and thy chastening Jer. xxxi.
received as an untamed calf," saith the prophet Jeremy. "Turn thou me,
hall be turned; for thou art my Lord God: yea, as soon as thou turnest me,
reform myself; and when I understand, I shall smite upon my thigh."
ph. Many godly lessons have you taught us out of this history, brother Phi-
They that read and consider the histories of the holy scriptures on this manner,
e no vain readers; but they read with much profit.
. This is the true use of histories; otherwise to read them availeth little. In The true use of reading the holy scriptures.
ories of the holy scriptures, as in most pleasant mirrors and godly glasses, we
our frail nature, our wicked will, our beast-like manners and sinful life. We
l's justice, punishment, and vengeance upon the disobedient and stiff-necked
ssors of his holy commandments. Again, we behold his tender mercy and
indness toward penitent sinners; and how ready he is to forgive, whensoever
unto him. Moreover, in holy histories we consider what our duty is toward
ter we have received benefits of him: verily, to labour unto the uttermost
power to be thankful unto him, and to live worthy his kindness. These and
e things must the godly reader consider, when he readeth the histories of the
ipture; or else his reading availeth little.
. It is truly said.
ph. I remember that I heard once the prayer which Manasses king of Juda
into God, when he was a prisoner[2] in Babylon. I would gladly hear it again.
. Is there not a bible here? *Eus.* Here is one.

[2 From edition of 1561; folio, *the*, and *prison*.]

Epaph. I pray you, turn unto the prayer, and read it unto me.

The prayer of Manasses.

Eus. The prayer is this. "O Lord almighty, God of our fathers Abraham and Jacob, and of the righteous seed of them; which hast made heaven and with all the ornament thereof; which hast ordained the sea by the word of th mandment; which hast shut up the deep, and hast sealed it for thy[1] fear laudable name, which all men fear, and tremble before the face of thy virtu for the anger of thy threatening, which is not able to be borne of sinners. I mercy of thy promise is great and unsearchable; for thou art the Lord God m above all the earth, long-suffering, and exceeding merciful, and repentant for th of men. Thou, Lord, after thy goodness hast promised repentance of the ri of sins; and thou, that art the God of the righteous, hast not put repentance righteous, Abraham, Isaac, and Jacob, unto them that have not sinned against but because I have sinned above the number of the sands of the sea, and th iniquities are exceeding many, I am brought low with many bonds of iron; an is in me no breathing: I have provoked thine anger, and done evil before committing abominations, and multiplying offences. And now I bow the knees heart, requiring goodness of thee, O Lord: I have sinned, Lord, I have sinn I knowledge mine iniquity: I desire thee by prayer, O Lord, forgive me: forg and destroy me not with mine iniquities; neither do thou always remember mi to punish them; but save me, which am unworthy, after thy great mercy, and praise thee everlastingly all the days of my life; for all the power of heaven thee, and unto thee belongeth glory world without end. Amen."

Epaph. A fruitful and godly prayer. God give me grace so to repent and t that I may have the Lord my God merciful unto me. For I have also gri offended my Lord God; and I most humbly beseech him for his name's sake mercy on me, and to forgive me.

Phil. Be on good comfort, and weep not. God, seeing your repentant and

Isai. xliii. heart, hath freely forgiven you all your sins, and cast them away behind his b

1 John i. that he will never remember them more. The blood of Jesus Christ, God's So

Heb. x. made you clean from all sin. By the offering of Jesus Christ's body done once

Psal. xxxii. you are sanctified and made holy. Ye are the blessed of God; for your iniqui forgiven, your sins are covered, and no unrighteousness shall be laid to your charge

Epaph. God grant!

Phil. It is most certain. Where repentance and faith is, there is also God's

Wisd. xi. favour, loving-kindness, and remission of sins. "Thou, O Lord," saith the wis "makest thee as thou sawest not the sins of men for repentance sake." A

Isai. xxviii. prophet saith: "All that believeth on him (he speaketh of Christ) shall

Rom. x. John xi. confounded." And Christ saith of himself: "I am the resurrection and the li that believeth on me, yea, though he were dead, yet shall he live. And wh

John iii. liveth and believeth on me, he shall never die." Also in another place he saith: so loved the world, that he gave his only-begotten Son, that whosoever believ him should not perish, but have everlasting life. For God sent not his Son i world to condemn the world, but that the world through him might be saved."

Epaph. Godly and comfortable sentences. God give me grace never to forge

Chris. Amen.

Epaph. You, brother Philemon, have rehearsed two notable and comfortab tories out of the old testament, which declare that God, punishing sinners fo disobedience, doth notwithstanding afterward, when they repent and turn, them and receive them again into his favour. Rehearse unto me also, I pra one or two histories out of the new testament concerning that matter.

Phil. I will do it very gladly. Ye remember the history of the prodig written in the gospel of blessed Luke?

Epaph. What is that, I pray you?

Luke xv. *Phil.* Blessed Luke telleth that "a certain man had two sons; and the you them said unto his father, Father, give me the portion of the goods that to me bel And he divided unto them his substance." Hitherto have ye heard of the

[1] *Thy* is inserted from edition of 1561.]

y toward his son. It followed: "And not long after, when the younger son
hered all that he had together, he took his journey into a far country, and
e wasted his goods with riotous living." Here see we the wickedness of the
Now behold the plague of God. "And when he had spent all, there arose a
earth in all that land; and he began to lack, and went and came to a citizen
same country; and he sent him to his farm to keep swine. And he would
lled his belly with the cods that the swine did eat; and no man gave unto
Thus see ye into how great misery he is fallen for the misusing of his goods.
now again his repentant and sorrowful heart: "Then he came to himself,
d, How many hired servants at my father's have bread enough! And I perish
unger. I will arise and go to my father, and will say unto him, Father, I
nned against heaven, and before thee, and am no more worthy to be called thy
ake me as one of thy hired servants. And he arose, and came to his father."
ark also the pitiful compassion and tender mercy of the father toward his son:
when he was yet a great way off, his father saw him, and had compassion, and
d fell on his neck, and kissed him. And the son said unto him, Father, I have
against heaven, and in thy sight, and am no more worthy to be called thy son.
e father said to his servants, Bring forth the best garment, and put it on him;
t a ring on his hand, and shoes on his feet. And bring hither that fat calf, and
and let us eat, and be merry: for this my son was dead, and is alive again;
lost, and is found. And they began to be merry." In this history do ye see
ceeding great mercy of God toward penitent sinners most lively painted and set
So soon as this wasteful son repented him of his riotous living, and had a mind
rn home unto his father, and to humble himself before him, and to desire mercy
rgiveness of his sins, O how gladly and how joyfully did his father lovingly
e him, sweetly kiss him, friendly salute him, heartily entertain him, and so
receive him into his favour, as though he had never offended!

aph. O the great and infinite mercies of God!

il. Here see ye that to be true, which God himself saith by the prophet: "Thou Jer. iii.
ient Israel, turn again, saith the Lord; and I will not let my wrath fall upon
For I am merciful, saith the Lord, and I will not alway bear displeasure against
c. O ye disobedient children, turn again, saying, Lo, we are thine, for thou
Lord our God; and so shall I heal your back-turnings." By another prophet
saith: "As truly as I live, saith the Lord God, I have no pleasure in the death Ezek. xxxiii.
wicked; but much rather that the wicked turn from his way and live. Turn
rn you, from your ungodly ways, O ye of the house of Israel: O wherefore
die?" "The wickedness of the wicked shall not hurt him, whensoever he
eth from his ungodliness." Again by the aforesaid prophet he saith: "Repent, Ezek. xviii.
rn you from all your iniquities; and your iniquities shall work you no displeasure.
way from you all your wickednesses, wherein ye have offended, and make you
heart and a new spirit. And wherefore will ye die, O ye house of Israel?
vill not that any man should die, saith the Lord. Return therefore, and live."

aph. Are these words spoken as well to us as to the people of Israel?

il. Yea, to us. "Of a truth," saith blessed Peter, "I perceive that there is no Acts x.
of persons with God; but in all people he that feareth him and worketh right-
s is accepted with him." "Is he the God of the Jews only? Is he not also the Rom. iii.
the gentiles? yea, even of the gentiles also," saith blessed Paul. "For it is God
hich justifieth the circumcision that is of faith, and uncircumcision through faith."
he is not a Jew which is a Jew outward; neither is it circumcision which is Rom. ii.
d in the flesh: but he is a Jew which is hid within; and the circumcision of
art is true circumcision, which consisteth in the spirit, and not in the letter;
praise is not of men, but of God." "There is no difference between the Jew Rom. x.
e gentile. For one is Lord of all, which is rich unto all that call upon him.
osoever doth call on the name of the Lord shall be safe." Therefore, "whatsoever Acts ii. Rom. xv.
were written aforetime, they were written for our learning; that we, through
e and the comfort of the scriptures, might have hope."

o. "Ye gentiles," saith St Paul, "were in times past without Christ, being Eph. ii.

aliants from the commonwealth of Israel, and strangers from the testaments promise, having no hope, and being without God in this world. But now means of Christ Jesu, ye, which sometime were afar off, are made nigh blood of Christ. For he is our peace, which hath made of both one, and hath down the wall that was a stop between us, and hath also put away through the cause of hatred, even the law of commandments contained in the law writ to make of twain one new man in himself, so[1] making peace, and to reconc unto God in one body through the cross, and slew hatred thereby, and ca preached peace to you which were afar off, and to them which were nigh. For him we both have an entrance in one Spirit unto the Father. Now there are not strangers and foreigners, but citizens with the saints, and of the hous God, and are built upon the foundation of the apostles and prophets, Jesus himself being the head corner-stone, in whom what building soever is coupled t it groweth unto an holy temple in the Lord; in whom ye also are builded toge be an habitation of God, through the Holy Ghost."

Epaph. Blessed be the Lord our God, which hath made us gentiles also p of his heavenly blessings! But, brother Philemon, hitherto have ye rehearsed the new testament but one history. Your promise was to recite two at th Fulfil your promise, I pray you.

John v. *Phil.* In the gospel of John we read that there was a certain man wh been diseased thirty-eight years, plagued of God (without doubt) for his sin soon as our Saviour Christ perceived that he had a mind to be made whole, unto him: "Rise, take up thy bed, and walk. And straightways the man wa whole." "Afterward Christ found him in the temple, and said unto him, thou art made whole: look thou sin no more after this, lest a worse thing chan thee." These words of our Saviour Christ do plainly declare that this man grievous sinner, and that this his long disease, sickness, and trouble, was ca him for his sin and disobedience against the Lord his God. And yet note, as he had a mind to be made whole, even before he made his moan unto Ch knew what Christ was, this most loving and gentle Saviour made him who bade him sin no more.

Isai. lxv. *Eus.* Here is that fulfilled which God speaketh by the prophet: "It s that, or ever they call, I shall answer them: while they are yet but thinkin to speak, I shall hear them."

Luke xxiii. *Phil.* The history of the thief, which was put to death with Christ, is be let pass. What a malefactor and wicked person he was, the holy scriptu declare. Notwithstanding, so soon as he humbled himself, repented him of his life, confessed his sin, and called upon Christ for mercy, saying, "Lord, re me when thou comest into thy kingdom," he was straightways received into and heard these most comfortable words at the mouth of Christ: "Verily I sa thee, This day shalt thou be with me in paradise."

Chris. Here is also that saying of God by the prophet found true: " times when a sinner turneth unto me, saith the Lord, I will no more bear quities in mind, but freely forgive them."

Epaph. Here is then a good and comfortable lesson, that whensoever we tu our wickedness, the Lord our God will forgive us our sins, and give us favour mercy, life, and everlasting glory.

Phil. Truth it is, brother Epaphroditus. Believe it; and all things shall with you. You shall find much comfort and great joy in your conscience.

Rom. v. and merry heart shall you have within you, as St Paul saith: "We, being j by faith, have peace," that is to say, quietness of conscience, "toward God, thro Lord Jesus Christ, by whom also it chanced unto us to be brought in throug unto this grace wherein we stand, and rejoice in hope of the glory of God." How

Luke x. xv. also do the histories of the wounded man and of the lost sheep (as I may le pass) set forth God's exceeding mercy toward penitent sinners, be they never s

[1 So 1561; folio, *to.*]

ounded and diseased! "A certain man," saith our Saviour Christ, "descended Luke x.
rusalem to Hierico, and fell among thieves, which robbed him of his raiment,
unded him, and departed, leaving him half dead. And it chanced that there
own a certain priest that same way, and when he saw him, he passed by.
ewise a Levite, when he went nigh to the place, came and looked on him, and
by. But a certain Samaritan, as he journeyed, came unto him; and when he
n, he had compassion on him, and went to him, and bound up his wounds,
ured in oil and wine, and set him on his own beast, and brought him to a
n inn, and made provision for him. And on the morrow when he departed,
two-pence, and gave them to the host, and said unto him, Take cure on him;
natsoever thou spendest more, when I come again, I will recompense thee."

Eph. There was small charity both in the priest and in the Levite.

Ol. You say truth.

Eph. But who was that Samaritan? For he was very gentle and loving.

Ol. Christ Jesus the Lord, which is the self gentleness and love, which also
no labour, no pain, no cost, in seeking our salvation. He it is alone which,
prophet saith, "hath taken on him our infirmities, and borne our pains." Isai. liii.
imself," as Peter saith, "bare our sins in his body on the tree, that we, being 1 Pet. ii.
ed from sin, should live unto righteousness: by whose stripes ye were healed.
were as sheep going astray; but are now turned unto the Shepherd and Bishop
r souls."

Eph. You spake of the lost sheep also.

Ol. Truth. Blessed Luke telleth the parable on this manner: "What man of Luke xv.
aving an hundred sheep, if he lose one of them, doth not leave ninety-and-nine
vilderness, and go after that which is lost, until he find it? And when he hath[2]
t, he layeth it on his shoulders with joy. And as soon as he cometh home,
eth together his lovers and neighbours, saying unto them, Rejoice with me;
ave found my sheep which was lost." Hereof our Saviour Christ concludeth:
unto you, that likewise joy shall be in heaven over one sinner that repenteth,
an over ninety-and-nine just persons, which need no repentance." This parable,
e other of the woman that lost a groat, setteth forth marvellously the loving-
s of Christ toward penitent sinners. For of that he also concludeth and
"Likewise, I say unto you, shall there be joy in the presence of the angels
over one sinner that repenteth."

Eph. Great comfort is there for penitent sinners and weak consciences in these
s and parables, which you, neighbour Philemon, have full gently declared unto me.

Ol. I am glad, brother Epaphroditus, to hear you so say. And be ye well
they are no less true than comfortable. Persuade yourself that Christ is a
ving and faithful physician to so many as feel themselves diseased; yea, he so Matt. ix.
endereth our health, that he calleth us unto him, and promiseth that he will Matt. xi.
of our grief, if we will come unto him, and heal all our diseases. "They Matt. ix.
e strong need no physician, but they that are sick." And Christ "came not
the righteous, but sinners unto repentance." If ye therefore feel yourself sick
eved with the burden of sin, come unto the physician Christ, shew him your
, and he will undoubtedly heal them, as ye heard afore of the wounded man. Luke x.
not, though your sins be never so great and innumerable: "For the Son of Luke xix.
me to seek up and to save that was lost." Christ is that "Lamb of God, John i.
aketh away the sin of the world." "This is a true saying, and worthy of all 1 Tim. i.
be received, that Christ Jesus came into this world to save sinners." "Who- Isai. xxviii. Rom. x.
believeth on him shall not be ashamed." "Because he hath put his trust in Psal. xci.
ith God by the psalmograph, "I will deliver, yea, I will defend him, because
known my name."

Eph. Then I trust, whether the Lord my God punisheth me for the trial of my
r for my sins, that by this means he may call me unto repentance, it is no
f his wrath and heavy displeasure toward me.

Ol. No, be ye well assured. "For whom the Lord loveth, him he chasteneth, Prov. iii.

[2 So 1561; folio, *had.*]

Heb. xii. and yet delighteth in him as a father in his own son." "What son is he the father chasteneth not? If ye be not under correction," saith St Paul, "

Rev. iii. all are partakers, then are ye bastards, and not sons." And God himself saith many as I love, I rebuke and chasten." So that this your sickness is the visitation of God, sent unto you, not for your destruction, but for your[1] salv

Epaph. I may then be bold to call upon the Lord my God in this my

Phil. Why not? God hath commanded you so to do, and hath also pro hear you.

Epaph. Where is that commandment and promise of God?

Phil. It is written in a certain psalm by that prince-like prophet David.

Epaph. Let me hear it.

Psal. l. *Phil.* "Call on me," saith God, "in the time of thy trouble; and I will thee; and thou shalt honour me." Here God doth not only command us to him in the time of our trouble, but he also promiseth[1] graciously to hear us, grant us our request. And for this his benefit he requireth nothing of us but

Nahum i. giving. *Chris.* "Full gracious is the Lord, and a strong-hold in the time of

Psal. xxxiv. he knoweth them that put their trust in him." "The Lord is nigh unto the

Psal. cxlvii. are of a troubled heart, and will save such as be of an humble spirit." "Th healeth those that are broken in heart, and giveth medicine to heal their si

Psal. cxxxvi. "The Lord remembered us," saith the psalmograph, "when we were in troul

Isai. lxvi. his mercy endureth to ever." "Unto whom shall I have respect, or whom favour?" saith God by the prophet. "Verily, even him that is miserable, po brought, troubled in spirit, and standeth in awe of my words."

Zech. i. *Phil.* Truth it is that the Lord is good and gracious unto them that p trust in him, and to the soul that seeketh after him. Therefore, brother Epaph fear not in this your sickness diligently and without ceasing to flee unto Go hearty and faithful prayers, nothing doubting but that he will favourably he

1 John v. and grant you whatsoever ye ask according to his will, as St John saith: " the trust that we have in him, that if we ask any thing according to his v heareth us. And if we know that he hear us whatsoever we ask, we know t

Psal. cxlv. have the petitions that we desire of him." "For the Lord is nigh unto all th on him, yea, that call on him in truth." After this manner did all good m women behave themselves, whensoever they were assailed with any kind of

2 Kings xx. or adversity. King Ezechias, when he was grievously sick, and had received mandment from God, that he should set his house in an order, for he should d not live, turned his face to the wall, and prayed unto the Lord; and the Lor

Dan. iii. him, made him whole, and saved him alive fifteen years after. The three c Sidrach, Misach, and Abednago, when they were cast into the fiery furnace, they would not worship the golden image at the commandment of king Nabu nosor, prayed unto the Lord, and he both graciously heard them and delivered

Dan. vi. Hist. Sus. Daniel, being in the den of lions, prayed unto God, and was preserved. S forsaken of all men, and at the point to be stoned unto death through the and false accusations of two wicked judges, prayed unto the Lord her God, a

Luke xxii. was both heard and safely delivered. Our Saviour Christ, in the time of his and passion, prayed so fervently unto his heavenly Father, that his sweat w

Acts vii. drops of blood trickling down to the ground. Blessed Stephen, when the ston

Acts xii. battering about his body, prayed earnestly. When Peter was in prison, the prayers made of the congregation for him.

Many other such-like examples have we in the holy bible, which declare that all good men and women in their adversity have alway fled unto God

1 Cor. x. vent prayer for remedy; neither have they been deceived of their purpose. "F is faithful, which will not suffer us to be tempted above our strength; but the midst of the temptation make a way that we may be able to bear it."

Psal. xci. Lord himself saith: "Forasmuch as he hath put his trust in me, I will delive I will be good to him, because he hath known my name. He hath cried u and I will graciously hear him: I am with him in trouble: I will deliver hi

[1 So 1561; folio, *you*, and *promised*.]

n to honour. With long life will I satisfy him, and shew him my salvation."
I was in trouble," saith David, "I called upon the Lord; and he heard me." Psal. cxx.
saith: "I will call upon the Lord, which is worthy to be praised: so shall
from mine enemies. The sorrows of death compassed, and the overflowings
liness made me afraid. The pains of hell came about me, the snares of
ertook me. But in my trouble I called upon the Lord, and made my com-
nto my God; and he full graciously heard my voice from his holy temple;
complaint came before him, so that it entered even into his ears." And as
nograph in all his trouble cried unto the Lord and was holpen, so did all
ul ancestors, as these his words do declare; and they also were heard: "Our Psal. xxii.
oped in thee: they trusted in thee; and thou didst deliver them. They
on thee, and were helped: they put their trust in thee, and were not con-
And unto this day have all the faithful in their adversity cried unto the
d have received help. "For there is one Lord of all, rich enough for all Rom. x.
on him; so that whosoever calleth on the name of the Lord, he shall be Joel ii. Acts ii.
For "none shall be confounded that putteth his trust in him." "This poor Isai. xxviii.
d," saith David; "and the Lord heard him, and saved him from all his Psal. xxxiv.
For the angel of the Lord pitcheth his tent round about them that fear him,
ereth them. O taste therefore, and see how gentle, gracious, and loving the
blessed is the man that trusteth in him."

Brother Epaphroditus, all these sentences and histories, which our neighbour
hath here recited unto you out of the holy scriptures, ought to encourage
ray unto the Lord God in this your sickness, with a strong and unshaken
l to be fully persuaded that God will both graciously hear you, and also
t in you which shall turn most unto his glory, and unto the salvation of
. For "behold, the Lord's hand is not so shortened that it cannot help, Isai. lix.
s his ear so stopped that it may not hear." "Our God is such a God as Psal. lxviii.
"With the Lord our God there is health, and he layeth his blessing upon Psal. iii.
e." Whom did God ever despise that called faithfully upon him? "For God Eccles. ii.
is and merciful: he forgiveth sins in the time of trouble, and is a defender
hem that seek after him."

The wise man saith: "Son, in thy sickness despise not thyself, but pray Eccles.
ord; and he shall heal thee." Here is a commandment given to pray unto xxxviii.
he time of our sickness, and also a promise added, that he will hear, heal,
us; as he saith by the psalmograph: "Call on me in the day of thy trouble; Psal. l.
ll deliver thee; and thou shalt honour me."

. St James in his epistle also saith: "If any be diseased among you, let James v.
for the elders of the congregation, and let them pray over him, and anoint
oil in the name of the Lord; and the prayer of faith shall save the sick, and
shall raise him up; and if he have committed sins, they shall be forgiven

That God, being faithfully called upon, will help in the time of sickness,
many examples in the holy scriptures, which may worthily comfort us and
ur faith toward God, looking for help at his most merciful hand. But for
ent let this one example of king Ezechias suffice, whom being appointed to 2 Kings xx.
he had called on the name of the Lord, the Lord our God graciously heard
st, restored him to his health, and gave him fifteen years more to live in this
er that his sickness. Notwithstanding, brother Epaphroditus, albeit we doubt
that, you praying unto God in this your sickness, God will mercifully hear
work that in you which shall be most unto his glory, and the health of
; yet, forasmuch as you know not what is most expedient for you, be con-
ll your prayers to submit your will to the good will of God, which, without
, tendereth the health of your soul more than any mortal friend tendereth
h of your body. In all temporal and worldly things that you crave of God
rayers, prefer the will of God unto your own will, and be content to receive
nd of God as shall be his godly pleasure to appoint. "For whether we Rom. xiv.
ie, we are the Lord's."

Matt. xxvi. Mark xiv. Luke xxii. An example hereof have you of our Saviour Christ, which, a little b passion, being greatly dismayed with the terrors and fears of death, prayed heavenly Father, that these bitter pains and torments, which were at hand fo suffer, might be removed from him, so that he might not suffer them, bu from them. Notwithstanding, knowing that the will of his heavenly Fathe best and most perfect, and that all wills of men ought to give place unto h will, he wished rather the will of God to be done, than the will of him, be and so submitted himself to God's holy will, being contented to suffer in h whatsoever should be his godly pleasure to appoint. The words of Christ's p Matt. xxvi. this behalf are these: "O my Father, if it be possible, let this cup depart f notwithstanding, not as I will, but as thou wilt." Again: "O my Father cup cannot go from me, but that I must drink it, thy will be done."

That we ought in all our prayers for temporal things to submit our wi good will and pleasure of God, and no more to desire of him than may sta his blessed will, Christ our Lord and Saviour teacheth us in that commo Matt. vi. which we[1] call the *Pater noster*, where we pray on this manner: "Thy will in earth, as it is in heaven." This manner of praying practised the lepe Matt. viii. came unto Christ to be healed of his leprosy. "Lord," saith he, "if thou w art able to make me whole." Here this faithful leper confessed Christ, thr almighty power of his godhead, to be able for to cleanse him, and to m whole: notwithstanding, he submitted his will to the will of Christ, that, if Christ thought it not meet to make him whole, but that it was better for vation to continue a leper still, he refused not to suffer that plague of lepr his body even unto the very death.

Thus affected, neighbour Epaphroditus, must we all be, whensoever we temporal or worldly thing of God. And this trade follow you in this your when you pray unto God. Desire God to remove this your disease from to bless you again with the benefit of health, that you may live long and days on earth; yet, in these your prayers, be content to submit your wi godly will, yea, though death should follow, knowing that, if death do ensu Phil. i. your sickness, it shall be no loss, but avantage unto you, as St Paul saith: is to me life; and death is to me avantage." On this manner did Christ brother submit his will unto the will of his heavenly Father, as you afore h Phil. ii. so humbled himself that "he became obedient unto death, even the death cross." Note now what followeth: "Wherefore God hath also exalted him and given him a name which is above all names; that in the name of Jes knee should bow, both of things in heaven, and things in the earth, and thin the earth; and that all tongues should confess that Jesus Christ is the Lo Luke xviii. 1 Pet. v. the praise of God the Father." "He that humbleth himself shall be set hig the Lord is a friend to them that be humble and submit their wills to H will and pleasure.

A prayer. *Epaph.* O Lord, thy will be done, and not mine. I confess, O heavenly that my manifold wickedness and unnumerable sins have not only deserved ness, which is thy most gentle, fatherly, and loving correction, but also v and the bitter pains thereof, if thou shouldest handle me according to my I have sinned, I have sinned, O Lord God, against thy holy laws, and I hav thy blessed commandments, most grievously offending thy glorious Majesty. ever I suffer I worthily suffer, ah! wretch that I am! My sin I confess, an humble heart and broken spirit I flee unto the throne of thy favourabl most humbly beseeching thee, for Jesus Christ's sake, to forgive me all my si I have committed against thy divine Majesty from the hour of my birth present time, and to receive me into the holy fellowship of those thy ble chosen people, whom, before the beginning of the world, thou didst appoint thy heavenly kingdom in Christ Jesu our Lord, that they might for ever reign with thee in glory. Ah! Lord, give me grace to bear this cross both

[1 From 1561; folio, *he*.]

kfully. Suffer me not once to murmur, grudge, or spurn against thy holy
: with a patient and thankful heart to wait on thy blessed pleasure, being
ntent to bear whatsoever burden thou layest on my shoulders, with this per-
nd assured faith, that whatsoever I suffer is unto the glory of thy name, and
health of my soul. O Lord, thy will be done, and not mine. Amen, amen.
bours, I am very sick, and my pain increaseth more and more.

The Lord's will be done in you, neighbour Epaphroditus. Fear not, al-
resent death were at hand. For "whether you live or die, ye are the Lord's." Rom. xiv.
ı sealed you up in Christ's blood unto everlasting life. Your name, doubt Luke x.
s written in the book of life. Ye are of the number of those whom God,
e foundations of the world were laid, hath chosen in Christ to be his sons Eph. i.
: ye are the dearly-beloved son of God. Ye are inheritor of God's glorious
God, for your earnest faith's sake in the blood of Christ, hath forgiven you
sins that ever ye committed against him from the day of your birth unto
. He hath cast away all your iniquities behind his back, so that he will
nember them any more. Ye are counted among them whose unrighteousness Psal. xxxii.
ven, and whose sins are covered, and unto whom the Lord imputeth no sin.
eth you, God careth for you, God is on your side: who then can endamage
you? Who can lay any thing unto your charge? "It is God that justifieth Rom. viii.
o then can condemn you?" Ye need not fear either Satan, or sin, or any
ng that should trouble your conscience. "For there is no damnation to them Rom. viii.
in Christ Jesu, which walk not after the flesh, but after the Spirit. For the
ıe Spirit of life through Jesus Christ hath made you free from the law of
death. For what the law could not do, inasmuch as it was weak because
esh, that performed God, and sent his Son in the similitude of sinful flesh,
in damned sin in the flesh; that the righteousness of the law might be ful-
us, which walk not after the flesh, but after the Spirit."

. I thank you, neighbour Philemon, for your ghostly and comfortable in-
. For I am well comforted with these your words, and I faithfully believe
the Father, for his promise sake made unto all faithful penitent sinners in
blood, hath so freely and wholly forgiven me all my sins, that he will never
them more, nor lay them unto my charge; but so love me and tender my
as though I had never offended his fatherly goodness. And in this faith I
nyself, my body and soul, and all that I have, unto his godly will, to do
in all things whatsoever his good pleasure shall be. "For live we, die we, Rom. xiv.
ıe Lord's."

Lord, I most humbly beseech thee, call to remembrance thy tender mercies, A prayer.
loving-kindnesses, which have been ever of old. O remember not the sins and Psal. xxv.
f my youth; but, according unto thy mercy, think thou upon me, O Lord,
goodness. Turn thee unto me, and have mercy upon me; for I am desolate
isery. The sorrows of my heart are enlarged: O bring thou me out of my
Look upon mine adversity and misery, and forgive me all my sin. O keep my
leliver me: let me not be confounded; for I have put my trust in thee.

I much rejoice to see in you these works of faithful repentance. This
of yourself before the majesty of God, this lamenting of your sins, this
nd hearty calling on the Lord's name for remission of sins in Christ's blood,
ranquillity, peace, quietness, and rest of conscience, for the favour and grace
for God's will to be done in you, is without doubt a sure seal unto your
, that God loveth, favoureth, and tendereth you, yea, and that much more
natural father maketh of his son. "Whoso serveth God," saith the wise Ecclus. xxxv.
ter his pleasure, shall be accepted; and his prayer reacheth unto the clouds.
er of him that humbleth himself goeth through the clouds till she come
e will not be comforted, nor go her way, until the highest God have respect
" "The Lord is nigh unto them that are of a contrite heart," saith the Psal. xxxiv.
ph, "and will save such as be of an humble spirit." The sinful publican, Luke xviii.
bling himself, obtained the favour of God, remission of sins, and went home
hteous than the proud Pharisee. So likewise the centurion, confessing his Matt. viii.

unworthiness for the receiving of Christ into his house, obtained health for
servant. Likewise the leper, with divers other, humbling themselves befor
Psal. cii. obtained their hearts' desire. "For God," saith David, "hath respect unto th
of the humble and such as be[1] destitute, and despiseth not their desire," bu
their mournings, that he may deliver them and save them.

Eus. Now, neighbour, how do you? I pray you, be strong in God,
joice in his saving health.

Epaph. O neighbour Eusebius, my body is weak, my heart is faint,
are feeble, my memory almost faileth me: no part of me is free from sick
pain.

A prayer. But, Lord, I beseech thee, strengthen thou me, and endue me with po
Matt. xxvi. above; that as the spirit is ready, so likewise the flesh, which is ever weak and
may be obedient to thy godly will, and freely consent to the working of th
Luke xvii. pleasure. Lord, increase my faith. Lord, help my unbelief. Lord, remem
Mark ix.
Psal. lxxix. mine old sins[1], but have mercy upon me, and that soon; for I am come
misery. Help me, O God my Saviour, for the glory of thy name. O de
and be merciful unto my sins, for thy name's sake.

Eus. God hath ever been merciful unto you, and so will continue unto
doubt you not.

A prayer. *Epaph.* That is my only comfort. And, Lord, I most humbly pray thee
Psal. lxviii. that which thou hast begun to work in me, and keep me blameless against th
of thy dear Son.

But where is my loving neighbour Philemon? I would be glad to
counsel in a certain matter. Where is he?

Phil. Neighbour, here at hand. What is your pleasure?

Epaph. I perceive right well that my sickness doth not decrease, but
so that I cannot long continue in that state wherein I am now. And I thi
that the Lord my God hath sent this sickness unto me as a messenger, to
me of my departure from this world, that, when he come, he may not find
pared or unready. And I most heartily thank him for it. Therefore, neighb
lemon, and neighbours all, I think it best even out of hand to dispose my
possessions, and to set an order in such worldly goods as God hath lent me;
my departure there be no dissension nor strife for them, among such as I mos
be linked together with perpetual amity and continual friendship. It shal
trust, be a great quietness unto my mind.

Phil. If you have not already, brother Epaphroditus, disposed and set
in your temporal things, I wish it to be done with all expedition. For su
ought to be considered, when we be most perfect in health; forasmuch as
uncertain, and we know not how soon death cometh.

Epaph. I thought not that the time of my life had been so short; and
I deferred the matter. But I see now that no man is certain of his life
Matt. xxiv. Mark xiii. Rev. xvi. morrow: therefore ought we all to watch, and to provide that we be not f
ready, when the Lord cometh.

Theo. When that godly king Ezechias was sick, God sent the proph
2 Kings xx. unto him, and willed him to say unto him on this wise: "Thus saith the L
Set thy house in an order; for thou shalt die, and not live." Here learn we
will of God, which is that they, whom the Lord hath endued with the goo
world, should before their departure set a godly order and quiet stay in their
possessions.

Epaph. You say truth, neighbour Theophile; and therefore, I pray you, bri
pen, ink, and paper, with all expedition; and let my will be written. For
the Lord my God, I am as well contented to leave the goods of the world
The true use of riches. I was to enjoy them. And in this behalf I have to thank the Lord my
since I came to the use of reason, and had any worldly possessions at all

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[1 So edition of 1561; folio *the,* and *sinners.*]

ade them to serve me; and I never served them, but at all times could be
to depart from them, whensoever the glory of God and the commodity of
bour did require.

Then did you use your goods aright. And you were not rich in the world,
e Lord, and of the number of those of whom it is written: "Blessed are the Matt. v.
pirit; for unto them belongeth the kingdom of heaven." The psalmograph
f riches do abound, set not thy heart upon them." And the holy apostle Psal. lxii.
eth that "they which use the world should be as though they used it not: 1 Cor. vii.
shion of this world goeth away." St John also saith: "See that ye love 1 John ii.
orld, neither the things that are in the world....for all that is in the world
ust of the flesh, and the lust of the eyes, and the pride of life) is not of the
ut of the world. And the world passeth away, and the lust thereof; but he
leth the will of God abideth for ever."

h. God grant all men to follow this doctrine. O Lord, how sick am I!
the pen, ink, and paper?

Here, sir.

h. Write, neighbour Philemon, I pray you.

What is your pleasure that I should write?

h. On this manner:

PAPHRODITUS, the unprofitable servant of God, weak in body, and notwithstanding The sick man's will.
mind, do willingly and with a free heart render and give again into the hands
ord my God my spirit, which he of his fatherly goodness gave unto me, when Soul.
ned this my body in my mother's womb, by this means making me a living
nothing doubting but that this my Lord God, for his mercies' sake, set forth
ecious blood of his dearly-beloved Son Christ Jesu, our alone Saviour and
, will receive my soul into his glory, and place it in the company of the
angels and blessed saints. And as concerning my body, even with a good- Body.
free heart I give it over, commending it unto the earth whereof it came,
doubting but that, according to the article of our faith, at the great day of
al resurrection, when we shall all appear before the judgment-seat of Christ,
eceive it again by the mighty power of God, wherewith he is able to subdue Phil. iii.
unto himself; not a corruptible, mortal, weak, and vile body, as it is now,
ncorruptible, immortal, strong, perfect, and in all points like unto the glorious
my Lord and Saviour Christ Jesu." Have ye written this, neighbour Phi-

Yea, forsooth, sir. But what is your mind now concerning your worldly
ns?

h. "First, as touching my wife, with whom I coupled myself in the fear of Wife.
refusing all other women I linked myself unto her, living with her in the
tate of honourable wedlock; by whom also, through the blessing of God, I
certain children, whereof part are gone before me unto the Lord, and part
n alive; albeit I doubt not but that God after my departure, according unto
ise, will be unto her an husband, yea, a father, a patron, and defender, and
suffer her to lack, if she go forth to live in his fear, to serve him, and dili-
call on his holy name; yet, forasmuch as God hath blessed me with worldly
, and she is mine own flesh, and whosoever provideth not for his hath denied 1 Tim. v.
and is worse than an infidel; I bequeath and give unto her, for term of her
house wherein I now dwell, with the appurtenances, and all the household
ained therein. And after her departure, I will that my eldest son (whom
ly have alive of all my sons) have the house. Let this suffice for my wife's
whom I doubt not God will take into his protection, and so provide for her
me of her short pilgrimage, that she shall want no good thing. Only I
s at her hand, that she be diligent in training up my children in the fear and
of the Lord; so shall God be unto her an husband, and to her children a
Moreover, as concerning my children, albeit I am fully persuaded that God
to his promise will be a father unto them, and if they live in his fear, he

will not see them lack; yet both the law of God and of nature requireth that
Son. also have some care for them. Therefore unto my son I bequeath the hous
land which I have given my wife for term of her life, freely to be his own
mother's departure. And if, God so appointing, he chanceth to depart b
mother, I will that the house and the land go to the use of my two d
Have you written these things?

Phil. Yea, sir. But what now for your daughters?

Daughters. *Epaph.* "If they be godly brought up, I doubt not but if they live,
abundantly provide for them. Notwithstanding, I give unto each of them
dred pounds, of good and lawful money, to be paid in the day of their
And if my son fortune to die, I give unto them also my house and my land

Eus. Sir, we be all mortal, both old and young; and God knoweth hov
shall depart hence. For, as the common proverb is,

As soon to the market for to be sold
Cometh the young sheep as the old.

What if all your children die before they come to marriage?

Epaph. "My will is that, in such case, all I have given them shall g
use of the poor. I will that they be mine heirs." I pray you, neighbour
write so.

Phil. I have done so.

Servants. *Epaph.* "I think it convenient to give to my servants somewhat, that it be
they have served an unthankful master."

Ecclus. vii. *Chris.* Sir, that is very meet. For the wise man saith: "Whereas th
worketh truly, entreat him not evil, nor the hireling that is faithful unto th
a discreet servant as thine own soul: defraud him not of his liberty, neither
a poor man."

Epaph. "I give to every one of my servants six pounds thirteen shil
pence, to be paid in the day of my burial." Write it.

Phil. It is done.

Epaph. God bless them and increase them! for they have served me both
and faithfully. The Lord our God deal with them as they have dealt with

Theo. They have done but their duty.

Phil. But, neighbour Epaphroditus, whereof shall these sums of m
raised?

Epaph. God hath blessed me abundantly. Ye shall have it in my counti
with a more sum.

Debtors. *Chris.* But now, sir, concerning your debts; what order will you ap
them?

Epaph. The Lord my God be thanked, I owe no man any thing, but
good-will My chief study hath ever been to keep myself out of debt; a
any time I ought any thing, to labour unto the uttermost of my power to
myself of that debt with all expedition. I never counted other men's go
own. That I truly got with mine own labour, that did I alway count m
my debts being once paid. I owe nothing: many owe me; but, forasmuch a
poor men, and cannot pay that they owe me, except it should be unto th
hindrance, yea, I think unto their utter undoing, I freely forgive all my debt
soever they owe me, unto the uttermost farthing, even as I would God th
should forgive me all my debts for Christ's sake. Write this, that "I
given all my debts; so that none hereafter shall demand any debt of any
my behalf."

Phil. I have done your appointment.

Scholars of Cambridge and Oxford. *Eus.* Neighbour Epaphroditus, seeing that God hath richly blessed you
goods of this world, it were very expedient to remember the poor scholar
universities of Cambridge and Oxford. For if they be not maintained, all
and virtue will decay, and a very barbary shall brast in among us, and at
bring this our realm into destruction. And verily the love of many no
toward good letters is very cold; insomuch that we see daily many g

d, for lack of exhibition, to forsake the university, and to become serving-
ıich kind of life is most abominable, and unworthy a good nature.

ph. I have not in times past been altogether unmindful of the universities.
enefits the students have heretofore received at my hands, I will not here re-
God and they know it: and the knowledge thereof I would wish rather to
ed of other, than to be heard of me. Surely I think him no good Christian,
d unto his country, which, if he be able, refuseth to help forward the studies
wits. I pray you, neighbour Philemon, set in two hundred pounds of money,
dred to be given unto the university of Cambridge, the other unto Oxford.

. This is a godly and charitable deed.

ph. Have ye done?

. Yea, forsooth, sir.

ph. Let me see, what now remaineth?

s. Sir, will it please you to remember the poor?

ph. I never forgot them, since the Lord my God gave me any portion of goods. I always considered to what use they were given me; verily, that distribute part of them to the necessity of the poor saints. And I thank l my God, so have I done; yea, and that with a good-will and free heart: d loveth a cheerful giver." I have not been of the mind that some are, o long as they live, greedily gather together, and bestow nothing at all upon ; but when they see nothing but present death, then lash they out, and give unto the poor, *scilicet*, because they can keep it no longer. I trust I l up for myself already "treasures in heaven, where neither rust nor moth rupt, and where thieves do not break through or steal." For I have ever it better to send my works before me, while I live in this world, than to m sent after me, I know not by whom, when I am gone. These purgatory- nall neither rake nor scrape for me with their masses and diriges, when I rted; for I trust no such works: neither do I any thing regard the prayers as have "the belly for their god." But, "as touching the poor, I give unto ır hundred pounds, which I will have bestowed, not upon idle lubbers and ueans, but upon the halt, the lame, the blind, the sick, and such other as be ess. And in this number also of the poor I comprehend prisoners, poor oung men which have not wherewith to set up their occupation, and my needy rs." These four hundred pounds are in four several bags, lying in my counting- themselves, with this writing upon every one of them: "Money for the poor." ney I will have distributed with all haste; if it be possible, even before I de- Iave you written in this money for the poor?

Poor people. 2 Cor. ix. Matt. vi. Purgatory-rakers. Phil. iii.

. I have done it.

ph. The high-ways may not be forgotten, which in many places are very l jeopardous. "Unto the repairing of them I give forty pounds." Write I think this also to be a deed of charity, and a commendable work before repair high-ways, that the people may safely and without danger travel by .

High-ways.

s. The act is very godly, without all doubt.

ph. Neighbour Philemon, I pray you, put in that forty pound for the ys.

It is done already.

ph. That which I should chiefly have remembered, I had almost forgotten.

What is that?

ph. Sermons.

Sermons.

What is your mind in that behalf?

ph. This: "At the time of my burial, when the people be gathered together, I ladly have some learned man to make a sermon, wherein the people may be ıed of their mortality, and be taught how they ought to dispose themselves in that, when the time come, they may yield up a good soul into the hands of g God. For his pains I appoint ten shillings to be given him. Also I give preaching of fourscore sermons at other times, when it shall be thought most

convenient, twenty pounds. And as I wish these sermons to be preached by g discreet learned men, so I wish them to be preached in such places as th have most need of doctrine and teaching. For the Lord knoweth, the peop for want of godly knowledge. The greatest part of our beneficed men (God h
Isai. lvi. are blind guides, and dumb dogs, not once able to bark. The people are de know God; and among the great multitude of so many beneficed men, non either is able, or else endeavoureth himself, to bring them unto Christ. It is
Matt. ix. our days found true that is written in the gospel: 'The harvest truly is plente the labourers are few.' It behoveth therefore every christian heart to 'pray t of the harvest, that he will send labourers,' not loiterers, 'into his harvest, procure, so much as lieth in his power, that the word of God may be un
Luke i. preached, that the people may repent, turn unto the Lord our God, and 'se in holiness and righteousness all the days of their life;' which cannot be br
Rom. x. pass where the word of God is not preached. 'How shall they believe on whom they have not heard? How shall they hear without a preacher?' To therefore my good-will toward the word of God and the salvation of the Ch I give twenty pounds for the preaching of eighty sermons." I pray you, n my will.

Phil. It shall be done.

Epaph. To bear all these charges, ye shall have the money in my c house.

Chris. Sir, concerning the costs of your burial, what order will it please take in that behalf?

Ministers. *Epaph.* Let the ministers, with the other officers of the church, have thei according unto the custom.

Mourning gowns. *Eus.* How many mourning gowns, sir, will ye give?

Epaph. Of what mourning gowns speak you?

Eus. The manner is that, when a man of honest reputation departeth, and is to be buried, there should follow him certain in fine black gowns, and certain p and women in coarser cloth.

Epaph. Unequally handled, that the poor should have the worst, and the wealthy the best. And call ye these mourners?

Eus. So are they called.

Epaph. For whom should they mourn?

Eus. For you.

Epaph. Why for me? Because good things have chanced unto me? B have passed over the dangerous sea, and am come unto the haven of quietnes because I am delivered from all evil, and set in a blessed and joyful state? that at the burials of the faithful there should rather be joy and gladn mourning and sadness; rather pleasant songs of thanksgiving than lamenta doleful diriges. Let the infidels mourn for their dead: the Christians ought t when any of the faithful be called from this vale of misery unto the glorious of God.

1 Thess. iv. *Phil.* Indeed that most worthy apostle St Paul would not have us m them that are fallen asleep, as the heathen do, which know not God. And
Rev. xiv. saith in his Revelation: "I heard a voice from heaven, saying unto me, Write, B the dead which die in the Lord. For from henceforth the Spirit saith that
Psal. cxvi. at rest from their labours, pains, and travails," &c. The psalmograph also sa full precious in the sight of the Lord is the death of his saints." Hereto
Wisd. iii. the saying of the wise man: "The souls of the righteous are in the hand of G the pain of death shall not touch them: in the sight of the unwise they a
Wsid. v. die, but they are in peace." Again in another place: "The righteous shal evermore: their reward is also with the Lord, and their remembrance with the Therefore shall they receive a glorious kingdom, and a beautiful crown of t hand. For with his right hand shall he cover them, and with his own holy he defend them."

Luke xvi. *Chris.* Blessed Luke declareth in his gospel that, so soon as Lazarus v

n his life-time was diversly afflicted, and miserably punished with many sores
ises), he was received into the bosom of Abraham, where he enjoyed all pleasure,
and comfort. Such as die in the Lord are not to be mourned; but God is
be thanked for their christian departure. For they are now in rest. They
him in whom alone all glory, joy, comfort, and felicity is. God hath wiped Isai. xxv.
tears from their eyes; so that they are past all sorrow, all mourning, all pain: Rev. vii. xxi.
n should other mourn for them that are in so joyful state? "The eye hath not Isai. lxiv.
the ear hath heard, neither hath it entered into the heart of man, what joys 1 Cor. ii.
h prepared for them that love him."

St Cyprian in his sermon of Mortality hath these words: "How much it Serm. de
to go out of the world, Christ himself, the author of our salvation and profit, Mortalitate.
; which, when his disciples were sad, because he said that he should depart from
ake unto them, saying, 'If ye had loved me, ye would have rejoiced, because John xiv.
o the Father;' teaching and shewing by these his words that, when our friends,
e dearly love, depart out of the world, we ought rather to rejoice than to be
hereof the blessed apostle Paul being mindful, saith in his epistle: 'Christ is Phil. i.
e; and death is to me avantage.' He thinketh it great avantage to be rid out
nares of this life, when he shall be no more subject to any offence or sin of the
t be exempted from the afflictions that do trouble us, and delivered from the
ed jaws of the devil, by[1] going unto the joy of eternal salvation, through the
f Christ[2]."

in the same sermon he saith: "I myself, being the most simple of all other,
ough the goodness of God divers times, as well by revelation as otherwise,
instruction manifestly to affirm and preach that our brethren, which be de-
rom the world by the calling of God, ought not to be mourned for, seeing
not lost, but sent fore to make the way for us that do come after. We should
efore, covet them again which be dead, nor mourn for them any otherwise
use to do for such as have taken their journey into a strange land. And
we ought not to wear black; since they in heaven be clothed in white. Rev. vi.
we should not give occasion unto the gentiles, that they might justly reprove
we mourn for them as dead and lost, whom we do affirm to be living with
&c.

a little after he saith: "The apostle Paul doth reprove and blame such as
n at the departure of the persons that they love. 'I would not, brethren,' 1 Thess. iv.
e, 'that you should be ignorant concerning them which be fallen on sleep, that
ow not as other do which have no hope. If we believe that Jesus died and
in, even so then also them which sleep by Jesus will God bring again with
He declareth that such as be sorrowful at their friends' departure have no hope.
ould we, that live by hope, that believe in God, and trust that Christ suffered
nd is risen again, that remain in Christ, and be risen by him and in him, be
lling to depart out of this world, or else mourn and lament such as be departed,
h they were lost? since Christ our Lord and our God doth admonish us, saying:
he resurrection and the life: he that believeth on me, yea, though he were dead, John xi.

1561; folio, *be.*]

ntum prosit exire de seculo, Christus ipse
ue utilitatis nostræ magister ostendit; qui
ouli ejus contristarentur, quod se jam dice-
irum, locutus est ad eos dicens: Si me
, gauderetis, quoniam vado ad Patrem:
licet et ostendens, cum cari quos diligimus
exeunt, gaudendum potius quam dolendum.
memor beatus apostolus Paulus in epistola
et dicit: Mihi vivere Christus est, et mori
lucrum maximum computans, jam seculi
n teneri, jam nullis peccatis et vitiis carnis
fieri; exemtum pressuris angentibus, et
diaboli faucibus liberatum, ad lætitiam
ernæ Christo vocante proficisci.—Cypr.
. 1682. De Mortal. p. 158.]

[3 Nobis quoque ipsis minimis et extremis quoties revelatum est, quam frequenter atque manifeste de Dei dignatione præceptum est, ut contestarer assidue et publice prædicarem, fratres nostros non esse lugendos accersitione dominica de seculo liberatos, cum sciamus non eos amitti, sed præmitti, recedentes præcedere, ut proficiscentes, ut navigantes solent; desiderari eos debere, non plangi; nec accipiendas esse hic atras vestes, quando illi ibi indumenta alba jam sumserint: occasionem dandam non esse gentilibus, ut nos merito ac jure reprehendant, quod quos vivere apud Deum dicimus, ut extinctos et perditos lugeamus; et fidem quam sermone et voce depromimus, cordis et pectoris testimonio non probemus.—Id. ibid. pp. 163, 4.]

[4 Quod: the past tense of quoth.]

yet shall he live; and whosoever liveth and believeth in me shall never die.' believe in Christ, and trust his words and his promises, we shall never die, b come with glad surety unto Christ, with whom we shall ever live and reign that in the mean season we do die, we do but thereby pass to immortality: for we depart from hence, the life everlasting cannot come. Death is no departu a passage; to the intent that, this worldly journey once overrun, we may con eternity. Who will not make haste to a better estate? Who will not desir changed and transformed into the likeness of Christ, and to come out of hand

Phil. iii. dignity of the heavenly grace? which thing Paul the apostle doth declare. 'O versation,' saith he, 'is in heaven, from whence we look for a Saviour, even th Jesus Christ, which shall transform our vile body, that he may make it like u glorious body.' And Christ the Lord doth promise that we shall be such, who we may be with him, live with him in his eternal seat, and rejoice with him

John xvii. heavenly kingdom, he prayeth unto the Father for us on this manner: 'Father that they which thou hast given me be with me where I am, that they may glory which thou hast given me; for thou didst love me before the making world.' Therefore we ought neither to mourn nor to lament for coming unto t of Christ, to the glory of the heavenly kingdom; but ought rather, according promise of God, according to the faith of the verity, to rejoice in our departu transformation[1]."

Rev. xiv. Hitherto have I rehearsed the words of St Cyprian, which do manifestly decla they which die in the Lord are in a blessed state, and therefore not to be mourn lamented. I fear lest I have been tedious unto you in rehearsing so much of St C mind concerning this matter.

Epaph. You have rather, neighbour Theophile, comforted me than molest yea, you have right well confirmed my faith, and mightily encouraged me to g this battle, and willingly to give over this my life; forasmuch as I am through suaded that, after my departure from this vale of misery, I shall come unto a g kingdom, and shall see God face to face. And one thing I noted in the word Cyprian, which you have rehearsed, and that is this; that we ought not t black clothes and mourning gowns for them which are delivered from the wor are gone to God, seeing they be clothed in white, and wear joyful apparel, and heaven with God, reigning in glory and eternal felicity.

Eus. Indeed it is a point of fondness to mourn for them that are in joy, and

Rom. xii. sorry for them that are merry. The apostle saith: "Rejoice with them that and mourn with them that mourn." Seeing that the faithful, which are delive of this world, are in joy, it is more seemly that we should joy in God with the mourn and be sorry for them, as though they were in worse case now than th

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[1 Improbat denique apostolus Paulus, et objurgat, et culpat, si qui contristentur in excessu suorum. Nolumus, inquit, ignorare vos, fratres, de dormientibus, ut non contristemini sicut et ceteri, qui spem non habent. Si enim credimus quia Jesus mortuus est, et resurrexit; sic et Deus eos qui dormierunt in Jesu, adducet cum illo. Eos contristari dicit in excessu suorum, qui spem non habent. Qui autem spe vivimus, et in Deum credimus, et Christum passum esse pro nobis, et resurrexisse confidimus, in Christo manentes, et per ipsum atque in ipso resurgentes; quid aut ipsi recedere istinc de seculo nolumus, aut nostros recedentes quasi perditos plangimus ac dolemus? ipso Christo Domino et Deo nostro monente ac dicente: Ego sum resurrectio et vita; qui credit in me, licet moriatur vivet; et omnis qui vivit, et credit in me, non morietur in æternum. Si in Christum credimus, fidem verbis et promissis ejus habeamus; et non morituri in æternum, ad Christum, cum quo et victuri et regnaturi semper sumus, læta securitate veniamus. Quod interim morimur, ad immortalitatem morte transgredimur; nec potest vita æterna succedere, nisi hinc exire: non est exitus iste, sed transitus, et itinere decurso, ad æterna transgressus. ad meliora festinet? Quis non mutari et ad Christi speciem, et ad cœlestis gratiæ di venire citius exoptet? Paulo apostolo præ Nostra autem conversatio, inquit, in cœlis et Dominum expectamus Jesum Christum, q formabit corpus humilitatis nostræ confi corpori claritatis suæ. Tales nos futuros et Dominus pollicetur, quando ut cum illo s cum illo in æternis sedibus vivamus, atque cœlestibus gaudeamus, Patrem pro nobis dicens: Pater, quos mihi dedisti, volo ut fuero, et ipsi sint mecum; et videant c quam mihi dedisti prius quam mundus fiere turus ad Christi sedem, ad regnorum cœles ritatem, lugere non debet et plangere; se secundum pollicitationem Domini, secundu veritatis, in profectione hac sua et translati dere.—Id. ibid. p. 164.]

Let the heathen mourn, which have no hope, for the departure of their friends:
e Christians, which are persuaded that such as die in the Lord are in much
ease than they ever were in this world, ought[2] rather to rejoice, and to sing
praises, and thanksgivings unto God, for the christian and godly departure of
rethren, and for their blessed estate wherein God hath placed them. For the
ipture pronounceth them blessed and happy which die in the Lord. And the Rev. xiv.
graph saith: "Precious in the sight of the Lord is the death of his saints." The Psal. cxvi.
an also saith, that "the souls of the righteous are in peace." Wisd. iii.

is. They therefore, which are in so blessed estate, are not to be mourned nor
d; but God is rather to be thanked for them.

o. The holy scripture declareth, that king David prayed unto the Lord for 2 Sam. xii.
ld which he had by Bethsabe, Urias' wife, when it was sick, and that he
, and lay all the night upon the earth, insomuch that the elders of his house arose
nt unto him, to take him up from the earth; but he would not, neither did
meat with them." But when he heard that the child was dead, "he arose
e earth, and washed and anointed himself, and changed his apparel, and came into
se of the Lord and worshipped, and afterward came to his own house and com-
that they should set bread before him, and he did eat." And when his ser-
marvelling at these things, said unto him, "What thing is this that thou hast
Thou didst fast and weep for the child while it was alive, and as soon as
dead thou didst arise up and eat; he answered, While the child was yet
I fasted and wept: for this I thought, Who can tell whether God will have
n me, that the child may live? But now, seeing it is dead, wherefore should
Can I bring him any more? I shall go to him; and he shall come no more
nto me." In this history the godly wisdom of David is greatly to be con-
For hereof may we learn to pray unto the Lord our God for our sick friends,
as they be alive, and to seek all means possible at the Lord's hand to ob-
alth for the diseased. But if the good-will of God be to take them out of
rld, then are we taught here no more to mourn, to weep, to lament, and to
y for them; but rather with a joyful heart to worship the Lord, as David
d to give him most hearty thanks, that it hath pleased his goodness to deliver
thren or sistern from this sink of evils (I mean this world), and to receive
nto his blessed kingdom. Heathen-like mourning therefore is to be banished
e burials of the Christians.

. The manner among the Thracians is, that when any child is born and cometh
e world, they weep, lament, and mourn; but when it goeth out of the world,
joice and are merry[3].

ph. What moveth them so to do?

. When a child cometh into the world, they consider into what great miseries
ke to fall if he live; contrariwise, when he departeth hence, they know that
of all sorrow and care, of all pain and travail is come. Therefore the one thing
them unto sadness, the other unto gladness.

l. There is great plenty of histories which declare, that the very heathen have
he death of their dear friends patiently; so far is it off that, after the manner
which profess Christ, they immoderately took the death of their friends, wept,
mourned, wrung their hands, tare their hair, rent their clothes, and in manner
hemselves with sorrow and thought-taking. When our Saviour Christ went
s death, certain women followed him, weeping and mourning, to whom he
'Ye daughters of Jerusalem, weep not for me, but weep for yourselves and Luke xxiii.
r children."

o. Is he to be lamented and mourned for, which is removed from thraldom

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ed. 1632; folio and ed. 1561 *we ought*.]

usi vero in ceteris quidem omnibus idem races: verum circa natalitia suorum atque c factitant. Edito puero propinqui cir-les eum ploratione prosequuntur, recensen-unque necesse est illi, quod vitam ingressus sit, perpeti humanas calamitates: hominem fato functum per lusum atque lætitiam terræ demandant, referentes quot malis liberatus in omni sit modo felicitate.—Orb. Terr. Epit. per Joan. Boem. Auban. Pap. 1596. Lib. III. cap. v. p. 180.]

unto liberty, from misery unto wealth, from darkness unto light, from jeopard
safety, from sickness unto health, from mortality unto immortality, from c
tion unto uncorruption, from pain unto joy, from transitory things unto ever
things, from the company of men unto the fellowship of the blessed angels and ho
spirits? &c. Let the heathen, which have no hope of the joyful immortality
soul, nor of the glorious resurrection of the body, mourn, weep, and lament fo
deceased: let the faithful Christians be joyful in the Lord, and thank God for hi
mercy and infinite goodness, which he hath shewed upon the brethren, by
them from this vale of wretchedness unto his heavenly kingdom. For the v
Rev. xiv. God even from heaven pronounceth them blessed, happy, and fortunate, "which
the Lord."

Phil. What is your mind therefore, neighbour Epaphroditus, concerning mo
gowns?

Epaph. If it were not for offending other, and that it should also be some hin
unto the poor, I would wish rather to have none, than otherwise. For I would
no man mourn for me. My trust is that, so soon as my soul shall be deliver
of the prison of this my body, it shall straightways possess the blessed inherita
the heavenly kingdom, and reign in glory with God for ever. What need
have then of mourners? Or wherefore should any man mourn for me? Ne
standing, I will not strive with them for their garments. Let my wife and m
dren wear what garments they will at my burial, so they be such as becom
professors of true godliness. Only this I require, that "thirty poor men and
do accompany my body unto the burial, and that each of them have a gown o
convenient colour. I will also that thirty poor children be there also, and that
one of them have a seemly gown. And after my burial, I will that both thos
men, women, and children, come home unto my house, and have some repast f
refection of their bodies: and so let them depart in the name of the Lord."
you written this, neighbour Philemon?

Phil. Yea, sir, it is done.

Epaph. I am glad of it. "To see that these things may be done accord
my will, I make my wife sole executress, and you, neighbour Philemon, wit
neighbours Christopher, Theophile, and Eusebius, here present, I make you four
overseers, charging you in the name of God, and as ye will answer before the
judge Christ, at the dreadful day of doom, that ye see these my bequests[1]
diligently, and faithfully fulfilled."

Chris. We were twice ungodly if we should not satisfy your desire and
being so christian and righteous.

Epaph. "I bequeath to every one of you four, for your pains-taking, five
sterling, not to the end to make you hirelings, but that it may be a token
hearty good-will towards you."

Chris. Sir, will it please you to be buried in the church, or in the church-y
Psal. xxiv. *Epaph.* All is one to me. "The earth is the Lord's, and all that is contai
it:" I am not curious of the place. Wheresoever I lie, I doubt not but the
Phil. iii. our God at the last day shall raise me up again, and give me a body like un
glorious body of our Lord and Saviour Christ Jesus. Let the body therefore "
Eccles. xii. unto the earth, from whence it came, and the spirit unto God which gave it."

Eus. Your children are buried in the church-yard.

Epaph. Bury me there also. God give us all a joyful resurrection!

Burials. *Theo.* Sir, what solemnity will you have at your burial?

Epaph. What mean you?

Theo. Solemn singing, devout ringing, holy censing, priests pattering, candles li
ing, torches brenning, communions saying, and such like.

Epaph. No kind of superstitious custom do I allow. That is godly I only
Singing. mend. As touching your solemn singing, it is all one to me whether you sing

[1 So 1561; folio, *bequest.*]

psalms, hymns, praises, and thanksgivings that be appointed to be sung or
the burial of the faithful, let them be done in the name of God with all cheer-
of mind. As for your devout ringing, I crave no more but one bell to be Ringing.
olled or rung, for to gather the people together to hear the word of God and
nksgiving. The ringing of the bells can do my soul no good. And as for your
nsing, priests pattering, candles lighting, torches brenning, away with them
gs superfluous and unprofitable. Now as concerning communions saying or Communion.
they serve not for the burials of them that are departed, but for the exercises
that be alive, that by that means they should call to remembrance the death
st and the fruits thereof, as the apostle saith: "So oft as ye shall eat of this 1 Cor. xi.
nd drink of the cup, ye shall remember the Lord's death till he come." These
ous and costly burials are not to be commended; neither do they profit either Note.
soul, but only set forth a foolish, vain, and boasting pomp.

W. The burial of the faithful ought to be done honestly, but not sumptuously.
ought the dead bodies of the Christians to be vilely handled, but honestly
for the hope of the glorious resurrection. So did Abraham bury his wife Sara, Gen. xxiii.
his father Jacob, and divers other, as the holy scripture mentioneth. "The Gen. l.
of the dead," saith St Austin, "are not to be despised and to be cast away, Lib. i. de Civitate Dei, cap. 13.
ecially the bodies of the righteous and of the faithful, whom, as instruments
ssels unto all good works, the Holy Ghost hath used[2]."

as concerning sumptuous burials, the aforesaid author saith: "They rather com- Cap. 12.
living than help the dead. As sumptuous exequies profit nothing the sinful
n, so in like manner vile or no exequies at all hinder nothing the sepulture
poor saints. That gallant company of the rich man's servants, of whom we
the gospel of Luke, buried their master gorgeously in the sight of men;" Luke xvi.
standing, his soul was carried down into hell-fire, where it lieth in[3] most miser-
ments. What profited him the gorgeous, gallant, pompous, and costly sepul-
his body, seeing his soul lieth without redemption in those most intolerable
f that lake, which burned with fire and brimstone? We read not that Lazarus Rev. xxi.
sumptuously buried, no[4], that he was buried at all; "notwithstanding, the
f God came and carried him, not into a tomb of marble, but into the bosom
aham[5]."

the golden-mouthed doctor saith in a certain homily: "When thou hearest Hom. lxxxiv. in Joan. cap. xx.
e Lord did rise again naked, cease, I pray thee, and leave off the fond and vain
that thou bestowest upon funerals and burying of dead bodies. What meaneth
perfluous and unprofitable cost? seeing that it hindereth them greatly that do it,
ileth nothing at all the dead, but rather hurteth them[6]," &c.?

Eph. "Simply, not sumptuously; honestly, not honourably, let me buried: I
no more." You have written all these things, according to my desire, neigh-
hilemon?

W. Altogether.

Eph. Then am I at a point with the worldly possessions, and I trust in a good
ness toward God.

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c ideo tamen contemnenda et abjicienda
pora defunctorum, maximeque justorum
lium, quibus tamquam organis et vasis ad
na opera sanctus usus est Spiritus.—Au-
Par. 1679-1700. De Civit. Dei, Lib. I.
Tom. VII. col. 13.]

s inserted from edition of 1561.]

rhaps this word should be *nor*: it is so
the later edition of 1632.]

inde omnia ista, id est curatio funeris, con-
ulturæ, pompa exsequiarum, magis sunt
olatia, quam subsidia mortuorum. Si ali-
lest impio sepultura pretiosa, oberit pio
nulla. Præclaras exsequias in conspectu
hominum exhibuit purpurato illi diviti turba famulorum: sed multo clariores in conspectu Domini ulceroso illi pauperi ministerium præbuit angelorum, qui eum non extulerunt in marmoreum tumulum, sed in Abrahæ gremium sustulerunt.—Id. ibid. cap. xii. col. 13.]

[6 Σὺ δὲ ὅταν ἀκούσῃς, ὅτι γυμνὸς ὁ δεσπότης ἀνέστη, παῦσαι τῆς πρὸς τὴν κηδείαν μανίας. τί γὰρ βούλεται ἡ περιττὴ αὕτη δαπάνη καὶ ἀνόητος· πολλὴν μὲν φέρουσα τοῖς κηδεύουσι ζημίαν, τῷ δὲ ἀπελθόντι κέρδος οὐδέν· ἀλλ' εἰ χρή τι εἰπεῖν, καὶ βλάβην;—Chrysost. Op. Par. 1718-38. In Joan. Hom. lxxxv. Tom. VIII. p. 510.]

Month's minds and year minds.

Chris. The custom in times past was that there should be month min
year minds[1] kept for the dead.

Epaph. To what end?

Chris. That the dead might be remembered and prayed for.

Epaph. Wherefore should they be prayed for?

Chris. That their sins, say they, might be forgiven them.

Epaph Which they say so?

Chris. The papists.

Epaph. I have nothing to do with papists, nor with their doctrine. Goo
Phil. iii. me from them! For they are "enemies of the cross of Christ," depravers of th
☞ scriptures, and corrupters of christian souls. I believe that a man, even i
world, hath perfect and full remission of all his sins; or else he shall never h
God in this world doth either forgive all the faults, and the pain due for the
or else he forgiveth none at all. I fear nothing at all the pope's boiling furn
1 John i. mean purgatory): Christ's blood is a sufficient purgatory for my sins. The
Heb. ix. of Christ, God's Son, hath cleansed us from all sin. The blood of Christ hath
Heb. x. our conscience from dead works, to serve the living God. "We be sanctifie
made holy by the offering of the body of Jesus Christ done once for all."
the one only oblation" of his blessed body and precious blood, "hath Christ
perfect for ever and ever them that are sanctified." I require none other pur
to purge and cleanse my sins, but the blood of Christ. For Christ hath offere
Eph. v. self a sweet-smelling sacrifice unto God the Father for my sins, yea, and that s
fect, absolute, consummate, and in all points so omnisufficient, that there can be
no imperfection in it. Christ hath borne away all my sins on his body. I
Isai. liii. stripes of Christ's body am I healed. Christ died for my sins, and rose aga
1 Pet. ii.
Rom. iv. my justification. Christ is made of God unto me "wisdom, righteousness, san
1 Cor. i.
Jer. ix. tion, and redemption; that, as it is written, He that rejoiceth should rejo
the Lord." Christ is enough for me. Let the papists seek their salvation at
hands they list.

Phil. Whereas the papists heretofore have taught, for the maintenance o
idle bellies, that men's sins after their death be forgiven them through the s
of that most wicked and abominable popish mass, and by pilgrimages-going, by t
by diriges, by the good deeds of other, &c., it is a plain error, and against the w
☞ God. For remission of sins, the favour of God, and everlasting life, is either
or lost in this world. He which, through his own repentance and faith in
blood, obtaineth not forgiveness of his sins in this world, shall never have it
John iii. means of other men after this life. It is written: "He that believeth on the Son
hath everlasting life. But he that believeth not on him shall not see life; b
Note. wrath of God abideth on him." So many as die are either faithful or unfa
If they be faithful, so have they in possession straightways everlasting life. I
be unfaithful, then doth the wrath of God abide upon them; and they receive the
of infidelity, which is everlasting damnation. And albeit this appeareth mar
Luke xvi. of the words above rehearsed, yet the history of the unmerciful rich man, and
poor Lazare, painteth it out very lively. In that ye see that the faithful man,
was Lazarus, so soon as he died, was received into the bosom of Abraham. Contra
the unfaithful man, which was the unmerciful glutton, was carried down straig
into hell-fire. The like thing is manifestly set forth in the two thieves, whic
with Christ. The one repented, believed, and called for mercy unto Christ, G
Luke xxiii. man, saying, "Lord, remember me when thou comest into thy kingdom;" and
answered him, "This day shalt thou be with me in paradise." Here see we th
Rom. x. thief both repented and believed, (for "how shall they call on him," saith St Pau
whom they have not believed?") and therefore was received into glory. The other,
continued in his unbelief, and so died without repentance and faith, obtained the

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[1 Days, a month or a year after decease, on which some special services were performed for the repose of the soul. See Brand's Popular A ties, by Sir H. Ellis, Vol. II. pp. 192, &c.]

ef, that is to say, the wrath of God, and eternal damnation. They therefore that
either faithful or unfaithful. If they be faithful, so have they out of hand the
of faith, which is everlasting glory: if they be unfaithful, then receive they the
of unfaithfulness and misbelief, which is eternal damnation. If the papists can
third kind of men, which are neither faithful nor unfaithful, then will we consent
ir purgatory; for such have neither place in heaven nor in hell. But such sort
e the holy scripture knoweth not: therefore knoweth it not such a place of
after this life as the papists have heretofore devised.

The blessed apostle St Paul saith to the Romans these words following: "God Rom. ii.
ve to every one according to his own deeds." Again, in the second to the
ans, he also saith: "Every one shall receive his reward, according unto his 2 Cor. x.
our." In another place he also saith: "We must all appear before the judgment- 1 Cor. iii. 2 Cor. v.
Christ, that every man may receive the works of his body according to that
done, whether it be good or bad." Item: "Whatsoever a man soweth, that Gal. vi.
also reap. For he that soweth in his flesh shall of the flesh reap corruption:
that soweth in the Spirit shall of the Spirit reap life everlasting. Let us not
y of well-doing. For when the time is come, we shall reap without weariness.
ve have therefore time, let us do good unto all men, and specially unto them
re of the household of faith." Hereto agreeth the saying of our Saviour Christ:
on of man shall come in the glory of his Father, with his angels; and then shall Matt. xvi.
rd every man according to his deeds." Again: "I will give every one of you Rev. ii.
g to his deeds." Out of these scriptures we learn, that we shall not be re-
according to other men's deeds, but according to our own deeds. If we have
nothing at all in our life, what shall other men's deeds then do us good after
th? And I doubt whether any man, Christ alone excepted, have good deeds
t for himself.

s. If we consider well the history of the ten virgins, it shall easily be perceived Matt. xxv.
man have scarcely oil enough for himself. Yea, were not the great mercies
set forth to all faithful penitent sinners in the precious blood of Christ, we
our oil should perish. For "everlasting life is the gift of God through Jesus Rom. vi.
our Lord." "If thou, O Lord, shouldest narrowly look upon our iniquities," Psal. cxxx.
e psalmograph, "O Lord, who were able to abide it? But there is mercy with
store," &c.

. The holy scripture moveth us to do good, while we are alive, and not to
her men's works to be done for us, when we be dead. The wise man saith:
ood unto thy friend before thou die, and according to thy ability reach out Eccles. xiv.
and, and give unto the poor. Be not disappointed of the good day; and let
portion of the good day overpass thee. Shalt thou not leave thy travails and
unto other men? In the dividing of thy heritage, give and take, and sanctify
l. Work thou righteousness before thy death; for after thy death there is no
find." Again: "Abide thou not in the error of the ungodly; but give God Eccles. xvii.
before death. As for the dead, thankfulness perisheth from him as nothing.
ou thanks in thy life; yea, while thou art living and whole shalt thou give
and praise God, and rejoice in his mercy. O how great is the loving-kindness
Lord, and his merciful goodness unto such as turn unto him!" Salomon in his
saith: "Withdraw no good thing from them that have need, so long as Prov. iii.
d is able to do it. Say not unto thy neighbour, Go thy way, and come again,
ow will I give thee; whereas thou hast now to give him." Hereto agreeth
ng of the preacher: "Whatsoever thou art able to do, do it out of hand; Eccles. ix.
he grave that thou goest unto there is neither work, counsel, knowledge, nor
" The prophet also saith: "Seek the Lord while he may be found, and call Isai. lv.
n while he is nigh. Let the ungodly forsake his own ways, and the unrighteous
imaginations, and turn again unto the Lord: so shall God be merciful unto him."
iour Christ saith in the gospel: "I must work the works of him that sent me John ix.
is day: the night cometh, when no man can work." "Walk, while ye have John xii.
t the darkness come on you, &c. While ye have light, walk in the light, that
be the children of light." "I say unto you, Make you friends of the unrighteous Luke xvi.

mammon, that when ye shall have need they may receive you into everlasting
Matt. xxv. tations." That servant which received one talent of his lord, and gained
therewith, but went his way and hid it in the ground, was cast into utter da
where weeping and gnashing of teeth shall be. The five foolish virgins, becau
had no oil in their lamps, were not suffered to enter into the marriage. Moreov
Gal. vi. most worthy apostle St Paul saith: "While we have time, let us do good u
men, and specially unto them which are of the household of faith." These and
other texts of the holy scripture move us to do good ourselves, while we be a
this world, and not to trust the works of other to be done for us, when we b
Gal. vi. For by our own works, and not by other men's, shall we be judged. "Ever
2 Cor. v. shall bear his own burden." "Every man shall receive the works of his own
2 Cor. iii. Rom. ii. according to that he hath done, whether it be good or bad:" "every man shall
Rev. xxii. his reward according to his own deeds." "Behold, I come quickly," saith our
Christ; "and my reward is with me, that I may give to every one according
work shall be." And St John, pronouncing them blessed which die in the Lor
Rev. xiv. on this manner: "Their works follow them." He saith not, Other men's work
follow them when they be dead; but their own works do follow, and presen
company them, as the shadow doth the body, even unto the throne of God's n
to be testimonies and witnesses of their true and unfeigned faith. They theref
too much fond and negligent of their own salvation, which trust other mor
themselves in matters pertaining unto the health of their souls.

Chris. There is an old saying in Latin, and, as I think, no less true than o
is this:

Da tua dum tua sunt: post mortem, tunc tua non sunt.

"Give thy goods while they be thine; for after thy death they be none of th

Eus. I remember when I was a child I learned two verses of my school-
which I have not yet forgotten: I will rehearse them unto you.

Quod sibi quisque serit præsentis tempore vitæ,
Hoc sibi messis erit, cum dicitur, Ite, venite.

"That a man soweth for himself in the time of this present life, that shall be his
or reap, when it is said, Go, come."

Epaph. What mean you by that, "Go, come"?

Matt. xxv. *Eus.* You know that to the unfaithful it shall be said: "Go, ye curse
everlasting fire, which is prepared for the devil and his angels." But to the
it shall be said on this manner: "Come, ye blessed of my Father, possess the k
which was prepared for you from the beginning of the world."

Gal. vi. *Theo.* St Paul hath a sentence much like unto your verses: "Whatsoever
soweth," saith he, "that shall he also reap. For he that soweth in his flesh
the flesh reap corruption: but he that soweth in the Spirit shall of the Spir
life everlasting."

Phil. It is not without cause that the holy scripture doth so diligently
unto repentance, faith, and good works, in this present world. For everlast
even in this world is either gotten or lost. As God findeth us, so judgeth
Every tree is known and judged by her own fruit, and not by the fruit of othe
Every man likewise is judged by his own works, and not by the works of o
Luke xix. Matt. xxv. Christ said to the unprofitable servant: "Of thine own mouth will I judg
thou evil servant." Theophylact saith: "The virtue of my neighbour shall scar
enough to defend himself; so far is it off that it can profit me also. For all m
be declared to be righteous by their own works, and not by the works
neighbours[1]."

Eccles. xi. *Eus.* The preacher saith: "When the tree falleth, whether it be towa
south or north, in what place soever it falleth, there it lieth."

Epaph. What is meant by that?

Eus. The tree signifieth every one of us that are the children of Adam.

[1 Theophyl. Op. Venet. 1754-63. In Matt. Comm. cap. xxv. Tom. I. p. 136. See p. 396, note 1.]

o say, we die, either toward the south or toward the north; that is, either
te of salvation or damnation. In what state soever we die, in the same remain
ere is no change after this life. Either with poor Lazarus we go into the Luke xvi.
Abraham, or else with that unmerciful rich man into the fire of hell. There
wo places after this life, hell and heaven. If we depart in the faith of Christ,
traightways unto the glory of heaven: but if we die in unbelief, then go
e devil, as the scripture saith: "He that believeth on the Son hath everlasting John iii.
he that believeth not on the Son shall not see life; but the wrath of God
ıpon him."

. St John Chrysostom saith: "He that washeth not away his sins in this
fe shall find no comfort afterward[2]," &c.

The same doctor also hath this saying: "Let us not think," saith he, "that
come thither (he meaneth unto the judging-place of God) mercy shall be
o us, seeing we do not so behave ourselves in this world that we may deserve
forgiveness, though Abraham should pray for us, though Noe, though Job,
Daniel, should make intercession for us. Therefore, while we have time, let
e for ourselves that which may stand us in stead afore God another day[3]."

Hereto agreeth the saying of St Cyprian: "Then (that is to say, after death) Tract. contra Demet.
entance be without fruit, and the sorrow of pain; weeping also shall be in
l prayer shall be to no purpose. Therefore make provision, while ye may,
safeguard and life[4]." Again he saith: "When we be once departed out of
ld, there is no more place for repentance: there is no effect of satisfaction.
vorld life is either lost or gotten. Here, through the worshipping of God, and
of faith, provision is made for everlasting salvation[5]."

h. I see then, both by the authority of the holy scriptures, and of the ancient
that the works which are done for them that are departed out of this world
are but vain and unprofitable, whether they depart in faith or otherwise.
faithful depart straightways unto glory, and the unfaithful unto everlasting
ne one sort have no need of prayer; for they be already in most blessed state
ul rest: and the other are in so damnable case, that prayer can do no good
; no, though Abraham, Noe, Job, Daniel, and all the best that ever lived
ray for them. For in hell there is no redemption. And Abraham said to
man: "There is between us and you a great space set; so that they which Luke xvi.
o from hence unto you cannot, neither may they that are there come hither

The truth is, neighbour Epaphroditus, the papists have long bewitched the Purgatory, a place of the papists' devising.
ne simple, by making them believe that the souls of the faithful go not straight-
er their departure unto eternal glory, but rather unto purgatory, a place of their
ising, for the maintenance of their idle bellies, there to lie miserably puling,
be redeemed by trentals, by pilgrimages-going, by pardons, &c. Our Saviour
the gospel teacheth and maketh mention of two ways: but the third is not
the holy scripture. One is "a strait way, which leadeth unto life; and Matt. vii.
be that find it:" the other is "a broad way, which leadeth unto destruction;
y there be that go by it."

h. I believe and am throughly persuaded, that by the merits of his precious
hich said unto the penitent thief, "This day shalt thou be with me in para- Luke xxiii.
soul, immediately after the departure from this vile body, shall be received
y, and see the glorious majesty of God face to face, as the psalmograph
I believe to see the pleasures and good things of the Lord in the land of Psal. xxvii.
g." I fear the popish purgatory and the pains thereof nothing at all. My
eth in this life. And the end of this life is the beginning of my joy. This

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bly the following passage may be that the in his mind: Καθάπερ καὶ οὗτος ὁ πλούθα μηδὲν διαλυσάμενος τῶν οἰκείων ἁμαροὕτω χαλεπῶς ἐκολάζετο, ὡς μηδὲ στασῆς δυνηθῆναι ἐπιτυχεῖν.—Chrysost. Op. 38. De Lazar. Conc. iii. Tom. I. p. 743.]

[3 See Vol. II. page 395, note 6.]

[4 Erit tunc sine fructu pœnitentia, dolor pœnæ, inanis ploratio, et inefficax deprecatio.....Securitati igitur et vitæ, dum licet, providete.—Cypr. Op. Oxon. 1682. Ad Demetr. p. 195.]

[5 Id. ibid. p. 196. See Vol. I. page 327, note 1.]

hope lieth up buried in my breast. Therefore will I have neither month m
year minds kept for me, nor no idle papists and superstitious massmongers sin
for me. For I doubt not but that the Lord my God hath prepared me
unto honour, and hath written my name in the book of life, and hath also r
his son, and heir of eternal glory: this is enough for me.

Wisd. v. *Chris.* "The righteous," saith the wise man, "shall live for evermore;
ward also is with the Lord, and their remembrance with the Highest. T
shall they receive a glorious kingdom, and a beautiful crown of the Lord's ha

Epaph. Neighbours, now am I at a point with the goods of the world,
Gal. vi. with the world itself; so that I may say with the holy apostle: "The world
cified unto me, and I unto the world."

Theo. He is an happy man and greatly blessed, which forsaketh and give
☞ the world before the world forsaketh him. For such obey this commandmen
1 John ii. John, "Love not the world, nor those things that are in the world;" albeit
not, neighbour Epaphroditus, but that you shall right well recover your hea
live yet many years among us.

Epaph. No, neighbour Theophile. The end of my life is at hand. And
Phil. i. heartily thank the Lord my God for it. For "I wish to be loosened out of
Psal. xlii. and to be with Christ." "Like as the hart desireth the water-brooks, so long
soul after thee, O God. My soul is athirst for God, yea, even for the livin
Psal. lxxxiv. When shall I come to appear before the presence of God?" "O how
are thy dwellings, thou Lord of hosts! My soul hath a desire and longing
into the courts of the Lord: my heart and my flesh rejoice in the living Go
had rather be a door-keeper in the house of my God, than to dwell in t
of the ungodly." "O blessed are they that dwell in thy house, O Lord;
Psal. cxlii. will be alway praising thee." "O Lord, deliver my soul out of the prison"
Tob. iii. body, that I may come and give thanks unto thy blessed name. "Deal w
O Lord, according to thy will, and command my spirit to be received in pea
it is more expedient for me to die than to live."

Phil. I greatly rejoice in the Lord my God, good neighbour Epaphroditus, to
in so good a mind, and to hear so godly words proceed out of your mouth. The
are evident testimonies of your good conscience toward God. Fear you not: the L
sealed you with his holy Spirit, and made you through his mercy a vessel unto ho

Epaph. Now that an order is taken concerning my worldly possessions,
to have my wife and my children, with my servants, brought hither unto m
I may take my leave of them, and commend them unto the Lord my God.
you, neighbour Eusebius, call them hither.

Eus. It shall be done.

Epaph. Oh, how sick am I! My weakness increaseth more and more.

A Prayer. Lord, be merciful unto me, and give me grace patiently and thankfully
Matt. xxvi. this cross, and in the midst of this my sickness always to say, Thy will, O
Father, be done, and not mine.

Phil. Be strong in the Lord, good neighbour, and faint not, and you
the wondrous works of God. For God will either shortly restore unto y
health, or else make an end of this your pain by taking you from this w
world, and place you in his glorious kingdom.

Epaph. God grant! But is my neighbour Eusebius come again?

Chris. Yea, sir.

Epaph. Where is he?

Eus. Here, sir, am I.

Epaph. Where is my wife, and my children, and my servants?

Phil. They are all here present.

The sick man's exhortation unto his wife. *Epaph.* Come hither, wife. You see in what case I lie here, sick, wea
the prisoner of God, looking every hour for my departure out of this world
this visitation of God is unto me welcome; and I thank the Lord with all m
for it. I doubt not but that, when I am once gone out of this wretched

in a far better case than ever I was in this world. Therefore I pray thee, ife, be not heavy, neither take thought for me; but rather pray that the ll of God may be done in me. And be as well contented that I should the calling of God, go from thee, as ever thou wast to have me in thy . I have run my race, I have passed those years which the Lord appointed hould live in this world. And now is the time of my departure come. And ver this my life willingly and with a free heart.

efore take no thought for me. And doubt thou not, sweet wife, but if est forth to live in the fear of God, and to please him, God in the time of owhood will be an husband unto thee. He will be thy patron and defender. be thy mighty shield and strong buckler. He will provide and aforesee u and thine shall want no good thing. For he hath promised in his holy at he will take charge of the widows and defend their cause. He hath also Psal. cxlvi.
strait commandment to the magistrates and head rulers, to look unto widows, Exod. xx. Isai. i. x.
deliver them from oppression. And his holy apostle saith, that "the pure Jer. v. xii. Zech. vii.
efiled religion before God the Father is to visit, help, and comfort widows." James i.
e I doubt not but the Lord our God will abundantly provide for thee and Notwithstanding, wife, forasmuch as from the first time of our marriage unto ent day, thou hast alway been unto me a true, faithful, honest, diligent, iceable wife, I have made thee mine executress, and given unto thee in my h a portion as shall abundantly satisfy thee, both unto the bringing up of dren, and also unto the maintenance of hospitality: God hath sent me enough; efore I leave unto thee and thine enough. I pray God send you always his Psal. xxxiv.
re your face; so shall you never want.

orbid thee marriage after my departure, according unto the property of some , I will not. For the holy scripture saith: "The wife is bound unto the 1 Cor. vii.
as long as her husband liveth. If her husband die, she is at liberty to ith whom she will, only in the Lord." If thou therefore after my departure, hast a mind to marry again, marry in the name of the Lord our God. For as the wise man saith, that "no man can live chaste, except God giveth Wisd. viii.
." Only have this care, that he, with whom thou dost determine to couple n the blessed state of honourable wedlock, be such a man as feareth God, is word, is well reported of his neighbours, dealeth righteously with all men, h virtue, despiseth vice, &c. Follow not the manners of certain old doting which, for bodily lust, in their old crooked age couple themselves to younkers ight right well have been their children, and unto whom they might also en suck. But to what end such marriages come for the most part, daily e teacheth. The one marrieth for bodily pleasure, the other for covetousness. arriages are not blessed of God. Choose thee therefore such an husband as nee, and not thy goods only; as is equal to thee in condition, state, and age; will tender my children, and be a father unto them, and see them brought e fear of God, and in the knowledge of his blessed word.

unto God; and he shall give thee good success in all thy travails: look dili- the virtuous education and bringing up of my children: graff in their hearts fruit of God's Spirit as is possible, and weed out of their minds all kinds of wickedness, that their breasts may be made the temples of the Holy Ghost. ll unto thy servants. Give them their covenants, and suffer them not to be govern thy household that there may be found in it no vice, but virtue; no ss, but godliness; no sin, but honesty and christian behaviour. And be thou n example of godly life to thy children and servants; so mayest thou be ave obedient children and faithful servants. Yea, so shalt thou be well of thy neighbours, and be loved both of God and all good men.

my children, come ye hither unto me. God bless you, and send you many, The sick man's exhortation unto his children.
those joyful and quiet days upon the earth. Ye see in what case I am, , and very weak, abiding the good pleasure of God. The end of this my me; and I am glad of it, and most heartily thank the Lord my God. Let

it not dismay you, my most dear children, that I shall now be taken away fro
For albeit that I, being your natural father, shall no more serve you nor pro
you, as hitherto I have done, yet doubt ye not but, if ye go forth as ye have
to fear God, and to serve him, he will not leave you comfortless; but in my s
will be a Father unto you, receive you into his tuition, and provide better f
than ever I was able to do.

Therefore, if ye will have God a merciful and gentle Father unto you, fe
love him, honour him, serve him, pray unto him, call on his blessed name, be
ful unto him for his benefits, and in all things seek to please his godly Majesty
your minds to the reading of the holy scriptures, and whatsoever ye read therei
tise it in your life and conversation. Be not only favourers, but followers also
word; not only lovers, but also livers of the gospel; not only professors, but al
tisers of God's holy law: so shall God bless you, and all good men love you.
idleness, and too much childish pastimes. Let no time of your life pass away
fruit. Eschew all evil company, and have nothing to do with them that be u
Desire alway the fellowship of them that be good and virtuous. Have all you
confidence and trust in the Lord your God. Take nothing in hand before
craved his help by fervent prayer. And after the thing done, give God most
thanks, knowledging him to be the giver of all good things. The sabbath-d
such other feastful days, spend them holily and godly. Give yourselves to pr
hearing of sermons, and reading the word of God. See that ye defile not th
of the Lord your God with vain and unlawful oaths. Reverence your elders.
your mother, be obedient unto her, pray for her, do for her whatsoever lieth
power, that God may bless you and give you long and joyful life upon th
Be no evil speakers. Be courteous and gentle unto all men. Let no lightn
pear in you, neither in gesture nor countenance. Be true and faithful. Cas
all pride, and embrace humility. Avoid superfluous eating and drinking. U
perance in all your doings. Be not moved unto anger; but be patient and r
forgive. Be merciful to the poor. Help all men, to the uttermost of your
Study to do good unto all, and to hurt none. Love all men, yea, even yo
Rom. xii. enemies. "Be not overcome of evil, but overcome evil with goodness."

If ye observe these few lessons, ye shall continue in the favour of God, and
most merciful Father shall bless you and cause you to prosper on the face of the e

The sick man's exhortation unto his son.

But now hear thou, my son, the words of thy[1] father, and imprint them
thy memory. Of all the sons that God hath given me since I was married
thy mother, thou alone art left alive. And I thank God for thee: for in th
the hope of my posterity. Look therefore that thou servest God all the day
life, that thou mayest be the father of many children through the blessing
If thou dost resemble me, as in countenance and lineaments of body, so lik
manners and conditions of life and conversation, it shall not repent me
begotten such a son, neither shall it forthink thee to have had such a fath
Tob. iv. Take heed therefore that thou dost not degenerate and grow out of kind.
thy mother all the days of her life. Pray for her, and do for her whatsoever
thy power. Remember that God hath appointed thee to be the staff of her
Prov. i. neither forget thou what and how great pains she hath suffered for thee. B
Eccles. vi. riotous company, and have always the fear of God before thine eyes. Keep
with such as have understanding, and lean unto their wisdom and counsel. F
2 Tim. ii. minded, and "eschew the lusts of youth; but follow righteousness, faith, l
peace, with them that call on the Lord with a pure faith." When thou sh
to the possession of such worldly substance as I have appointed for thee,
the goodness and liberality of God, look that thou dost use, and not abuse th
Spend in measure, and as present necessity shall require. Beware of superfl
Prov. xxi. penses. Avoid banqueting and delicious fare: for whosoever loveth delicately
shall come to poverty. Think that well spent that is honestly spent in t

[1] The folio reads *the*; 1561, *thy*.]

Extraordinary banquetings look that thou flee, remembering that that which
n through long time is consumed in a very little space. "Give alms of thy Tob. iv.
nd turn never thy face from the poor; so shall it come to pass that the face
Lord shall not be turned away from thee. Be merciful after thy power: if
st much, give plenteously: if thou hast little, do thy diligence gladly to give
little. For so gatherest thou thyself a good reward in the day of necessity.
cy delivereth from all sin and from death, and suffereth not the soul to come in
. A great comfort is mercy before the high God unto all them that shew it."
he time of thy youth take heed thou defilest not thyself with whoredom;
g an honest and chaste body unto the blessed state of honourable wedlock.
nen the ripeness of thy age doth require thee to marry, take heed whom
oosest to be thy yoke-fellow. Follow not the corrupt manners of the wicked
gs, which in choosing their wives have their principal respect unto the wor-
f the stock, unto the wealthiness of the friends, unto riches, beauty, and such
orldly vanities. Consider thou rather the godliness than the worthiness of the
arents; the honest and virtuous bringing up of her; her chaste and sober
ır; her christian and godly manners; her modesty, gravity, sobriety, and
ness; her faith, obedience, humility, silence, quietness, honesty, housewifeli-
d such other fruits of God's Spirit. Let her be no papist, nor anabaptist,
ure, but one of the household of faith, and such one as feareth the Lord God
dly. With such one couple thyself in the fear of God, and know her to be
of God, as Salomon saith: "House and riches may a man have by the Prov. xix.
of his elders; but a discreet wife is the gift of the Lord." Therefore, when
once joined with her in the holy order of matrimony, seek after no strange
ware of whoredom, entangle thyself with no other woman's love; but "be glad Prov. v.
e wife of thy youth." "Let her breasts alway satisfy thee; and hold thee
tent with her love."
if God send thee children, thank him for them, and study to "bring them Eph. vi.
e fear, nurture, and doctrine of the Lord," that they may learn to know God,
m the very cradles. Order thy household godly and honestly. Cherish thy
and give them their covenants, remembering that thou also hast a Master Col. iv.
d in heaven.
thy neighbours: dwell quietly among them. Lend unto them gladly what-
hey need, if thou hast it. Oppress not thy tenants. Raise not thy rents. Luke vi.
incomes nor fines. Be content with the old and accustomed payments. Bring
ew customs. Maintain the lawful liberties of the town wherein thou dwellest.
nprofitable member of the commonwealth. Defame no man; but speak well
nen. Hurt no man; but to the uttermost of thy power be beneficial to all
et never pride have rule in thy mind, nor in thy word; for in pride began Tob. iv.
uction. Whosoever worketh any thing for thee, immediately give him his hire;
that thy hired servant's wages remain not by thee overnight. Look that thou Matt. vii.
Luke vi.
unto another man the thing that thou wouldest not another man should do Tob. iv.
e. Eat thy bread with the hungry and poor, and cover the naked with thy Isai. lviii.
Ask ever counsel at the wise. Be alway thankful unto God, and beseech Col. iii.
Tob. iv.
he will order thy ways, and that whatsoever thou devisest or takest in hand,
remain in him.
on, do these things; and God shall bless thee, and prosper all thy doings.

T shall I say unto you, my little daughters? I pray God bless you, and make The sick man's exhortation unto his daughters.
ul mothers of many children. Serve God. Obey your mother. Be diligent
her. Give ear to her wholesome admonitions, and follow them. Do nothing
her counsel and advisement. When your age shall require to be married,
e counsel of your mother, and other of your faithful friends, which wish you
ll, in choosing your husbands. Take heed ye be not corrupted with the gifts
ty packs, nor deceived with the flattering tongues of wicked and unthrifty
For many in these our days seek not the woman, but the woman's substance.
ourselves with such as fear God, love his word, and be of honest report. And

Eph. v. Col. iii. 1 Pet. iii. when ye be once married, reverence your husbands, know them to be your hea governors appointed of God, obey them, and submit yourselves unto them. Suf your love to depart from your husbands, neither know any man besides them Heb. xiii. keep the bed undefiled, that your matrimony may be honourable and pure in th of God and of his holy congregation. And if God blesseth you with childre that you bring them up in the glory of God, in his fear and doctrine. Engraff i young breasts, even from their tender age, virtue, godliness, and good manners: loo unto your household, and be an example unto your maids of godliness and honesty.

Be no gadders abroad, nor haunters of taverns; but keep your houses conti except some earnest and lawful business provoke you to go forth. Be no babble vain talkers; but for the most part use silence: for silence is an ornament and p 1 Tim. ii. jewel unto a godly woman. "Apparel yourselves in comely array, with shamefa and discreet behaviour; not with broided hair, either gold, or pearls, or costly gar 1 Pet. iii. but, as it becometh women that profess godliness, through good works." "Let t man, which is in the heart, be without all corruption, so that the spirit be at r quiet; which spirit before God is a thing much set by. For after this manner old time did the holy women which trusted in God tire themselves, and were o to their husbands: even as Sara obeyed Abraham, and called him lord; whose da ye are, so long as ye do well."

If you observe these few lessons which I, your sick father, have now give you, doubt ye not but ye shall right well prosper, and live a joyful and quiet earth. Yea, God shall be your Father and defender. Well, stand aside a little God's blessing be with you. Come hither, ye my servants.

The sick man's exhortation unto his servants. 1 Chron. xxix. Heb. xiii. Heb. ix. Psal. xxxix. Heb. xi. Heb. ix. Psal. xc. Isai. xl. James iv. Sirs, ye see in me what shall be the end of all flesh, even a departure fro world. For "we are but strangers and pilgrims on the earth, as our father before us." "We have no continuing city here, but we seek one to come." ordinance of God is, that all men shall once die. There liveth no man tha not die. A man in his time is but "grass, and flourisheth as a flower of the Our "life is even a vapour, that appeareth for a little time, and then vanisheth On this condition came we into the world, that we should leave it again. W been sure of death, ever since we were conceived in our mother's womb. These do ye now see practised in me: the time of my departure out of the world hand; I thought it good therefore to send also for you, and to take my leave till we meet again in the kingdom of God.

I thank you for the good service that ye have done me. I have not fo your serviceable hearts and good-wills toward me. If the good pleasure of G been, that I should longer have continued with you, I would have considere service better. But I have given to every one of you such portion of money a declare some part of my thankful and well-willing heart toward you. Th remaineth to be craved at your hands. As ye have hitherto faithfully, trul earnestly served me in my life-time, even so after my departure, so long as y here, shew the like faithfulness, truth, and honesty toward your mistress. C that, as long as I lived, I was a stay unto her, and unto her things. But n chief hope, next unto God, consisteth in you. Therefore, I pray you, look we the things which appertain unto her. See that nothing go to waste. Provid through your diligence, her things may rather increase than decrease.

Ye know right well the duty of a good servant; notwithstanding, even at t departure from you, I will put you in remembrance of it, that when I am g may yet remember my admonitions, and the more speedily answer unto your v The duty of a good servant. Eph. vi. Col. iii. 1 Tim. vi. Tit. ii. 1 Pet. ii. The duty of a good servant is to serve his master and mistress willingly and free courage, even for conscience sake, not with the eye, but with the heart; t them, to honour them, gently to answer them; not to pick or steal away their but to be faithful unto them in all things. See therefore that ye on this behave yourselves toward your mistress: avoid all stubbornness, churlishness, speakings, telling of tales, lying, picking, waste, idleness, negligence, and slugg Eschew all evil and riotous company. Fly drunkenness and whoredom. Absta

ıs and foolish pastimes. So behave yourselves in all your life and conversa-
ıat the name of God and his doctrine be not evil spoken of." Yea, let the 1 Tim. vi.
your godly behaviour so shine before men, that ye "may do worship to the Tit. ii.
gospel of our Saviour Christ in all things." And in thus serving your mis-
h a glad, ready, and faithful will, think yourselves to serve the Lord your
l to do that thing which is pleasant in his godly sight, and that he also will
pains recompensed, as the holy apostle saith: "Ye servants, be obedient unto Col. iii.
t are your bodily masters in all things; not with eye-service, as men-pleasers;
ngleness of heart, fearing God. And whatsoever ye do, do it heartily, as
ou did it to the Lord, and not unto men; knowing that of the Lord ye shall
ıe inheritance; for ye serve the Lord Christ. But he that sinneth shall receive
; unto his sin: for there is no respect of persons with God."
serve your mistress truly and faithfully, hereafter, when ye shall yourselves
holders, God shall likewise send you true and faithful servants. But if ye
falsely and ungodly, then shall ye of your servants be likewise served here-
For with what measure that ye mete withal, shall other mete to you again," Luke vi.
Saviour Christ. Live therefore according to your vocation in the fear of God,
hall prosper right well. God shall bless you, and never leave you succourless,
ly man Thoby saith: "Be not afraid: truth it is we lead here a poor life; Tob. iv.
t good shall we have, if we fear God, and depart from all sin, and do well."
e blessing of God be with you: I am very faint.

No marvel: for ye have talked a great while.

h. I trust my talk hath not been evil.

Forsooth it hath been both good and godly. I pray God give both them
ıs grace to follow these your most wholesome and christian admonitions. But,
it please you to take your leave of your wife, children, and servants, and
rself to rest for a little while? Peradventure it shall do you much good.

h. Sleep I cannot. And I am loth to let them go from me. For the sight
s comfortable unto me, and, as methinketh, easeth my pain.

. God comfort you, and ease your pain!

h. Before they depart from me, I wish greatly even in their presence to
y faith, that both you and they may be witnesses before God and the world,
e a christian man.

Although we nothing doubt thereof, yet we greatly desire to hear the con-
f your faith, that we may be able to testify hereafter that you departed
ith of Christ.

h. Hear then.

EIGNEDLY believe with my heart, and freely confess with my mouth, that there The sick man's faith.
ly true, living, immortal, and everlasting God, God the Father, God the Son, Isai. xliii. 1 Cor. viii.
the Holy Ghost, three distinct Persons in the Godhead, and, notwithstanding, Matt. xxviii. 1 John v.
God in substance, of like majesty, glory, might, power, judgment, and will.

ıuching the first in the Deity, I unfeignedly believe with my heart, and freely Of God the Father.
ith my mouth, that he is that God, which alone is the Father, not only of our 2 Cor. i. Psal. ii.
Saviour Christ Jesu, whom of himself, from everlasting, he begot his natural
therefore likewise true and immortal God; but also of all the faithful, not Eph. iv.
, but by adoption, whom he hath chosen to be his children in Christ Jesu Eph. i.
e foundations of the world were laid, to love, favour, cherish, comfort, nourish,
efend, and bless them, both corporally and spiritually. This God the Father I
d confess to be almighty and able to do whatsoever his godly will and pleasure Gen. xvii.
Psal. cxv.
ı him all things are possible. There is nothing too hard for him to do, neither Matt. xix. Zech. viii.
ing unpossible in his sight.

God the Father Almighty I believe and confess that he is the Creator and Rev. xvi. Gen. i.
heaven and earth, and of all things contained in them. Of nothing, by his Psal. lxxxix.
l and almighty power, made he the heavens, with the blessed angels and
spirits that are in them. The one he chose to be his glorious seat, the other
to be his ministers, to do his blessed will and holy commandment. This God Isai. xlii.

the Father Almighty made also the earth of nothing with her increase, and gave to the people that are in it, and spirit to them that dwell therein. The heav earth, and the sea, with all that ever is contained in them, are the creatures God the Father Almighty, created unto this end, even that they should se magnify, praise, and commend the majesty, power, might, and glory of th mighty and glorious God.

Prov. viii. John i. And whatsoever he made, he made it through his only-begotten Son, "by all things were made, and without whom was made nothing that was made when he made the heavens, this his only-begotten Son was present; when he the clouds above, when he fastened the springs of the deep, when he shut within certain bounds, that the waters should not go over the marks that h manded. When he laid the foundations of the earth, he was with him orde

Eccles. xxiv. things, delighting daily, and rejoicing alway before him. For the Son of God the light that faileth not to arise in the heaven, and covered all the eart

Psal. xxxiii. John i. cloud. And that prince-like prophet saith: "By the word of the Lord (which is Christ, the natural Son of God) are the heavens made, and all the hosts by the breath of his mouth."

This God the Father Almighty, Maker of heaven and earth, I believe fully persuaded that he for Christ's sake (by faith) is my most merciful Fath

1 Pet. i. that I am "born again of him, not by mortal but immortal seed, through th of God, which liveth and abideth for ever," and so am become his son, and therefore loveth and favoureth me, governeth and defendeth me, feedeth and no

Rom. viii. me, and finally, hath made me his heir and fellow-heir of eternal glory with h begotten and most dearly-beloved Son Christ Jesu our Lord and Saviour.

Now have ye heard my faith concerning God the Father.

Phil. It is a faith both true and christian, and from the beginning rec all godly persons. Will it please you likewise to rehearse your faith concernin Christ the Son of God, yea, God and man?

Epaph. This it is.

Of God the Son. I unfeignedly believe with my heart, and freely confess with my mou Jesus Christ, the second Person in the Godhead, is the only-begotten Son of G

Matt. viii. xvii. John i. and true, immortal, and everlasting God, begotten of God the Father bef beginning, of like majesty, might, power, and glory with God the Father,

Rom. i. same nature, essence, being, and substance. I believe that this Jesus Christ

Heb. i. Col. i. is the very brightness of his Father's glory, and the very image of his substanc begotten before all creatures, is our Lord, even the Lord of all the faithful.

Jesus. Matt. i. Isai. xlv. And I believe, that as he is called Jesus, that is to say, a Saviour, so he is both able and will save me from all my sins. "A God that is righte

Acts iv. Jer. xvii. such one as saveth, there is none but he." "There is salvation in none othe ther is there any other name under heaven given unto men wherein we may b

Psal. lxx. but only the name of Jesus." Of him therefore alone, as of an almighty Sav I look for my salvation: for vain is the saving health that is looked for other.

Christ. And as he is called Christ, that is to say, anointed, because he is the K Priest of all the people of God, and is anointed with the true ointment, ev

John iii. the fulness of the Holy Ghost (for "God giveth not the Spirit by measure un

Psal. xlv. but he hath "anointed him with the oil of gladness above his fellows"); even believe that out of him, even as out of a lively spring and flowing fountain, of gladness, I mean the Holy Ghost, come forth upon all the members of Ch they also in him and through him are made Christs, that is to say, the

John i. of the Lord. "For of his fulness have all we received, even grace for grace

John vii. "whosoever believeth on him (as saith the scripture), floods of living water s out of his belly." As I am of this Christ called a Christian, so do I believe Christ hath anointed me with his holy Spirit, and therewith also sealed me

Rom. viii. everlasting life. For "they that are led with the Spirit of God are the sons For "the same Spirit certifieth our spirit, that we are the sons of God. I sons, then are we also heirs; the heirs, I mean, of God, and fellow-heirs with of eternal glory.

ermore, I believe that Jesus Christ, the only-begotten Son of God, is called
, not only because he is Lord of all things, inasmuch as he is God, and
things in subjection unto him by the right of his divine nature, but also
e is the Lord, ruler, and governor of all the elect and chosen people of God,
ıtily delivereth them from the power, violence, and tyranny of Satan, sin,
ı, by this means making them his own and peculiar people; and continually
and preserveth them against all evils and perils, whereunto they should
through the deceitful subtilties of Satan, the vain persuasions of the world,
poisonful enticements of the flesh, if by the mighty power of him they were
rved. "For although there be many lords, yet have we but one Lord, even 1 Cor. viii.
rist; by whom are all things, and we by him." And this Jesus Christ, the
tten Son of God, I faithfully believe to be my Lord, my protector, my
ıield, buckler, and defender, and that he hath delivered me from the tyranny
from "the law of sin and death," and brought me in "through faith unto Rom. viii. Rom. v.
e, wherein I stand and rejoice in hope of the glory of God."

ver, I unfeignedly believe with my heart, and freely confess with my mouth, Of Christ's humanity.
Jesus Christ, the only-begotten Son of God, is also very true and natural
the same flesh and blood with us, and like unto us in all points, sin alone Heb. iv.
And he became man, not after the manner of other men, but by the won-
eration and above-natural working of God's holy Spirit. For he was con- Isai. vii.
the Holy Ghost, and born of the virgin Mary. That which was conceived
as not of man, but it came of the Holy Ghost. For the Holy Ghost came Matt. i. Luke i.
t godly maid, and the power of the Highest overshadowed her; and so con-
e and brought forth Christ her true and natural Son, a pure and undefiled
fore the birth, in the birth, and after the birth.

as necessary that Jesus Christ should be so both conceived and born, that
is pure and clean birth he might wash and put away the corruption and Psal. li.
of our nature, which was distained[1] in the fall and sin of Adam. For it Rom. v. Eph. ii.
convenient that he, which was come to purge the world from all sin, should
oint be spotted with sin; but that both his conception and nativity should
re and without blemish, that by the pureness thereof the filthiness and cor-
of our conception and nativity might be put away. For of the unclean Job xiv.
be cleansed? All we be unclean in Adam, both concerning our conception Ecclus. xxxiv.
ı: for after that God had made man like unto his own similitude and image, Psal. li. Gen. i.
l him in paradise, and gave him liberty to eat of all the fruits in the garden Gen. ii. Gen. iii.
re, except the tree of knowledge of good and evil. But man disobeyed the
God, and transgressed his holy commandment: through the which diso- Rom. v. Eph. ii.
and transgression of God's holy commandment, sin, curse, and death came John iii.
mankind; so that now in Adam so many as are born after the common Psal. li.
nature are begotten, conceived, and born in sin. They are the children of
ıd defiled with all uncleanness, both bodily and ghostly.

when there was no help nor comfort for man, whereby he might be redeemed
ıtan's power, and delivered from his intolerable miseries wherewith he was
ı wretchedly wrapped and brought into slavery (for now man with all his Gen. vi.
imaginations, devices, words, deeds, enterprises, &c., is become through the
dam wicked, unpure, filthy, and sinful), then God that merciful Father had
ı mankind, and promised them a seed, even Jesus Christ his only-begotten Gen. iii.
ch should tread down the head of the serpent, overcome the devil with all Psal. ii.
r, and restore us to life again. And likewise as God is righteous in all his Psal. cxlv.
d holy in all his works, and true and faithful in all his words; even so Tit. i.
kept all his promises truly. For when the time was full come, he sent his Gal. iv.
tten and dearly-beloved Son into the womb of the virgin Mary, where and Matt. i. Luke i.
, through the working of the Holy Ghost, he became flesh, that is to say,
natural man, as the scripture witnesseth, saying: "The Word became flesh, John i.
t among us; and we saw his glory, as the glory of the only-begotten Son

[1 Distained: stained, polluted.]

of the Father, full of grace and verity." He brought not his body with hi
heaven (as certain heretics affirm); but, as he received all his divine nature a
stance of God the Father alone, even so likewise did he take all his human
and substance of the pure virgin Mary alone, through the wonderful operation
Rom. i. Spirit of God; as St Paul saith: "He was born of the seed of David after the
Heb. ii. Again he saith: "He that sanctifieth and they which are sanctified are all
Psal. xxii. For which causes he is not ashamed to call them brethren, saying: I will
thy name to my brethren, and in the midst of the congregation will I prai
Isai. viii. And again: I will put my trust in him. And again: Behold, here am I,
children which God hath given me. Forasmuch therefore as the children we
takers of flesh and blood, he also himself likewise took part with them, for
down (through death) him that had lordship over death, that is to say, the
and that he might deliver them which through fear of death were all their l
in danger of bondage. For he in no condition taketh on him the angels, but the
Abraham taketh he on him: wherefore in all things it became him to be ma
unto his brethren, that he might be merciful and a faithful high priest in things
ing God for to purge the people's sins," &c. This only-begotten Son of God, by
Heb. iv. flesh of the virgin Mary, became "like unto us in all things, sin alone except

I believe that by his pure conception and undefiled nativity, my concept
Psal. li. Eph. ii. John iii. my birth, which, coming from Adam, was altogether unpure and defiled, is cleans
that no part of that sinful birth is imputed unto me; but that through faith in th
John i. Rom. viii. blessed Seed of the virgin I am born anew and begotten of God; so that he
Father, and I am his son, and therefore inheritor also of his heavenly kingdo

Furthermore, I unfeignedly believe with my heart, and freely confess w
mouth, that this Seed of the woman, Jesus Christ, at the commandment and
his heavenly Father (which from everlasting by his godly providence ordained h
begotten Son to be a sacrifice for the sins of his people, that through his onl
tion they might for ever and ever be saved), suffered many grievous pains
body under the heathen ruler Pontius Pilate, and that he was crucified, di
was buried. All those bitter pains and grievous torments he suffered, not for
but for us, for our iniquities, sins, and wickednesses, that he might reconcile
God the Father. His pains satisfied for the pains due unto us for our fa
Isai. liii. Matt. viii. 1 Pet. ii. the prophet saith: "He only hath taken on him our infirmities, and borne our
"He was wounded for our offences, and smitten for our wickednesses. For th
tisement of our peace was laid upon him; and with his stripes are we heal
for us, we have gone all astray like sheep: every one hath turned his ow
But the Lord hath heaped together upon him the iniquity of us all." "He
off from the ground of the living, which punishment did come upon him
transgression of my people," saith God, which indeed had deserved that puni
He was crucified and nailed to the cross, that by the sufferance of his flesh h
Eph. ii. "put away the cause of hatred, even the law of commandments contained in
Col. i. written," and so win us again unto the favour of God. "For it pleased the
that in him should all fulness dwell, and by him to reconcile all thing unt
self, and to set at peace by him, through the blood of his cross, both things in
Col. i. and things in earth." His blessed body crucified and nailed to the cross, b
Eph. v. beaten, and scourged, was "a sweet-smelling sacrifice" and a right dear offeri
God the Father, sufficient enough and able to the uttermost to put away
sins of the faithful and all the pains due for the same. It satisfied at the
justice of God, and appeased his wrath stirred up through sin against the p
of Adam, and made God, of an angry Lord and righteous Judge, a most
Father and gentle Saviour.

Neither need the faithful go for salvation unto massmongers, unto justiciari
monkish hypocrites, nor yet unto saints. The sacrifice of[1] Christ's body, w
himself, that everlasting Priest, offered on the altar of the cross to God the
is a plenteous, full, perfect, and sufficient satisfaction for the sins of the whole

[1 So 1561; folio, *on.*]

pent, believe, and amend. We need no such daily sacrifices as the papists , for lucre's sake, have devised. As Christ Jesus is an everlasting Bishop, h his sacrifice, which he once for all offered on the cross, of full virtue, Heb. ix.
ight, and strength, even unto the end of the world. "Jesus Christ yesterday, Heb. xiii.
y, and the same continueth for ever." Forasmuch therefore as Christ "endureth Heb. vii.
and hath an everlasting priesthood, he is able also ever to save them to most and unto the full that come unto God by him; seeing he ever liveth intercession for us." For "he is not entered into the holy places that are Heb. ix.
h hands (which are similitudes of true things), but is entered into very or to appear now in the sight of God for us; not to offer himself often, as priest entereth into the holy place every year with strange blood; for then have often suffered since the world began: but now in the end of the world appeared once to put sin to flight by the offering up of himself. And as inted unto all men that they shall once die, and then cometh the judgment; Christ was once offered to take away the sins of many, and unto them that 2 Pet. iii.
him shall he appear again without sin unto salvation." "We are sanctified Heb. x.
e holy by the offering of Jesus Christ's body done once for all." "With oblation hath Christ Jesus made perfect for evermore them that are sanc-

Adieu, therefore, to all new, counterfeit, and strange sacrifices, devised for lucre's the crafty conveyance of man through the subtile suggestion of sly Satan: aithful people of God embrace that sacrifice, that offering of Christ's blessed ich he himself offered unto God the Father on the altar of the cross once r the sins of the world. Let them cleave and stick unto that. Let them eir whole affiance, and put all their trust in that sweet-smelling sacrifice, and the holy apostle: "God forbid that I should rejoice in any thing, but in Gal. vi.
passion, and death of our Lord Jesus Christ." So may they be sure never but to have everlasting life.

, this Jesus Christ, the Son of God, and the Son also of the glorious virgin, he had suffered many bitter pains and grievous torments hanging upon the l the death of the body, and was buried. I believe that Christ "by his Heb. ii.
ath conquered, vanquished, subdued, and "overcome him that had lordship h, that is to say, the devil, that he might deliver them which through eath were all their life-time subdued unto bondage." Yea, by his death ower is so broken, and the violence of death so weakened, that we may be y: "Death is swallowed up into victory. Death, where is thy sting? Hell, 1 Cor. xv.
thy victory? The sting of death is sin; and the strength of sin is the law. s be unto God, which hath given us victory through our Lord Jesus Christ."

, after the death of his body, went down in his soul to hell, as clearly Of Christ's going down to hell.
by the scriptures; not that he should there suffer more pains (which had Psal. xvi.
n the cross suffered to the uttermost, and done whatsoever was needful for Acts ii.
nption), but to break the pride of Satan, and to destroy the fury of the Zech. ix.
Hos. xiii.
wers against the chosen people of God, that all the faithful thereby might 1 Pet. iii.
ed from death and hell, and triumphantly say with the prophet: "O death, Hos. xiii.
thy death; O hell, I will be thy destruction."

ikewise, as Christ died for our sins, so I unfeignedly believe with my heart, Of Christ's resurrection.
confess with my mouth, that he rose again the third day through the Rom. iv.
Psal. iii.
his Father, for our justification, according to the scriptures. And by this Hos. vi.
Acts iii.
ection and life he hath not only shewed himself a glorious and triumphant Rom. i.
over Satan, death, and hell, but "he hath also brought life and immortality 2 Tim. i.
," and assured us of the resurrection of our bodies, that, as he is risen from so likewise shall we with our bodies rise again out of the earth at the last l therefore is he called "the first-fruits of them that are fallen asleep." 1 Cor. xv.

ver, I unfeignedly believe with my heart, and freely confess with my mouth, Of Christ's ascension.
esus Christ, the Son of God, and the Son of the virgin Mary, shewed him- Mark xvi.
Luke xxiv.
imes after his resurrection unto his disciples, so likewise he ascended unto Acts i.
their presence, perfect God and perfect man, and sitteth at the right hand Rom. viii.
he Father Almighty, "above all rule, power, might, and dominion, and Eph. i.

above all that may be named, not only in this world, but also in the v
Col. i. come." For God the Father hath "put all things under his feet, and hat
him above all things the head of the congregation, which is his body, and
Matt. xxviii. ness of him that filleth all in all." All power is given unto him both in
Rev. xix. and in earth. He is a Lord above all lords, and a King above all kings.
1 Tim. vi. is an Almighty God with his Father, of the same majesty, might, power, and
and notwithstanding, inasmuch as he is man, he is also our Intercessor, M
Rom. viii. and Advocate. For he is not gone up into heaven to be an idle gazer, nor
1 Tim. ii.
1 John ii. lect his church; but to pray for the faithful, to make intercession for the
God the Father, to[1] be our Mediator and Advocate, and to appease the wrath
the Father, if at any time, through sin, it waxeth hot against us, and to
again unto his favour, and to keep us in the same unto the end.

We need not seek help of other, neither yet call on the saints departe
☞ Christ a sufficient Mediator, Advocate, and Intercessor. 1 Tim. ii. 1 John ii. Rom. viii. Heb. vii. they may pray for us, and plead our cause before God. The man Chris
alone, which gave himself a ransom for all men, is our sufficient Mediator,
cate, and Intercessor, as the holy scripture teacheth in divers places. Wh
therefore, refuseth to pray unto this man Christ Jesus, to be his Mediator a
vocate unto God the Father, and fleeth unto other, without all doubt he is an
unto Christ, and to the uttermost of his power he laboureth to make Ch
they use to say) jack out of office; for since the time of his ascension his ch
principal office is to be our Intercessor, Mediator, and Advocate.

Psal. lxviii. Eph. iv. He ascended also into heaven to lead captivity captive, and to give gift
men. Satan, that old enemy of mankind, had taken us captive, made us his
slaves through sin, carried us away with his craft and subtilty from the L
God, and brought us into his kingdom of darkness, which is the dreadful k
of sin, death, and hell. Thus were we in great misery, and should for eve
been damned, if we had not been holpen by some other means, than we with
wits could devise. Therefore, even of very pity and tender compassion can
Luke xi. Rev. v. which is much stronger than Satan, even Christ, that mighty Lion of the t
Juda, a right conqueror, a strong Sampson, a valiant subduer of death, si
hell, a puissant vanquisher of Satan, &c. He, as a king of glory, mightily
Hos. xiii. 1 Cor. xv. Heb. ii. into Satan's kingdom, brake open the gates of hell, took the prince of da
bound him, took him prisoner, made him his bond-slave, destroyed his empi
away his prisoners, bringing them again into most joyful and blessed liberty;
all they, which believe in this most mighty emperor and valiant conqueror
John iii. xv. Rom. x. Jesus, are delivered from the tyranny of Satan, and from the power of sin,
and hell. There is no damnation now unto them which are engrafted in Chris
Satan, sin, death, and hell, with all the infernal army, cannot hurt the ele
Rom. viii. chosen people of God. "Who shall lay any thing to the charge of God's
It is God that justifieth: who is he that can condemn? It is Christ whic
yea, rather which is risen again, which is also on the right hand of God, and
intercession for us. Who shall then separate us from the love of God?" &c.

Psal. lxviii. Eph. iv. And as Christ, by his most glorious and triumphant ascension, hath led ca
captive; so likewise hath he given gifts unto men, even that Holy Ghost, that
John xiv. xv. Gal. v. of truth, that Comforter, which worketh in the hearts of the faithful new
and spiritual affects, faith, hope, love, fear, humility, modesty, meekness, p
long-suffering, joy, peace, quietness of conscience, temperance, goodness, mer
Rom. viii. It mortifieth the old man, and quickeneth "the new man, which is renewe
Col. iii. Eph. iv. the knowledge and image of him that made him," "which after God is sha
righteousness and true holiness."

Again, Christ, ascending up into heaven by the power of his godhead
prepared in the kingdom of his Father everlasting and joyful dwelling-places
John xiv. many as believe in him, as he himself witnesseth, saying: "I go to prepare
for you, and I will come again unto you, and take you unto myself, that,
am, ye also may be." He hath also ascertained us of our ascension and going

[1] This word is inserted from the edition of 1561.]

ot only in soul, but also in body. He corporally is risen again, and gone
o the glorious kingdom of his Father, to declare that we also, after the
surrection, shall both body and soul be carried into heaven. The members
ls be like the head. Christ our head is risen again; therefore shall we his
rise again. Christ our head is ascended and gone up into heaven both body
therefore shall we his members ascend and go up into heaven both body
also. Christ our head was taken up into heaven in a cloud both body and
efore shall we his members also be taken up in a cloud to meet the Lord;
all we both body and soul dwell with the Lord Christ our head for ever
as the holy apostle testifieth, saying: "If we believe that Jesus died and 1 Thess. iv.
n, even so them which sleep by Jesus God will bring again with him.
say we unto you in the word of the Lord, that we which shall live, and 1 Cor. xv.
ain in the coming of the Lord, shall not come yer they which sleep. For
himself shall descend from heaven with a shout, and the voice of the arch- Matt. xxiv.
trump of God. And the dead in Christ shall arise first: then we which Dan. xii.
(even we which shall remain) shall be caught up with them in the clouds
he Lord in the air, and so shall we ever be with the Lord."

y, I unfeignedly believe with my heart, and freely confess with my mouth, Of Christ's coming unto the judgment.
he Lord Christ is ascended up into heaven, so shall he come again from
ith power and much glory, nobly accompanied with thousands of blessed Acts i.
d heavenly saints, for to judge the quick and the dead, the faithful and Jude.
, and to give every man his reward according to that he hath done, whether Rev. i.
d or bad. And when he thus gloriously shall come unto the judgment, Acts x. 2 Cor. v.
are in the graves shall hear his voice, and shall come forth; they that have John v.
l unto the resurrection of life, and they that have done evil unto the resur-
damnation." The faithful shall go into eternal life, the unfaithful into ever- Matt. xxv.
mnation. "Every man shall he reward according to his deeds, that is to say, Dan. xii. Rom. ii.
nour, and immortality to them which continue in good doing, and seek im-
; but unto them that are rebels, and that do not obey the truth, but follow
usness, shall come indignation and wrath, tribulation and anguish upon the
very man that doth evil."

have ye heard also my faith concerning Jesu Christ, God and man. And Note.
all things that I have spoken to be undoubtedly true. And I am fully
that Jesus Christ, my Lord and Saviour, wrought all the things that ever
his humanity, for me and for my salvation. To save me, to reconcile me
the Father, to make me inheritor of everlasting glory, he came down from
vas incarnate by the Holy Ghost, and born of the virgin Mary. Yea, he
was crucified, died, went down to hell, rose again the third day from the
ended unto heaven, and shall come again unto judgment for me, for my
my glory and salvation. Thus have ye heard my faith concerning God
er, and God the Son, which also is man, receiving his human nature of the
virgin Mary.

Whosoever this believeth and confesseth of God the Father, and of his Rom. x.
st, the same can never perish. For, as our Saviour Christ said unto God
r in his prayer: "This is everlasting life, even to know thee the alone true John xvii.
whom thou hast sent, Jesus Christ." *Chris.* The wise man also saith: "To Wisd. xv.
e, O God, is perfect righteousness; yea, to know thy righteousness and power
t of immortality." *Theo.* God saith by the prophet: "By the knowledge Isai. liii.
which is my righteous servant, he shall justify the multitude."

God grant us the true knowledge of his Son Christ; so may we be sure to
d, saved, and glorified.

. Amen. But now hear also my faith concerning the third Person in the
ich is the Holy Ghost.

We hear you gladly.

. I unfeignedly believe with my heart, and freely confess with my mouth, Of God the Holy Ghost.
Holy Ghost is one and equal God in glory, majesty, power, and might with Gen. i. Psal. li.
r and the Son, proceeding from the Father and the Son after an unknown Matt. iii.

John i. Matt. xxviii. John xv. xvi. John v. iii. and unexpressible manner. This Spirit of God and God himself is he, by God the Father, through his Son Christ and in Christ, worketh and quicke things. All the benefits and graces which God the Father bestoweth upon Christ's sake, this Holy Ghost bringeth them unto us, and maketh us new vesse

1 Cor. ii. 2 Cor. iii. Gal. v. ceive them; which otherwise even of nature are so fleshly-minded, that we perceive at all of those things which pertain unto the Spirit of God, neither are we think a good thought of ourselves. For this godly Spirit worketh in us new

Phil. ii. John xiv. xv. xvi. and new affects, and giveth us grace both to will and to do good. He is a of all the faithful, and leadeth them into all truth. He is a Comforter of w sorrowful minds. He keepeth the true Christians unmoveable in one faith, an

1 Cor. xii. eth their senses to understand the mysteries of God aright. He doth clothe

Acts x. with his gifts, and giveth to every one a several gift even as he will. He is t

1 John ii. of the christian congregation. He is the anointment wherewith all the faith

Psal. cv. anointed, and thereof are called the anointed of the Lord. He is given u

Eph. i. faithful to be "the earnest of their inheritance for the recovering of the p possession unto the praise of his glory." He with his godly breath quickeneth, alive, and conserveth all things. He of carnal maketh us spiritual; of godly; of wicked, blessed; of the bond-slaves of Satan, the dearly-beloved God; of sinful sinks, his own most pleasant and holy temple; of cruel, m proud, humble; of malicious, charitable; of contentious, quiet; of covetous, of hard-hearted, meek-spirited; of froward, gentle; of stubborn, obedient; of d temperate and sober; of false, true; of foolish, wise; of idle, godly-occup unchaste, pure and clean; of the haters of God, the friends of God; of the l pleasures, the lovers of godliness; to end, he maketh us of earthy heavenly. soever goodness we have, he is the alone author, worker, and giver of the sa

Therefore I believe and confess that this Holy Spirit is one and equal G God the Father and God the Son, proceeding from them both with the like glory, might, and power. I believe that this Holy Ghost is my Comforter, a he prayeth for me, reneweth me, dwelleth in me, and hath sealed me u everlasting glory.

Now have ye heard my faith and my belief in the Father, and in the S

Isai. lxvi. Acts vii. Psal. cxlv. Deut. vi. John iv. Isai. xliv. in the Holy Ghost, which three I believe and confess to be one God, whose heaven is, and whose footstool is the earth. He is an everlasting and a God, which alone is to be honoured and served "in spirit and truth." For h can help us, forasmuch as he is almighty, and will help us, because he is true, and faithful, yea, and that not for our righteousness, but for his name sa

1 Tim. i. this one, true, living, everlasting, immortal, invisible, and alone wise God, kings, and Lord of lords, be all honour and glory worlds without end.

Phil. Amen.

Rev. iv. *Epaph.* "Thou art worthy, O Lord, to receive glory, and honour, and pow thou hast created all things, and for thy will's sake they are and were c

Rev. vii. "Blessing, and glory, and wisdom, and thank, and honour, and might, be u God for evermore."

Chris. So be it.

Epaph. Simply and plainly have I here before you all rehearsed my fa belief in God, and in the three Persons of the Godhead, as I have heretofore it of God's most holy word. I confess that many things more might be sp the wonderful mysteries of this most blessed and holy Trinity; but they far my understanding, and therefore I dare not meddle with them. For it is

Prov. xxv. "He that is a searcher of the majesty (of God) shall be oppressed of the glory" (t

Ecclus. iii. Again: "Seek not out the things that are above thy capacity, and search ground of such things as are too mighty for thee; but look what God hat manded thee: think upon that alway, and be not curious in many of his For it is not needful for thee to see with thine eyes the things that are secr

Rom. xii. *Theo.* The holy apostle also counselleth us to be modest and sober, and be not curious to search after the knowledge of things which pass our c

Eus. The holy psalmograph seemeth to have followed this counsel well, whi

manner of himself: "Lord, I am not high-minded, I have no proud looks: Psal. cxxxi.
; exercise myself in great matters, which are too high for me. But I refrain
and keep it low, like as a child that is weaned from his mother: yea, my
ven as a weaned child. O Israel, trust in the Lord from this time forth for

Neighbour Epaphroditus, there remain yet behind more articles of the christian
lave you forgotten them?

h. No, good brother Philemon; God forbid I should forget them! For in
xt unto God) lieth now my chief consolation and comfort. Should I, being
ase, forget the holy congregation of God, which is the company and fellow-
he saints and chosen people of God, of whom Christ the Lord is the head,
l governor? Should I in this my sickness forget the high and singular benefits
which of his own free mercy and mere goodness he liberally giveth to all
penitent sinners, namely, remission of sins, the resurrection of the body, and
asting? God forbid! God forbid! For the remembrance of these things com-
ne greatly. I will therefore (although my wind beginneth to wax short, and
ful unto me much for to speak) declare my faith concerning these articles.

God strengthen you. *Chris.* Amen.

h.[1] As I unfeignedly believe with my heart, and freely confess with my Of Christ's church or congregation.
hat there is but one God, in whom alone I put all my confidence, trust, and
alvation, and at whose hand only I look for all good things pertaining either
body or unto the soul; so likewise I both believe and confess, that there is
oly universal church or congregation of the faithful, albeit they be dispersed Cant. vi.
ered abroad throughout the world in divers and sundry places, which are
and knit together through the operation of the Holy Ghost in the unity of 1 Cor. i. Rom. xii.
t, and joined together in one faith, as members of one body, whereof Jesus
the head. This holy church or congregation, linked together in the fel- Col. ii.
of the Holy Ghost, is "a spiritual house, builded of living stones, a 1 Pet. ii.
neration, a royal priesthood, to offer up spiritual sacrifices acceptable to God
Christ," "an holy nation, a people which are won, that they should shew
virtues of him which called them out of darkness into his marvellous light."
rch is "the congregation of the living God, the pillar and ground of truth." 1 Tim. iii.
company are "citizens with the saints and of the household of God, and Eph. ii.
upon the foundation of the apostles and prophets, Jesus Christ himself being
corner-stone." This church is the spouse of Christ, and knoweth none other Cant. vi.
and head but Christ alone. This blessed company are these sheep which John x.
ar the voice of their shepherd Christ, but they fly from the voices of strangers.
they are "one body and one spirit," so confess they "one Lord, one faith, Eph. iv.
ism, one God and Father of all." There is among them no dissension; but 1 Cor. i.
ntain one truth, preach one doctrine, speak one thing, are of one mind and
neaning. This holy catholic church or universal congregation is that holy
t "new Jerusalem, which came down from God out of heaven, prepared as Rev. xxi.
garnished for her husband."

because no man shall doubt of what church I speak, I confess that to be What the church is.
catholic and apostolic church which is the company and fellowship of the
at is to say, of the faithful, which are sanctified and made holy by the Spirit 1 Cor. vi.
and by the blood of Christ our Saviour; which have the pure word of God
sincerely preached, and the sacraments duly and faithfully ministered among
hich excommunicate all disobedient notable sinners, and receive into their fel- Matt. xviii.
such as unfeignedly repent and turn from their wickedness, which study in 1 Cor. v. 2 Cor. ii.
s to please the Lord God, and to live "in all godliness and honesty." This 1 Tim. ii.
nd company Christ loved so dearly, that "he gave himself for it, to sanctify Eph. v.
leansed it in the fountain of water through the word, to make it unto him-
rious congregation without spot, or wrinkle, or any such thing; but that it Cant. iv.
e holy and without blame." Whosoever is in this church and congregation,

[1] Supplied from the edition of 1561.]

he may be sure to be saved. But whosoever is not in it, he is without a
Gen. vii. damned. For like as in the time of Nohe no man escaped with his life,
2 Pet. ii. drowned in the flood, except he entered into the ark of Nohe; even so whos
John xv. not found in this fellowship or catholic church, agreeing with it in one fai
trine, hope, love, and sacraments, he shall perish and be lost. For without th
of Christ there is no salvation, no forgiveness of sins, no favour of God, no
of conscience, no true gospel, or glad tidings of eternal health.

Of the forgiveness of sins. Therefore, in this holy church and blessed fellowship of the saints and fa
unfeignedly believe with my heart, and freely confess with my mouth, that
remission and forgiveness of sins, and that without it no sin is forgiven, n
there any hope of salvation. For as it is unpossible that a member can liv
is not in the body, so it is unpossible that any man may live in his soul,
Eph. i. released out of death by remission of sin, which is not a member of the
Eph. i. Christ. For Christ hath reconciled us all unto God his Father in one body
therefore must all they stand at variance with God that are no members
Eph. v. body of the which Christ is the head, to the which also he giveth salvatio
therefore is a great comfort to the faithful congregation, that although throug
mity of nature or otherwise they do fall, offend God, and break the Lord
mandments; yet in this company there is remission and forgiveness of sins, so
ever they repent, be sorry for their sin, and believe to have remission of
sins for Christ's precious blood's sake. Sin we never so oft, and never so gri
yet, being members of this holy company, we are straightways forgiven and
a pœna et culpa, from the pain and the fault, so soon as we turn unto the L
God.

Matt. ix. Mark ii. Luke v. And these our sins be not forgiven of men, but of God alone; neither forgi
part and reserveth part, but he forgiveth all or else none at all. Again, he f
not the fault and reserveth the pain; but with the fault he also forgiveth t
1 John i. due for the fault, that he may be an whole and perfect Saviour, as St John sai
we say we have no sin, we deceive ourselves, and the truth is not in us.
we confess our sins, God is faithful and righteous to forgive us our sins, and t
Jer. xxxi. us clean from all iniquity." And God himself saith by the prophet: "I will
Isai. xliii. their misdeeds, and will never remember their sins any more." Again: "I
yea, I am he alone which put away thy iniquities, yea, and that for mine ow
and I will remember thy sins no more." And king Ezechias in his prayer u
Isai. xxxviii. said: "It is thou, O Lord, that cast all my sins behind thy back." The
Mic. vii. Miche also saith: "Where is there such a God as thou art, that pardonest
ness and forgivest the offences of the remnant of thine heritage? He keepeth
wrath for ever. And why? his delight is to have compassion. He shall tur
and be merciful to us. He shall put down our wickednesses, and cast all
into the bottom of the sea."

I faithfully believe that I am a member of Christ's church, and I am al
persuaded that all my sins be forgiven me of God the Father; not for my merits
are none, but for Jesus Christ's sake, for Christ's merits, passion, death, and
John i. shedding. For "grace and truth came by Jesus Christ," saith the holy ev
Jer. xxxi. Isai. xliii. Mic. vii. Psal. xxxii. And I believe that God for his Son's sake hath so freely and wholly forgi
all my sins, that he will never remember them more, never impute them u
nor lay them to my charge; but so receive me into his favour as though
Rom. vi. never offended him, and make me his son and heir of everlasting glory. For
lasting life is the gift of God through Jesus Christ our Lord," saith the
This the stay and quietness of my conscience at this present. This mak
not to fear death, but joyfully to look for it, and lovingly to embrace it wh
Phil. i. it cometh. For "I wish to be loosened from this mortal body, and to be with
Psal. xlii. Psal. cxlii. "My soul hath a fervent desire to God, even unto the Lord my God." "Del
soul, O Lord, out of prison," that I may come unto thee, and glorify thy holy

Of the resurrection of the body. For albeit this my weak, feeble, sick, and mortal body shall give over t
and die, yet I unfeignedly believe with my heart, and freely confess with my
that at the last day it shall rise again, as the bodies of all other, both m

hat have died, shall likewise do. There shall be a general resurrection of Isai. xxvi. Ezek. xxxvii.
All that are dead shall rise again; some to everlasting life, and some to Dan. xii.
g pain and damnation; as our Saviour Christ saith: "The hour shall come John v.
hich all that are in the graves shall hear the voice of the Son of God, and
e forth; they that have done good unto the resurrection of life, and they
done evil unto the resurrection of damnation." Yea, they that shall live
in until the coming of our Lord and Saviour Christ Jesu, shall all be changed;
that "in a moment, in the twinkling of an eye, by the last trump. For 1 Cor. xv.
shall blow; and the dead shall rise uncorruptible; and we shall be changed:
corruptible body must put on uncorruptibility, and this mortal body must
mmortality." Therefore I fear nothing at all the putting off of this body;
ugh it sleepeth in the earth for a time, and according to the ordinance of
turned into dust, yet shall it awake and rise again out of the earth; so
all receive it in a far better state than ever I had it in this world, even
the glorious body of our Lord and Saviour Christ Jesu. Wherefore I say Phil. iv.
holy man Job: "I believe that my Redeemer liveth, and that I shall rise Job xix.
e earth in the latter day, and that I shall be clothed again with this skin,
God my Saviour in my flesh: yea, I myself shall behold him, not with
s, but with these same eyes. This hope is stedfastly set in my heart."
d, I unfeignedly believe with my heart, and freely confess with my mouth, Of everlasting life.
r my body and soul be united and knit together, I, with all the faithful that
d from the beginning unto the very end of the world, shall through the
Christ Jesu enjoy everlasting life. So many as have truly believed on Christ
l enjoy continual and blessed peace, glister as the shining of heaven, be as Wisd. iii. Dan. xii.
world without end; yea, they shall be clad with white garments, and have Matt. xxii.
owns upon their heads. They shall glorify God, and do service day and night Rev. iv. Psal. lxxxiv.
e glorious throne of his majesty. They shall see God face to face, and for Rev. iv. v. 1 Cor. xiii.
ever enjoy the presence of God's most excellent majesty, and the company
[1] heavenly angels and blessed saints. Of the joys of everlasting life, which
n in store for all faithful believers, can no man either write, speak, or think
ll, as it is written: "The eye hath not seen, and the ear hath not heard, Isai. lxiv. 1 Cor. ii.
ave entered into the heart of man the things which God hath prepared for
t love him." And this "everlasting life is the gift of God through Jesus Rom. vi.
r Lord," to whom be all honour and glory for ever and ever.
Amen.

h. Thus have I declared before you my faith concerning God and his holy
, grounded, I trust, on the true and undeceivable word of God. And I faith-
ve that God my heavenly Father will be merciful unto me, and forgive me
ns for Christ's sake, and receive me into his heavenly kingdom, and give me
g life, which I now most entirely desire, wish, and long for, counting myself
t happy, when through death I shall take my passage toward that most glorious
enly kingdom. For I know and am fully persuaded that, "if my earthy 2 Cor. v.
of this dwelling were once destroyed, I should have a building of God, an
n not made with hands, but everlasting in heaven."

. God give us all that heavenly mansion! *Eus.* Amen.

h. Well, come thou hither, mine own dear wife: let me kiss thee, and bid thee Wife.
God keep thee and defend thee! Come ye hither also, my most sweet Children.
that I may kiss you also before I die. God bless you, and send you prosper-
on the earth! God give you his Spirit, that ye may live in his faith, fear,
and "serve him in holiness and righteousness all the days of your life!" Luke i.
ervants, draw near: give me your hands. Fare ye well. God make you his Servants.
and send you obedient hearts unto his holy and blessed law! Weep not for
ray for me, that the will of God may be done in me, and that I may both
and thankfully abide the good pleasure of God. I trust we shall have a joyful
gain together in the kingdom of our heavenly Father, where we shall reign

[1] So 1561; folio, *the all.*

one with another in joy and glory, worlds without end, and see the glorious m
1 Cor. xiii. 1 John iii. 2 Cor. xiii. God face to face, unto our exceeding consolation and comfort. Well, depar name of God. "The grace of our Lord Jesu Christ, the love of God, and the fe of the Holy Ghost be with you all!"

Phil. Amen. Now, good brother Epaphroditus, how do you?

Matt. xxvi. Mark xiv. *Epaph.* "The spirit is willing and ready; but the flesh is weak."

Chris. I pray you, sir, be on good comfort.

Epaph. The Lord is my comfort. He full graciously dealeth with me.

Eus. Do you lack any thing, sir?

Epaph. Nothing but strength from above, that I may patiently abide and s
Matt. vi. good pleasure of God. "Thy will be done," O heavenly Father, "in earth, in heaven." Let me lie somewhat higher with my head. It is well: a litt God knoweth, disquieteth this my sick and weak body. I trust that within f it shall be past all sickness and misery, and shall both quietly and sweetly slee heart of the earth, until the great day of the general resurrection. In the mea
Luke xxiii. John xvii. Phil. i. 1 Cor. xiii. 1 John iii. shall my soul be in glory with Christ, and joyfully behold the glorious majesty I will cease talking for a little while with you, and fall to communication with God in my heart. I pray you pray for me, that I may continue faithful unto
Rev. ii. For it is written: "Be faithful unto the death; and I will give thee the crown o

Phil. Neighbours, come aside a little while, and let us fall to prayer.

Chris. Most gladly.

Prayers for the sick. *Phil.* Lord, hear our prayers.

Eus. And let our cry come unto thee.

2 Cor. i. *Phil.* Save this thy servant, O Lord, thou Father of mercies and Go consolation.

Chris. And so work in him by thy blessed Spirit, that he may put his wh in thee.

Psal. xx. *Phil.* Send him present help from thy holy place.

Theo[1]. And evermore mightily defend him against Satan, sin, desperatio and hell.

Psal. lxxxix. *Phil.* Let his enemy the devil have none avantage of him.

Eus. Nor the wicked approach to hurt him.

Psal. lxi. *Phil.* Be unto him, O Lord, a strong tower, a mighty castle, and sure to defend him from the face of his enemy.

Phil. O Lord, hear our prayers.

Eus. And let our cry come unto thee.

A prayer. *Phil.* O Lord, look down from heaven, behold, visit, and relieve this thy Look upon him with the eyes of thy mercy; give him comfort and sure conf thee, defend him from the danger of the enemy, and keep him in perpetual p safety through Jesus Christ our Lord. *Theo.* Amen.

A prayer. *Phil.* Hear us, almighty and most merciful God and Saviour: extend thy ac goodness to this thy servant, which is grieved with sickness; visit him, O
Matt. viii. thou didst visit Peter's wife's mother, and the captain's servant. Restore unto person his former health (if it be thy will), or else give him grace so to take tation, that after this painful life ended he may dwell with thee in life ev *Chris.* Amen.

Phil. Arise, and let us go again unto our sick brother. Now, neighbour ditus, how do you? Rejoice, I pray you, in the Lord, and bear this cross, wh
Phil. iii. hath now laid upon you, both patiently and thankfully.

Epaph. If I have heretofore been glad to receive health at the Lord's h
Job ii. should not I also now take in good worth this his most gentle and loving v
Job i. "The Lord gave" me health, "and the Lord hath taken it away" again. It hath unto me as the Lord's pleasure is: "blessed be the name of the Lord."

Theo. This comforteth us greatly to hear so good and godly words proce
Matt. xii. your mouth. "For of the abundance of the heart the mouth speaketh,"

[1] Supplied from the edition of 1561.]

Christ. "A good man out of the good treasure of the heart bringeth forth ings."

h. "No man is good, but God alone." We are all unclean and "unprofitable Matt. xix.
' If any goodness we have, it is of God, as blessed James saith: "Every good Isai. lxiv. Luke xvii.
very perfect gift is from above, and cometh down from the Father of lights," 1 Cor. iv. James i.
which rejoiceth should rejoice in the Lord." Jer. ix. 1 Cor. i.

. Now, good neighbour, how feel you yourself?

h. O brother Christopher! I perceive there is none other way with me but to depart from this life.

Let it never grieve you, most gentle neighbour, to give over unto nature, and An exhortation to the sick to die willingly.
from this world, at the calling of God. "There is a time to be born, and Eccles. iii.
die." We must be as well content to die, as we were to live; and as well
o leave the world, as we were to come into it. We are mortal: we therefore
ds die. Let us not bear heavily that necessity importeth. God created us
should once die: let us not therefore repugn and strive against the good
of God. There shall none other thing chance unto us by death, than that
etofore chanced unto our predecessors, and shall likewise chance unto our pos-
Who hath lived, that hath not died? who doth now or shall live, that shall Psal. lxxxix.
taste death? One and the same way must needs be trodden of all Adam's
. There is no mean to escape. Adam sinned, and became mortal. All we
ned also in Adam; therefore all we are made in him mortal and subject unto
"As by one man," saith St Paul, "sin entered into the world, and death by Rom. v.
is of sin; even so death also went over all men, insomuch as all we have
"The reward of sin is death." "God indeed created man at the beginning Rom. vi. Wisd. ii.
mortal, and not to be destroyed by death; yea, after the image of his own
made he him. Nevertheless, through envy of the devil came death into the
The history of Adam's fall is known, in whom we also fell. Since that time
ll his posterity have been mortal, have died, and shall die. We all are now Gen. iii. John iii. Eccles. x.
th, dust, and ashes. So soon as we be born, so soon begin we to die. This
s nothing else than a very passage unto death. Noble and base, poor and
and foul, well-favoured and ill-favoured, mighty and weak, wise and foolish,
and wretched, ruler and subject, faithful and unfaithful, Christian and pay-
and young, man, woman, and child, every bodily creature that liveth on the
ie earth shall die. Whether the life be short or long, the end of it is death.
oly patriarchs, judges, kings, priests, prophets, and all other which lived before
ng of Christ, died. John Baptist, Christ's mother, and all the disciples of
ied.

Christ himself, although most innocent and without all sin, after he was once
our flesh, and had taken on him our nature, became mortal, and, to pay our
nto God the Father, and to set us again at liberty, he suffered death, "even Phil. ii.
of the cross." Is the servant greater than his lord? or the disciple above Matt. x.
r? Our Lord hath trodden the way afore us; and shall we his servants refuse
him? Our Master hath given us an example to die; and shall we his dis-
dain to practise the like? If death had been cast only upon our backs, which
is age, so might the burden have been thought unrighteous and intolerable;
smuch as our ancestors have already tasted of death and are gone, why should
now live bear so impatiently this common chance? On this condition came
to the world, that we should leave it again. "For we be here but strangers 1 Chron. xxix.
urners, as were all our fathers. Our days on the earth also are but as a
and there is none abiding." "Our days pass away swiftly, and we are gone." Psal. xc.
ys of man are the days of an hireling," yea, wind and nothing. "Man is Job vii. Psal. cxliv.
vanity, and his days pass away like a shadow." "Where is there any man Psal. lxxxix.
h, and shall not see death?" "Man that is born of a woman hath but a short Job xiv.
ive, and yet the time that he liveth he is full of misery. He cometh up and
wn like a flower. He flieth, as it were a shadow, and never continueth in
." "Here have we no continuing city; but we seek one to come." "It is Heb. xiii. Heb. ix.
l of God that all men shall once die." "For what is our life? It is even James iv.

a vapour, that appeareth for a little time, and then vanisheth away;" as Jo
Job ix. "My days are more swift than a runner, yea, they pass away as the ships
good under sail, and as the eagle that flieth to the prey."

Seeing it is God's will, pleasure, and ordinance, that we should die; why
Matt. vi. which daily pray on this manner, "Thy will be done in earth as it is in heaver
ourselves unwilling to have that thing chance unto us, for the which we have
times prayed? It is natural to die: why then labour we to degenerate and g
of kind? Our ancestors, the most holy and most perfect, have died: why dis
then to follow their steps? It is highly for our profit to die: why are we then
to ourselves? We cannot cease to sin except we die: why do we then not
flee from so great an evil? We shall never come unto the true life, where felic
joyful and eternal is, except we die: why then make we so little speed to haste
where so many good things shall be given us? We shall never have the fr
God's majesty, and the blessed company of the heavenly spirits, except we d
then do we not pray daily unto the Lord our God to deliver us from this stink
of evils (I mean this world), that we may come and enjoy his most glorious pres

The very heathen, which knew not God aright, but only dreamed of the
tality of the soul, and looked for a better life after this, they knew not wha
not death, but wished death, and died both valiantly and joyfully; and shall v
Christians, which know God and his holy word, and unto whom so much
hope, and everlasting life is promised, refuse gladly and willingly to die?
Lib. i. Quæst. Tuscul. saying of an ethnick is this! "O immortal God, how is that pleasant and joyful
to be wished for, which being once done and past, there remaineth no sorrow,
Lib. de Senect. no pensiveness[1]!" Again: "O that goodly and pleasant day, when it shall
chance to leave this filthy and troublesome world, and come to their compa
inhabit the heavens!" "If God would suffer me, that I, being of this ag
become an infant and sucking-child again, I would utterly refuse it; neither
by any means call the race that I have run back again, that I might again b
For what pleasure and commodity hath this life? yea, rather, what displeasure
modity, pain, travail, and trouble hath it not? But let it be granted that
pleasure, certes; yet hath it either satiety or measure. And nature in this wo
given us a place to tarry in for a while, but not to dwell and to continue in it
heathen writers in their monuments call death a changing for a better life; a qui
a removing from mortality unto immortality, from trouble unto quietness, f
shadow of a life unto a very and uncounterfeit life, from sorrow unto joy, f
unto good; an haven of rest, a solace of the mind, an end of all evil and wic
and a beginning of all true joy, felicity, and pleasure. Of these things may v
learn what opinion the very heathen conceived of death; and shall we, that profes
Rom. v. Col. iii. know God, believe his word, and call ourselves dead unto the world, recount
evil thing, and be loth to go unto it when God called us, as though there were n
rection of the body, no immortality of the soul, no life after this, no fellowsl
God, and with the heavenly spirits?

The Jews, also, being persuaded of the resurrection of the body, and of the
tality of the soul, die joyfully, and with a lusty courage, which notwithstan
their unbelief in Christ are damned; and shall we which are Christians trem
shake at the name of death, as though after our death we should be in worse c
we be now? when, to say the truth, the faithful Christians do then chiefly
live when they depart from this world. All good men have ever desired t
from this vile and wretched life, and to go unto that joyful and blessed
immortality.

Psal. cxx. David, that prince-like prophet, crieth out and saith: "Wo is me, and s
Psal. xlii. I for it, that I must yet longer abide in this world." Again: "Like as
desireth the water-brooks, so longeth my soul after thee, O God. My soul i
for God, yea, even for the living God: when shall I come to appear before
Psal. lxxxiv. sence of God?" Also in another place he saith: "O how amiable are thy d

[1 Cic. Tusc. Disp. Lib. i. 40.] [2 Id. de Senect. 23.]

d of hosts! My soul hath a desire and longing to enter into the courts of
: my heart and my flesh rejoice in the living God. Blessed are they that
thy house: they shall be alway praising thee. One day in thy courts is
n a thousand. I had rather be a door-keeper in the house of my God, than
in the tents of ungodliness." In another psalm he prayeth on this manner:
my soul out of prison, that it may come and praise thy name." The holy Psal. cxlii.
as made his prayer unto God, and said: "O Lord, deal with me according Tob. iii.
ill, and command my spirit to be received in peace. For more expedient
or me to die than to live." How desirous the holy apostle St Paul was to
this vale of misery unto the heavenly kingdom, these his words declare
r: "Christ is to me life; and death is to me advantage." Again: "I desire Phil. i.
sed, and to be with Christ." What shall I speak of that ancient and godly
neon, which, so soon as he had seen Christ, knowing him to be the Saviour
rld, was very desirous to die, and brast out into these words and said: "Lord, Luke ii.
st thou thy servant depart in peace, according to thy promise. For mine
seen thy salvation, which thou hast prepared before the face of all people;
lighten the gentiles, and the glory of thy people Israel." Isai. xlix.
Acts xiii.
e like affection with those tofore rehearsed were, without doubt, all godly
om the beginning, then being most joyful when they saw the time of their
from this wretched world to be come. So likewise, brother Epaphroditus,
th you and we to rejoice and be glad when death approacheth and cometh upon
then beginneth our felicity, wealth, quietness, safety, joy, pleasure, comfort, and
the voice from heaven said: "Blessed are the dead which die in the Lord. For Rev. xiv.
eforth the Spirit saith that they shall be at rest from their labours," pains,
ils. "Precious and right dear in the sight of the Lord is the death of his Psal. cxvi.
ith the psalmograph. "The souls of the righteous," saith the wise man, "are Wisd. iii.
nd of God; and the pain of death shall not touch them. In the sight of the
ey appear to die; but they are in peace." Let us not therefore fear death.
fidel and unfaithful man death is both fearful and terrible; but to a faithful
both pleasant and amiable. Therefore, neighbour Epaphroditus, as you have
n all your words shewed yourself a faithful man, and well contented to obey
f God, so likewise practise the same now in your works. If the good pleasure
e through this sickness to call you out of this vale of misery, strive not
e will of God, but submit yourself to God's holy working, and doubt nothing
all be to your great commodity and singular profit. For "all things work Rom. viii.
est unto them that love God." God hath appointed the bounds of your Job xiv.
beyond that ye cannot go. When the twelfth hour cometh, then shall ye John xi.
end. Labour therefore to make such an end, as God therewith may be
seeing you know and are fully persuaded that not an hair doth fall from Matt. x.
Luke xii.
d without the good-will of God; much less shall your life be taken away
, till the very hour cometh which God hath appointed, in whose hands Rev. i.
Psal. xxxi.
the keys both of life and death.

. Death is terrible and fearful.

The wise man saith: "O death, how bitter is the remembrance of thee Eccles. xli.
that seeketh rest and comfort in his substance and riches, unto the man Remedies against the fear of death.
nothing to vex him, and that hath prosperity in all things, yea, unto him
th all his mind on belly-cheer! O death, how acceptable and good is thy
unto the needful, and unto him whose strength faileth, and that is now
t age! &c. Be not thou afraid of death: remember them that have been
e, and that come after thee. This is the judgment of the Lord over all
nd why wouldest thou be against this pleasure of the Highest?" &c. To
hful death indeed is terrible and fearful; for then begin their sorrows and
their plagues and torments, as we may see in the history of the rich man: Luke xvi.
e faithful and true believers death is pleasant and amiable, as it is written:
in the sight of the Lord is the death of his saints." For then cease all Psal. cxvi.
Rev. xiv.
ries and travails, and begin their joys and pleasures. Whosoever is a true Wisd. iii.
and fixeth the eyes of his mind, through true faith, on the death of Christ,
ot greatly be afraid of death; but he shall rather triumph over death, and

Hos. xiii. 1 Cor. xv. with a lusty courage say thus unto death: "O death, I will be thy death. H is swallowed up into victory, through Jesus Christ our Lord." The sting

John v. can now no more hurt the faithful, as our Saviour Christ testifieth: "Verily I say unto you, He that heareth my word, and believeth on him that sent everlasting life, and shall not come into damnation, but is scaped from de

John vi. life." Again: "Verily, verily, I say unto you, He that putteth his trus hath everlasting life." "I am that living bread which came down from heaven.

John viii. man eat of this bread, he shall live for ever." Item: "Verily, verily, I you, If a man keep my saying, he shall never taste death." Also in anoth

John xi. "I am the resurrection and life: he that believeth in me, although he be shall he live. And every one that liveth and believeth in me shall never di

Epaph. Death is painful.

Remedies against the pains of death. 2 Tim. ii. Rom. viii. *Phil.* Who will not be content to suffer a little and short pain, that he ever after enjoy continual quietness and everlasting rest? Nothing is gotten pain and travail. "No man is crowned, except he strive lawfully." "The of this life are not worthy of the glory which shall be shewed upon us."

2 Tim. ii. standing, "if we die with Christ, we shall also live with him. If we suffer, reign with him." Therefore be on good comfort: "God is faithful, which suffer you to be tempted above that you are able to bear." The Lord our

2 Cor. i. "Father of mercies and God of all consolation," which will, without all present with you and comfort you in all your sicknesses and pains. "For as t tions of Christ are plenteous in us, even so is our consolation plenteous by "As you are partaker of the afflictions, so shall ye be partaker also of the

2 Cor. iv. tion." "For this short and light trouble," sickness, and pain, "prepareth an and an eternal weight of glory" unto you, while you "look not on the thin are seen, but on the things which are not seen." "For the things which seen are eternal." If you consider the great and intolerable pains that m and godly men have suffered on their bodies for Christ's sake, it shall the l you to bear this your sickness, yea, death and the pains thereof. The proph for the hope of everlasting life, suffered his body to be cut asunder with the saw Jeremy was stoned unto death. Amos, after many grievous torments, was th

Matt. xiv. the temples of the head with a great nail of iron, and so shortly after die

Acts xii. Baptist was cast into prison and beheaded. James, the brother of John,

Acts vii. Matt. xxvii. with the sword. Stephen was stoned unto death. Christ, our Lord and suffered most bitter pains, and died the death of the cross. I pass over ma both of the old and new testament, which refused no kind of pains, so t

Heb. xi. 2 Chron. xxiv. 2 Kings i. might obtain the reward of everlasting life: some, as the blessed apostle sait tried with mockings and scourgings, with bonds and prisonment, some wer some were hewn asunder, some were slain with sword, all were troubled an How glad, joyful, and ready the holy apostle St Paul was to suffer all kind

Acts xx. and torments for the glory of God, these his words do abundantly shew Holy Ghost doth testify in every city, saying that bonds and troubles do a but I care not for them, neither is my life dear unto me, so that I may

Acts xxi. course with joy," &c. Again: "I am ready not only to be bound, but al at Jerusalem for the name of the Lord Jesu." What shall I speak of the oth martyrs, whereof some were devoured with wild beasts, some burnt with fire u some broiled unto the death upon hot coals, some slain with the sword, som upon gibbets, some pierced to death with arrows, some beaten to death wit some boiled, some rent apieces with hot burning iron cromes[1], some racked, some some cruelly murdered in prisons? &c. Who is able to declare the most bi and grievous torments which they gladly suffered on their bodies for the glor and the fruition of his majesty? If ye consider these things well, you sh find that the pains which you now suffer are nothing to be compared unto bitter and intolerable torments which the men of God suffered. And notw ing, if you abide these light pains joyfully, patiently, and thankfully, you s certainly enjoy and possess that heavenly kingdom, which they have already

[1 Cromes: hooks.]

therefore, good neighbour Epaphroditus, but abide the good pleasure of God lessed working; so shall he without fail bring all things to such pass as nost unto his glory and unto your comfort.

. Death taketh me away from my gorgeous and pleasant houses, and from nporal things that I have.

In this world we all are but strangers and pilgrims: "we have here no ity, but look for another that is to come." The houses that you leave behind be they never so gorgeous and pleasant, are but earthy, made of clay and eaten stones, and shall in process of time decay and return unto dust, and ings of nought. But after your departure from this vale of wretchedness you "a building of God, an habitation not made with hands, but everlasting ." You shall dwell in a city that is of "pure gold, like unto clear glass; undations of the walls of this city are garnished with all manner of precious he gates are of fine pearl. Yea, the streets of this heavenly city are pure t hath no need of the sun, neither of the moon to lighten it; for the bright- od doth lighten, and the Lamb is the light of it." And as touching your poral things, from the which, as you say, death taketh you away, you have o be sorry for that. For as concerning your gallant apparel (which if they rn, will soon be moth-eaten; if they be worn, they will shortly fall to rags), ad of them, you, being once placed in the heavenly city, shall be clothed th white garments, which shall never wax old, but always abide glorious and ole. You shall also have a golden crown upon your head, and you shall hrist upon his seat. And in the stead of your dainty fare (which how vile the digestion you know), ye shall eat in the kingdom of God manna that is ye shall eat of the tree of life, which is in the midst of the paradise of God. meat shall abide for ever most pleasant and uncorruptible. As touching and silver and such other worldly treasures, wherewith God blessed you in for a season, never remember them any more, but bid them farewell. For er thing are they, seem they never so precious, pleasant, and godly, than hite earth, and hereafter shall return unto vile dust? In the stead of them, is kingdom shall give you such treasures as never man with mortal eyes ke. You also shall have such joys and pleasures as neither eye hath seen nor ear heard the like, neither is any man able to conceive them in his great are the treasures, so infinite are the pleasures, which God hath pre- hem that love him. Who will not be glad to change lead for silver, and copper corruptible and earthy things for immortal and heavenly treasures? Here nat you lose nothing by death, but get very much; so that you may now the holy apostle: "Christ is to me life; and death is to me avantage."

. Death taketh me away from my dear friends, in whose company I light.

In worldly friendship there is no certainty nor assurance. He which this friend, is to-morrow an enemy. This is proved true among men almost by rience. There are divers kinds of friends, as the wise man teacheth. "Some but for a time: such will not abide in the day of trouble." "Some be friends ble sake, and when a man falleth into poverty they continue not." Some only in countenance, and in heart hate most extremely. Some be earnest y friends, which will abide by man when fortune is most froward. But of e are very few. And they, which now such be, may suddenly, through sion, be made a man's utter enemy. Therefore saith David: "Put not idence in princes, nor in the children of men, in whom there is no health." rophet: "Cursed be he that trusteth in man, and maketh flesh his strength." the gospel that they which so dearly loved Christ, that they would have a king, shortly after, for no occasion, fell away from him, and followed nore. Again, those people which very joyfully received Christ when he came o Jerusalem, cut down boughs, strewed them in the ways, yea, and spread nents in the[2] ways, and cried with a loud voice, saying, "Good luck unto the

Remedies against thought-taking for departing from worldly goods.
Gen. xlvii.
Psal. xxxix.
1 Pet. ii.
Heb. xiii.
2 Cor. v.
Rev. xxi.
Rev. iii.
Rev. ii.
Isai. lxiv.
1 Cor. ii.
Phil. i.
Remedies against thought-taking for departing from friends.
Eccles. vi.
Of worldly friendship.
Psal. cxlvi.
Jer. xvii.
John vi.
Matt. xxi.
Luke xix.
John xii.

[2 *The* is supplied from the edition of 1561.]

son of David; blessed is he that cometh in the name of the Lord," within fe
Matt. xxvii. John xix. John xviii. days after cried with a stout voice, and said: "To the cross with him, to the cro with him." "If thou lettest him go, thou art not Cæsar's friend:" "if he were not naughty pack, we would never have delivered him unto thee." Behold the frien ship of this world! Neither let any man promise himself better things of his no
Psal. lxii. Psal. cxvi. most dear friend. Men are vain and liars, flitting and unstable. But when you cor into the kingdom of God, you shall have such friends as shall for ever contin
Psal. cii. Mal. iii. faithful, loving, and constant: God the Father, God the Son, and God the Ho Ghost shall be your friends, which do never change, but always abide one. All t glorious angels and blessed spirits of heaven shall be your friends also. Who w not gladly change uncertain friends for such as are most certain, most faithfu Have you now lost any thing by departing from worldly unto heavenly friends?

Epaph. But I shall never more see them, nor have the company of them, that w may rejoice and be glad again together.

Of knowing one another after his[1] life. *Phil.* If your friends live in the fear of God, and depart in the christian faith they may be sure to come thither, where you shall be, even unto the glorious kin dom of God, where you shall both see them, know them, talk with them, and much more merry with them than ever you were in this world.

Chris. Many doubt of that.

☞ *Phil.* Why so? Shall the knowledge of God's elect and chosen people be le in the kingdom of God, than it is in this world? We, being in this corruptible bod know one another, when we see not God but with the eyes of our faith; and sh
1 Cor. xiii. 1 John iii. we not know one another after that we have put off this sinful body, and see G face to face, in the sight of whom is the knowledge of all things? We shall be li
Matt. xxii. 1 John iii. the glorious angels of heaven, which know one another: can it then come to pa that one of us may not know another? Shall we be equal with the angels in oth things, and inferior unto them in knowing one another? We shall know and s
Heb. i. Christ as he is, which is the Wisdom, Image, and Brightness of the heavenly Fathe
Rom. xii. 1 Cor. xii. Col. i. and shall the knowledge of one another be hid from us? We are members all one body; and shall we not know one another? We know our head, which
Eph. ii. Rev. xxi. Christ; and shall we not know ourselves? We shall be citizens of one heaven city, where continual light shall be; and shall we be overwhelmed with such dar ness, that we shall not see and know one another? They that in this world singing men, continuing together in a place but for a season, know one anothe
Psal. lxxxiv. Rev. iv. v. and shall we, which for ever shall continue together singing, praising, and magn fying the Lord our God, not know one another? They that are in household and serve one lord or master, know one another in this world; and shall not
Rev. iv. v. vii. xi. xii. know one another, which in the kingdom of heaven shall continually serve t Lord our God together with one spirit and with one mind? There is a certain kno ledge one of another here in the earth, even among the unreasonable and bru beasts; and shall our senses be so darkened in the life to come, that we, being i
1 Cor. xiii. mortal, incorruptible, and like unto the angels of God, yea, seeing God face to fa shall not know one another? We shall know God as he is; and shall we not kn
Gen. ii. one another? Adam, before he sinned, being in the state of innocency, knew Eva soon as God brought her unto him, and called her by her name; and shall not being in heaven, where we shall be in a much more blessed and perfect state th ever Adam was in paradise, know one another? Shall our knowledge be inferior Adam's knowledge in paradise?

Matt. xvii. Mark ix. Luke ix. When Christ was transfigured in mount Thabor, his disciples, Peter, James, a John, did not only know Christ, but also Moses and Helias, which talked there w Christ, whom, notwithstanding, they had never seen nor known in the flesh. Wher we may learn that, when we come to behold the glorious majesty of the great G we shall not only know our Saviour Christ, and such as with whom we were quainted in this world, but also all the elect and chosen people of God, which h
Heb. xii. been from the beginning of the world; as the holy apostle saith: "Ye are come the mount Sion, and to the city of the living God, the celestial Jerusalem, and

[1 *This*, edition of 1561.]

an innumerable sight of angels, and unto the congregation of the first-born sons, which are written in heaven, and to God the Judge of all, and to the spirits of just and perfect men, and to Jesus the Mediator of the new testament," &c. When we are once come unto that heavenly Jerusalem, we shall, without all doubt, both see and know Adam, Noe, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, Josias, John Baptist, Mary the mother of Christ, Peter, John, James, Paul, and all the most blessed company of the patriarchs, prophets, apostles, martyrs, with all other the faithful. As we are all members of one body, whereof Jesus Christ is the head, so shall we know one another, rejoice together, and be glad one with another.

Moreover, the history which we read of the rich unmerciful man and of Lazarus declareth evidently, that in the life to come we shall know one another. In that we see that the rich glutton, being in hell, did know both Abraham and Lazarus, being in joy, and that Abraham also knew that unmerciful rich man, although the one was in glory, the other in pain. If that they which are in hell do both see and know them that are in heaven, and they which are in[1] heaven know them also that are in hell, the one place being so far distant from the other; much more do they know one another that be citizens in one city, fellow-heirs of one kingdom, members of one body, and fellow-servants in one household, serving one Lord and God. If there be mutual knowledge after this life between good and evil, much more shall the saints and the holy ones of God know one another in the kingdom of our heavenly Father. Luke xvi.

Our Saviour Christ said to his disciples: "When the Son of man shall sit in the seat of his majesty, you also shall sit upon the twelve seats, judging the twelve tribes of Israel." If after the general resurrection, and at the judgment, one should not know another, how shall then the apostles judge them unto whom they preached? They cannot judge nor be witnesses of the condemnation of them whom they know not. Hereof also it manifestly appeareth that after this life one of us shall know another. After that Christ was risen again and had a glorified body, the apostles knew him, yea, and that so perfectly, that none of them needed to say unto him, "What art thou?" For they knew well that he was the Lord. Hereof also may it truly be gathered, that the faithful shall as perfectly know one another in the life to come, as the apostles knew Christ after his resurrection, or as Peter, John, and James knew Moses and Helias in the mount Thabor, when Christ was transfigured. Matt. xix. John xxi. Matt. xvii.

Many other things might be alleged out of the holy scripture to declare that we shall know one another after this life; but these, for this present, may seem to any indifferent person abundantly to suffice. If I should rehearse to you all the sayings, both of the ancient and late writers, concerning this matter, I should spend a great part of this day, and too much trouble you: notwithstanding, I will rehearse one saying of St Gregory in his dialogues, and bid all the other farewell. "There is a certain thing," saith he, "in God's elect and chosen people which is to be marvelled at; for they (being in heaven) do not only know them whom they knew in this world, but they know also the good people whom they never saw, even as perfectly as though they had afore both seen and known them. For when they, in that everlasting inheritance, shall see the ancient fathers, they shall not be unknown to them in sight, whom they always knew in work. For when all there with one clearness do behold God, what is it that they should not there know, where they know him that know all things[2]?" Lib. iv. cap. 33.

Epaph. This is a comfortable hearing.

Phil. No less true than comfortable.

[1 *In* is supplied from the edition of 1561.]

[2 Fit autem in electis quiddam mirabilius: quia non solum eos agnoscunt quos in hoc mundo noverant, sed velut visos ac cognitos recognoscunt bonos quos numquam viderunt. Nam cum antiquos patres in illa æterna hæreditate viderint, eis incogniti per visionem non erunt, quos in opere semper noverunt. Quia enim illic omnes communi claritate Deum conspiciunt, quid est quod ibi nesciant, ubi scientem omnia sciunt?—Gregor. Magni Papæ I. Op. Par. 1705. Dialog. Lib. iv. cap. xxxiii. Tom. II. cols. 424, 5.]

Epaph. I trust then, within few hours, to see all the faithful, which before m have departed in the Lord, my children also, and all my other acquaintance.

Phil. You shall both see them, know them, rejoice and be merry with them.

Eus. I marvel that any man should doubt of this doctrine, being so clearly s forth both by the authority of the holy scriptures, and by the testimonies of the godl writers; seeing that the very heathen, which knew not God aright, being persuade of the immortality of the soul, never doubted of it, but were throughly resolve that such as lived in this world justly and uprightly, and deserved well of the con monwealth, whensoever they departed from this life, should go unto the blessed con pany of the immortal gods, and there not only see and know the gods, but also a those noble, good, and virtuous persons, that ever lived in this world, as well suc as they never knew, as also those whom in this world they did most perfectl know. And they, being thus persuaded, desired death; at the least, when the tim of their departure came, they took their death the more joyfully and patiently: will rehearse unto you the words of one or two of them. "I have a great desire Lib. de Senect. said Cato the elder, "to see your fathers, whom I honoured and loved. But I wis not only to talk with them whom I have known in this world, but with such als as of whom I have heard and read, yea, and I myself have written. If I were onc going thitherward, I would never have mind to return hither again[1]." Again h saith: "O that noble and pleasant day, when it shall be my chance to come unt that heavenly company and blessed fellowship, and depart from this troublous an stinking world! For then shall I go, not only unto those men of whom I spak unto you before, but also unto my Cato, which was as worthy a man as ever livec and as noble[2]." And it is written of Socrates, that when he went unto his death among many other things he said, that it is a most blessed and goodly thing for ther Lib. i. Tusc. Quæst. to come together, which have lived justly and faithfully: "Oh," saith he, "what a grea pleasure think you it to be, friendly to talk with Orpheus, Musæus, Homerus, He siodus, and such-like! Verily, I would die full oft, if it were possible to get thos things that I speak of[3]."

Thus see we that many among the very heathen, which were persuaded of th immortality of the soul, believed that they which in this world lived godly, justly uprightly, and honestly, should all go unto a joyful place of rest, and there, havin that blessed company of the immortal gods, they should know one another, talk an rejoice one with another.

Theo. As touching the ethnicks, which in this world led a just and upright life in the sight of men, I pronounce nothing, but leave them unto God's judgment but as concerning the faithful Christians, which believe in God, fear and love God are persuaded of their salvation in Christ's blood, and frame their life unto the ut termost of their power according to the commandments of God, as they shall all obtai one glorious kingdom, and be citizens of one city, so likewise shall they see an know one another, talk, rejoice, and be merry one with another. This is my belief.

Phil. I agree with you in opinion concerning this matter. Therefore, goo neighbour Epaphroditus, be of good cheer, take a good heart unto you, faint no neither fear you death. For the time is at hand, that you, leaving this wretche world and the inhabitants thereof, shall come unto that most glorious and heavenl kingdom, where you shall have the sight and knowledge, not only of God and c his holy angels, but also of all God's elect and chosen people. All your dear friend which are gone afore you, shall gloriously come and meet you, joyfully receive you gladly present you unto the majesty of God; and so shall you all together remain i all glory and joy for ever and ever.

Epaph. Amen. God grant!

Chris. Sir, how do you?

Epaph. As God will.

Chris. I trust you do remember what my neighbour Philemon hath said unto you.

Epaph. Yea, right well, I thank God.

[1 Cic. De Senect. 23.] [2 Id. Ibid.] [3 Id. Tusc. Disp. Lib. i. 41.]

Chris. Then, sir, I pray you, be of good comfort.

Epaph. I am well content to forsake the world and all that is in the world, and to go unto the Lord my God.

Eus. I trust that there is none other thing that troubleth you.

Epaph. Yes: not outwardly, but inwardly.

Eus. Inward trouble is the greatest grief in the world. Declare, I pray you, what it is; and we will do the best we can to quiet your mind.

Epaph. Let me alone a little, and pray for me.

Eus. Well content. Neighbours, let us commend this our sick brother unto God with our prayers: for he desireth it.

Phil. God commanded us by his holy apostle, saying: "If any be diseased among you, let him call for the elders of the congregation; and let them pray over him, and anoint him with oil in the name of the Lord. And the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Knowledge your faults one to another, and pray one for another, that ye may be healed. The prayer of a righteous man availeth much, if it be fervent." Let us therefore kneel down and pray. James v.

O Lord, hear our prayer.

Eus. And let our cry come unto thee.

Phil. O almighty and everlasting God, which lightest all men that come into this world, we beseech thee lighten the heart of this sick, weak, and diseased person with the beams of thy divine grace and mercy, that all his thoughts, words, and works may so be directed, that he may be acceptable to thy godly majesty in true faith and perfect love, through thy only Son Jesus Christ, our Lord and Saviour. A prayer.

Chris. Amen.

Phil. O eternal and merciful God, look down from heaven and visit this thy weak servant, as thou didst visit Thoby and Sara, Peter's wife's mother, and the captain's servant. Bless him, as thou didst bless Abraham, Isaac, and Jacob. Behold him, O Lord, with the eyes of thy mercy. Replenish his heart with all joy, and keep from him all sinful thoughts and wicked imaginations. And send down thy angel of peace, that he may keep and defend him in everlasting peace, through Jesus Christ, thy dear Son, our Lord and Saviour. A prayer.

Eus. Amen.

Phil. O Lord Jesu Christ, the alone Saviour of the world, and the true Physician both of body and soul, we most humbly beseech thee mercifully to behold this our sick brother, which is a member of that mystical body whereof thou art the head, and a branch of the which thou art the true vine. Be thou unto him that most loving Samaritan. Pour wine and oil into his wounds, bind them up, lay him upon thy beast, and never leave him until thou hast brought him into that inn, which is the glorious kingdom of thy heavenly Father. Remove from him all unfaithfulness and mistrust, and grave in his heart true and earnest faith in thee and in thy most precious blood. Suffer him not to despair, nor to doubt of thy godly grace. Let the remembrance of thy most merciful promises, set forth in thy holy gospel, never be out of his heart. Suffer not Satan to prevail against him. Let not his conscience be feared with the terrors either of sin or death. Be thou his strong castle and mighty fortress. Assist him now in this his grievous affliction, let not his soul be a prey unto his enemies, neither give thou him over into the cruel hands of his terrible adversaries; but shew upon him presently thy bountiful goodness, that he, through thy help having the overhand of Satan, may finish his course with joy, and so, after his departure from this troublous world, come unto the blessed haven of quietness, where thou, with the Father and the Holy Ghost, livest and reignest one true and everlasting God, worlds without end. A prayer. Col. i. John xv. Luke x.

Theo. Amen.

Epaph. O Lord, rebuke me not in thine indignation, neither chasten me in thy heavy displeasure. Have mercy on me, O Lord; for I am weak: heal me, O Lord; for all my bones are sore troubled: yea, my soul is grievously vexed: but, Lord, how long? O how long wilt thou defer thy help? Turn thee, O Lord, and deliver my soul: O save me, for thy mercies' sake. A prayer. Psal. vi.

Phil. O neighbour, how is it with you?

Remedies against desperation.

Epaph. Now that I had through your godly exhortations well digested my d parture from this world, and was well content to go hence, whensoever the Lo my God calleth me; now am I so troubled in my conscience, that I begin almo to despair of God's mercy toward me, yea, and wish that there were no God, n no life after this.

Phil.[1] Gentle brother, faint not in your faith, neither despair you of the gre mercies of God; but call on the Lord your God with strong faith; and he full gr ciously will send present remedy for you from his holy temple.

Epaph. O! my conscience is grievously vexed, troubled, and disquieted, while behold the fierce wrath of God against sin, and consider how wicked a life I ha led, and how oft I have broken God's holy commandments.

Phil. Fear not, dear brother; for though you be never so sinful, God is mercif

Tit. iii.

Though your sins be great, yet are the mercies of God much greater: God save not us because we are righteous and without sin; but for his mercy and promise sak when he seeth us repent, believe, and seek for remedy at his hand for Christ's pr cious blood's sake.

Epaph. Satan now in this my sickness doth so molest and trouble me, that m think I feel a very hell within my breast.

Remedies against the temptations of Satan. Note.

Phil. The manner of Satan, which is the common adversary of all men, is, wh any man is grievously sick and like to die, straightways to come upon him at t beginning very fiercely, and to shew himself terrible unto him, and to cast before h eyes such a mist, that except he taketh heed, he shall see nothing but the fier wrath and terrible judgment of God against sinners, again, sin, desperation, death, an hell, and whatsoever maketh unto the utter confusion of the sick man's conscience.

Epaph. So is it now with me.

Phil. Fear not. It is his old property. If you had led as holy and as perfe a life as ever did man in this world, yet would he deal on this manner with yo He knoweth right well that the time of your departure is at hand, and th God will shortly call you from this sorrowful and mortal life unto a blessed an immortal life; therefore laboureth he unto the uttermost of his power to pluck yo from so joyful a state, and to make you his prey. But be you not afraid. F whom of God's elect hath he let pass unassailed, untempted, or unproved? He feare

Matt. iv.

not to assay the Son of God, after he had put on our nature; and think you t escape free? His nature, disposition, and desire is to destroy: marvel you therefo if he go about to seek your destruction? His property is to disquiet: wonder yo

John viii.

therefore if he trouble you? "He is a liar:" what truth therefore can come out his mouth? If he say unto you that God is angry with you, and will destroy yo know him to be a liar, and whatsoever he saith against your salvation, believe it no

John viii.

but know it to be a lie. "He is a murderer:" what life then can come from him

Rev. xii.

He is "an accuser of the brethren:" how then can he speak any good or comfortab

1 Pet. v.

thing unto you? He is your utter enemy: how then is it possible that he may b your friend, and seek your quietness? Fear him not therefore. He is but a cowar and a very slave. They be but brags, whatsoever he threateneth. He may well hi at you; but he cannot sting you. He may look upon you with a terrible and fea ful countenance; but he can do you no harm. He may go about to tempt you; b

James iv.

to overcome you, it lieth not in his power. Hear what St James saith: "Resist t devil; and he shall fly from you. Draw nigh unto God; and he shall draw nig to you."

Epaph. Yea, but how shall I resist the devil?

How to resist the devil.

Phil. Not as the superstitious papists were wont to do, with casting of ho water about your chamber, with laying holy bread in your window, with pinning cross made of hallowed palms at your bed's head, nor with ringing of the hallowe bell, or such other beggarly, superstitious, popish, and devilish ceremonies.

Epaph. How then?

Of faith.

Phil. With faith, with prayer, and with the word of God.

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[1] Adopted from the edition of 1561: the folio has *Epa.* and *the.*]

Epaph. How with faith?

Phil. Cast the eyes of your mind with strong faith on the Seed of the woman, which hath trodden down the serpent's head, and destroyed his power; as he saith by the prophet, "O hell, I will be thy destruction;" which "by death hath put him to flight that had lordship over death, even the devil, that he might deliver them which through fear of death were all their life-time subdued unto bondage;" which also, as the apostle saith, "hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed over them in his own person." So shall you be sure to escape his grievous assaults. "For the Son of God appeared for this purpose, even to destroy the works of the devil." Christ was figured by that brasen serpent which God commanded Moses to set up in the wilderness, adding this promise unto it that whosoever, being stricken of the fiery serpents, did look on that, he should be healed. After this manner is it between Christ and us. If that fiery serpent the devil hath stricken and wounded us, let us look upon Christ with strong faith, and we shall surely, for God's promise sake, be made whole, as Christ himself testifieth, saying: "As Moyses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that all that believe on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world should be saved through him." If Satan therefore hath either wounded you already, or else goeth about so to do, fear not, repair unto Christ, look on him with the eyes of your faith; so shall you be free from his venomous chaws. For as you are now tempted, so were all godly men; but they overcame the tempter through strong faith in Christ. Therefore saith St Peter: "Be ye sober, and watch; for your adversary the devil goeth about like a roaring lion, seeking whom he may devour: whom resist ye strong in faith." St John also saith: "This is the victory which overcometh the world, even our faith." Not only all godly and faithful men were tempted, but also our Saviour Christ. And this is a great comfort for us: "for, in that it fortuned himself to be tempted, he is able to succour them also that are tempted." Christ, being tempted, overcame his temptations to get us the victory over the tempter. His triumph is our victory, and his victory is our triumph. Whatsoever he did and got in his humanity, he did and got it not for himself, but for us. And "God is faithful," saith the apostle, "which will not suffer you to be tempted above your strength, but will in the midst of the temptation make a way that ye may be able to bear it." Believe therefore in Christ, and you are without all danger.

Hos. xiii. Heb. ii. Col. ii. 1 John iii. Num. xxi. John iii. Heb. xi. 1 Pet. v. 1 John v. Matt. iv. Heb. ii. Note. 1 Cor. x.

Epaph. I believe, O Lord: help thou mine unbelief. O Lord, increase my faith.

Mark ix. Luke xvii.

Phil. Fear you not, but God both will and doth hear[2] your prayers; for "the Lord is nigh unto all them that call on him in truth."

Psal. cxlv.

Epaph. You made mention also of prayer, saying, that that is also a mean to resist Satan.

Of prayer.

Phil. I rejoice greatly, and I give God most hearty thanks, that in this your sickness your memory continueth still stedfast and perfect.

Epaph. I praise God for it.

Phil. That prayer is a necessary remedy for the avoidings of Satan's temptations, the holy scriptures teach manifestly in divers places. Our Saviour Christ saith: "Watch and pray, that ye fall not into temptation." Again: "This kind of devils is not cast out but by prayer and fasting." To repress the temptations of Satan, all godly men even from the beginning fled unto faithful prayer, as a mighty and sure defence against Satan and all his crafty assaults. And God hath commanded us to pray whensoever we are troubled, and doth also promise us that he will both hear and help us. "Call on me," saith he, "in the time of thy trouble; and I will deliver thee; and thou shalt honour me." "The Lord is nigh unto them that are of a troubled heart, and he will help them that be broken in spirit."

Matt. xxvi. Mark ix. Psal. l. Psal. xxxiii.

Epaph. Now, good neighbours, pray for me.

Phil. Very gladly. Let us kneel down together and pray.

Chris. Lo, here are we.

[2 From 1561; folio, *hear.*]

A prayer. *Phil.* O heavenly and most merciful Father, we most humbly beseech thee thy Son's sake, Jesus Christ our Lord, have pity upon this thy creature, and succo him in these horrible assaults and temptations of the devil. Deliver his soul in th extreme necessities from all the infernal army. Send him down strength from abo that he may be able to resist his enemy, and to stand stedfast in the time of this temptation. Be thou his strong rock, castle, shield, tower, and defence, that he, this great trouble, being preserved from the tyranny of his enemies, through t godly grace, assistance, and help, may continue in the true and christian faith u his life's end, and afterward be received into thy heavenly kingdom, through Jes Christ our Lord. *Eus.* Amen.

Epaph. Now will I, poor and wretched sinner, offer my prayers also unto the Lo my God in Jesus Christ's name, trusting and believing undoubtedly that he gracious will hear me, and defend me against mine enemies.

Mark xi. *Phil.* These are the words of Christ: "What things soever ye desire when ye pra believe that ye receive them, and ye shall have them."

Psal. cxxx. Psal. lxix. A prayer. *Epaph.* Out of the depth do I cry unto thee, O Lord. O Lord, hear my pray Save me, O God; for the waters of trouble are come in even unto my soul. I stick f in the deep mire, where no ground is: I am come into deep waters, so that the floo run over me. Take me out of the mire, that I sink not. O let me be delivered fr them that hate me, and out of the deep waters. Let not the water-flood drown n neither let the deep swallow me up, and let not the pit shut her mouth upon me. Ho me, O Lord; for thy loving-kindness is comfortable: turn me unto thee, according u the multitude of thy mercies, and hide not thy face from thy servant; for I am trouble: O haste thee, and hear me. Draw nigh unto my soul, and save it: O deliv me, because of mine enemies. For thou knowest my reproof, my shame, and my d honour: mine adversaries are full in thy sight. So shall I, being delivered from the great miseries through thy gracious benefit, praise and magnify the name of thee n Lord God for ever and ever.

Chris. So be it.

Epaph. Neighbour Philemon.

Phil. Here, sir.

Of God's word. *Epaph.* As I remember, you told me that, besides faith and prayer, the word God also is a godly help and a strong fortress against the cruel assaults of the devil.

Phil. It is truth. For so are we taught in the holy scripture. Our Saviour Chri Luke xxii. when the time of his passion began to draw nigh, knowing that his disciples shou for his sake be grievously tempted both of the devil, the world, and the flesh, co manded them to buy a sword. This was no material, but spiritual sword; as St Pa Eph. vi. declareth unto the Ephesians, saying: "Above all things, take to you the shield faith, wherewith ye may quench all the fiery darts of the wicked. And take t helmet of salvation, and the sword of the Spirit, which is the word of God. And pr always with all manner of prayer and supplication in the Spirit." With the word Matt. iv. Rom. i. God Christ drove away Satan, and resisted all his wicked temptations. For "it the power of God, to save so many as believe." In the word of God plenteous a present remedies are found against Satan and all his subtile suggestions. Theref Psal. cxix. said the psalmograph: "I have hid thy speeches, O Lord, in my heart, that I mig John xv. not sin against thee." "Now are ye clean," said Christ, "for the word which I spa Wisd. xvi. unto you." Hereto pertaineth the saying of the wise man: "Neither herb nor e plasture hath healed them, O Lord, but thy word, which healeth all things." Li Psal. cvii. unto this is a sentence in a certain psalm: "He sent his word and delivered them fr destruction."

Epaph. God deliver me from destruction!

Phil. Enarm yourself with faith, prayer, and with the word of God, and doubt not. For these kinds of armours or weapons Satan can by no means abide.

Epaph. The Lord preserve and defend me! Neighbours, I will pray once ag unto the Lord my God, while I have time.

Chris. It is a godly exercise.

Epaph. I perceive Satan to be still busy, and to seek my damnation.

Phil.[1] Strive manfully, and you shall have the crown of glory.

Epaph. How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me? O how long shall I seek counsel in my soul, and be so vexed in my heart? How long shall mine enemy triumph over me? Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death; lest mine enemy say, I have prevailed against him. If I be cast down, they that trouble me will rejoice at it. But my trust is in thy mercy; and my heart is joyful in thy salvation. I again, for this thy loving-kindness, will praise thy holy name. A prayer. Psal. xiii.

Eus. So be it.

Epaph. Unto thee will I cry, O Lord my strength: think no scorn of me, lest, if thou make thee as though thou heardest not, I become like them that go down into the pit. Hear the voice of my humble petitions when I cry unto thee, when I hold up my hands toward the mercy-seat of thy holy temple. O hide not thou thy face from me, nor cast thy servant away in thy displeasure. The sorrows of death have compassed me round about; and the overflowings of ungodliness made me afraid. The pains of hell came about me: the snares of death have overtaken me. Be not thou far from me, O Lord: thou art my succour, haste thee to help me. Deliver my soul from the sword, my dearling from the power of the dog. Save me from the lion's mouth. So shall I declare thy name unto my brethren, and in the midst of the congregation will I praise thee. Psal. xxviii. A prayer. Psal. xxvii. Psal. xviii. Psal. xxii.

Eus. I doubt not, brother Epaphroditus, but that God hath heard these your most humble prayers and lamentable supplications, and will, when he seeth convenient time, send you remedy, and give you a joyful and merry heart, so that you shall leap upon Satan, and say: "The Lord is my light and my salvation: whom then shall I fear? The Lord is the strength of my life: of whom then shall I be afraid?" "Though an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in him." Again: "Death is swallowed up into victory. Death, where is thy sting? Hell, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be unto God, which hath given us the victory, through our Lord Jesus Christ." Psal. xxvii. 1 Cor. xv. Hos. xiii.

Epaph. O when will the Lord have mercy on me, and deliver me from the grievous assaults of mine enemies? O Lord, why hast thou forgotten me? Why go I thus heavily, while the enemy oppresseth me? Up, Lord: why sleepest thou? Awake, and be not absent from me for ever. Wherefore hidest thou thy face, and forgettest my misery and trouble? My soul is brought low, even unto the dust: my belly cleaveth unto the ground. Arise and help me, O Lord, and deliver me for thy mercies' sake. A prayer. Psal. xlii. Psal. xliv.

Chris. Faint not, neither despair you of God's mercy; but take a good heart unto you, and abide the Lord's pleasure. Be of like mind with him which prayed on this manner unto God, saying: "Unto thee lift I up mine eyes, thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and[2] as the eyes of a maiden unto the hand of her mistress; even so our eyes wait upon the Lord our God, until he have mercy upon us." "It is good to be quiet," saith the prophet, "and patiently to abide the saving health of the Lord." For the Lord will not forsake you for ever; but though he punish you now, and suffer Satan to trouble you a little while, for the trial of your faith, yet, according to the multitude of his mercies, will he receive you to grace again, and not cast you out of his[2] heart for ever. He is a "Father of mercies, and God of all consolation." "He will not be always chiding, neither will he for ever be angry with us." For "like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we be made: he remembereth that we are but dust." Psal. xxvii. Psal. cxxiii. Lam. iii. 2 Cor. i. Psal. ciii.

Epaph. Lord, be thou merciful unto me. Hide not thyself in a cloud; but shew me thy loving and gentle countenance, that I may be saved. Send me present help from above; or else I perish. For I wrestle not against blood and flesh, but against rule, against power, against worldly rulers, even governors of the darkness of this A prayer. Eph. vi.

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[1] Supplied from the edition of 1561.]

[2] So 1561; folio, *as*, and *this*.]

world, against spiritual craftiness in heavenly things. This grievous conflict, O Lor
Matt. iv. is with such an enemy as feared not to assail thee, whom thou thyself callest th
John xiv. 2 Cor. iv. prince of this world, and thy holy apostle termeth him the god of this world. Ari
therefore, O Lord, and take my part. Be thou, O God, my defender, my house
defence, and my castle. Deliver me out of the snare, which mine enemy hath laid f
me, that I, being set at liberty, may sing praises to thy blessed name, and magni
thee, my Lord God, for ever and ever.

Theo. Amen.

Phil. Neighbour, take a good heart unto you, and you shall shortly see th
Psal. cxxi. wonderful working of God. For "behold, he that keepeth Israel doth neither slum
ber nor sleep. The Lord himself is your keeper, the Lord is your defence:" "th
Lord shall preserve you from all evil; yea, the Lord shall keep your soul." For
he casteth down, so lifteth he up again. As he killeth, so he quickeneth. As he no
for a little time suffereth Satan to disquiet you, for the exercise, probation, and tri
of your faith; so likewise will he deliver you out of this agony, and give you aga
2 Cor. i. a joyful, merry, and quiet conscience. For the nature and property of God is
The property of God in his elect. wound before he healeth; to throw down, before he lifteth up; to kill, before
quickeneth; to condemn, before he saveth. Therefore fear not. For the Lord deale
none otherwise with you, than he doth with his other saints. This your trouble
will turn to ease, and this your sorrow will he turn to joy, as he saith in the gospe
John xvi. "Verily, verily, I say unto you, Ye shall weep and lament; but contrariwise the wor
shall rejoice. Ye shall sorrow; but your sorrow shall be turned into joy. A woma
when she travaileth hath sorrow, because her hour is come; but as soon as she is d
livered of the child, she remembereth no more the anguish, for joy that a man is bo
into the world. And ye now therefore have sorrow; but I will see you again; a
your hearts shall rejoice; and your joy shall no man take away from you." In th
your heavy conflict God seemeth to have withdrawn the glorious beams of his father
grace from you; but he will straightways lighten his godly countenance upon you, a
work such joys in your heart through his holy Spirit, as heretofore you felt never t
like. And this your joy shall never be taken from you. Therefore whatsoever Sata
that old cankered enemy of mankind, goeth about to persuade you, believe him n
1 Pet. v. John viii. Matt. xvi. but resist him with strong faith, ever remembering that he is both a liar and a mu
derer. You are a member of that congregation which is built upon the rock Chri
1 Pet. [ii.] against whom the gates of hell shall not prevail. You are a living stone of t
blessed building and spiritual house, whereof Christ is the head corner-stone: thou
Matt. vii. the winds blow, the showers of rain descend, and the cruel tempests beat on the hou
yet it falleth not; for it is grounded, not upon the sand, but upon the rock. Sat
Luke xxii. in this temptation hath desired to sift you, as it were wheat; but Christ hath pray
John x. for you, that your faith faileth not. You are one[1] of the sheep, which God t
Father hath given to[2] his Son Christ; therefore can you not perish, neither shall a
creature pluck you out of his hand; but he shall give you everlasting life.

Epaph. Now perceive I, most gentle neighbour Philemon, that to be true, whi
I have many times heard the godly preachers rehearse in their most comfortal
sermons.

Phil. What is that, I pray you?

Epaph. That one faithful preacher, which is able with the sweet promises of
holy scriptures to comfort the weak and desperate conscience, is better than
thousand mumbling massmongers, which promise with their massing mountains of go
but perform mole-hills of glass. I have also many times heard it said, that thou
the company of a learned man be good and profitable at all times, yet chiefly
the time of sickness, and when the weak creature is ready to depart from this wick
world; forasmuch as then Satan is most busy, and without ceasing laboureth to d
quiet the conscience of the sick man, that by this means he may drive him[3] i
desperation, and finally to damnation.

Phil. What mean you by that?

[1 So 1561; folio, *once*.] [2 So 1561; folio, *given you to*.] [3 Supplied from edition of 1561.]

Epaph. I thank God most heartily that such a learned man as you are have now vouchedsafe to visit me in this my sickness.

Phil. No learned man, but a lover of learning, and such one as hath a good-will well to do, and envieth no man that can do better.

Epaph. In the time of this your godly communication had with me, (the Lord my God be thanked for it!) I felt[4] the heaviness, trouble, and disquietness of my conscience by little and little to go away, and certain sweet motions of true and inward joy to arise in my heart; so that now Satan with his wicked temptations seemeth to have taken his flight, and the Holy Ghost with his most godly and comfortable inspirations to have entered into my breast. Whereas before methought I was in hell, now me-think I am in heaven; so great quietness, rest, joy, and comfort do I find in my conscience. St Paul wisheth not in vain to the Philippians this tranquillity and quietness of conscience, saying: "The peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesu." Again, to the Colossians: "The peace of God mought rule in your hearts, to the which peace ye are called in one body." For no man knoweth what a precious jewel and heavenly treasure this peace of conscience is, but such as feel it. Neither can any man feel it aright, except he hath felt afore the grief, pain, and disquietness of conscience. I may now right well say with the psalmograph: "O how great and plentiful is thy goodness, which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee!" "O what great troubles and adversities hast thou shewed me! and yet thou didst turn and refresh me, yea, and broughtest me from the deep of the earth again. Thou hast brought me to great honour, and comforted me on every side. Therefore will I praise thee and thy faithfulness, O God."

Phil. iv.
Col. iii.
Psal. xxxi.
Psal. lxxi.

Phil. Here see you that fulfilled in yourself which you have full oft read in the holy scriptures. "The Lord killeth, and maketh alive, bringeth down to hell, and fetcheth up again." "Great are the troubles of the righteous; but the Lord delivereth them out of them all."

1 Sam. ii.
Psal. xxxiv.

Chris. The holy man Thoby, in his prayer unto God, saith: "Whosoever loveth thee and serveth thee aright is sure of this, that, if his life be tempted and proved, it standeth in the trying; and if he endure in patience, he shall have a reward, and be highly crowned; and if he be in trouble, that God, no doubt, shall deliver him; and if his life be in chastening, that he shall have leave to come unto thy mercy. For thou hast no pleasure in our damnation. And why? after a storm thou makest the weather fair and still: after weeping and heaviness thou givest great joy. Thy name, O God of Israel, be praised for ever!"

Tob. iii. [Vulgate.]

Epaph. Amen.

Chris. The psalmograph also saith: "They that sow in tears shall reap in joy. He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him."

Psal. cxxvi.

Epaph. "If the Lord himself had not been of my side, when Satan rose up against me, he had swallowed me up quick. But praised be the Lord, which hath not given me over for a prey unto his teeth. My soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and I am delivered. My help standeth in the name of the Lord, which hath made heaven and earth." But, neighbour Philemon, it is good in the time of calm to provide for tempest. We are taught of Job, that a man's life in this world is "a warfare," or knighthood, and that we therefore ought to "watch and pray," that we "fall not into temptation." The scripture declareth that, after Satan had tempted Christ, and was confounded by the word of God, the devil departed from Christ "for a season." Whereof we may learn that he returned afterward unto Christ, and tempted him. I fear also, lest that Satan will shortly return unto me, and assail me with new temptations.

Psal. cxxiv.
Job vii.
Matt. xxvi.
Luke iv.

Phil. Indeed the property of Satan is, when he cannot get his purpose one way, to attempt some other means. But whereof are ye afraid?

Epaph. Christ saith in the gospel: "If thou wilt enter into life, keep the com-

Of the law. Matt. xix.

[4] So 1561; folio, *self.*

Luke x. mandments." Again: "Do this, and thou shalt live." He speaketh of fulfilling th
Rom. ii. law. And St Paul saith: "Not the hearers, but the doers of the law, shall be justifie
Deut. xxvii. before God." Moses also pronounceth them cursed which abideth not in all thing
that are written in the law. What if Satan should lay the law against me, and prov
evidently that I have not fulfilled the law of God, and therefore I cannot enter int
eternal life, but must needs be damned?

Remedies against the curse of the law. John i. Of the law and the gospel.

Phil. The holy scripture of God consisteth of two parts; of the law, and of th
gospel. If Satan object the law against you, lay you against him straightways th
gospel. "For the law was given by Moses; but" the gospel, that is, "grace," favou
remission of sins, "truth," faithfulness, and everlasting life, "came by Jesus Christ
The law maketh afraid; but the gospel comforteth. The law troubleth; but the gospe
Rom. iii. quieteth. The law uttereth sin; but the gospel pardoneth and forgiveth sin. Th
Gal. iii. law declareth the fierce wrath of God against sinners; but the gospel preacheth th
2 Cor. iii. great and exceeding mercies of God toward penitent sinners. The law woundeth; bu
the gospel healeth. The law maketh sick; but the gospel maketh whole and strong
The law driveth to desperation; but the gospel ministereth consolation and comfor
The law killeth; but the gospel quickeneth. The law throweth down to hell; bu
the gospel lifteth up to heaven. Therefore if Satan be busy and lay the law again
you, and threat unto you death and damnation, answer him with the gospel, whic

Why the law was given.

bringeth life and everlasting salvation. For the law was not given us of God to justif
and save us, but to be a doctrine unto us what we should either do or leave undon
Gal. iii. and to be "a school-master to lead us unto Christ;" that of him we might obtain th
which by no means may be gotten of the law, I mean, the grace, favour, and merc
of God, remission and forgiveness of sins, the quietness of conscience, a new life, th
gift of the Holy Ghost, and everlasting life. Fly you therefore from the heavy burde
of the law, which depresseth and weigheth down the conscience, and take on you th
sweet and comfortable yoke of the gospel; and so shall you find rest unto your sou
Matt. xi. for the "yoke" thereof "is easy, and the burden light." After this manner eve
from the beginning have all the godly in the conflict of conscience fled from the doctrin
of the law unto the merciful promises of the gospel; as blessed Peter testifieth, saying
Acts xv. "Now why tempt ye God, to put on the disciples' necks the yoke which neith
our fathers nor we were able to bear? But we believe that through the grace of th
Lord Jesu Christ we shall be saved, as they were." Our Saviour Christ said unt
John vii. the Jews: "Hath not Moses given you a law; and yet none of you keepeth the law?
The doctrine of the law is such a burden, that the holiest that ever lived (Christ alo
Rom. vii. except) was never able to bear it. No marvel, for "the law is spiritual;" but we a
Prov. xx. carnal. "Who among us all is able to say, My heart is clean, and I am free from sin
Rom. iii. Psal. xiv. The holy scripture pronounceth us all sinners; and our own consciences bear witne
of the same. And how cometh it to pass, but only that we do not observe the la
of the Lord our God, but rather are transgressors and breakers of that same; insomu
that, if our Saviour Christ had not come in the flesh and fulfilled the law for u
even to the uttermost, and so pacified the Father's wrath, we had been damned f
Rom. viii. Rom. x. Gal. iii. iv. ever and ever? But Christ is come, and hath fulfilled the law with such perfectio
as the law requireth, even at the full; and his fulfilling is our fulfilling. Whosoev
1 Cor. i. believeth this, and taketh Christ to be his "wisdom, righteousness, sanctifying, and r
demption," he cannot perish, but have everlasting life.

Epaph. I pray you, declare unto me some comfortable sentences out of the holy scri
ture, that my conscience may be ascertained of Christ's fulfilling of the law for me.

Matt. v. *Phil.* Christ saith in the gospel: "Think not that I am come to destroy the la
or the prophets: no, I am not come to destroy, but to fulfil." All we are destroye
and breakers of the law; but Christ is a perfect fulfiller of the same, not for himse
but for us; and his fulfilling is our fulfilling. The holy apostle, in his epistle to t
Rom. viii. Romans, saith: "There is no damnation to them which are in Christ Jesu, whi
walk not after the flesh, but after the Spirit. For the law of the Spirit of life throu
Jesus Christ hath made me free from the law of sin and death. For what the la
could not do, inasmuch as it was weak because of the flesh, that performed Go
and sent his Son in the similitude of sinful flesh, and by sin damned sin in the fles

that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the Spirit." Here see you that, whereas none of us was able to fulfil the law, Christ the Son of God hath fulfilled it for us, and by this means delivered us from the law of sin and death. Again, in the same epistle: "Christ is the perfect fulfilling of the law to justify all that believe." So many therefore as believe are justified; and for them Christ hath fulfilled the law to the uttermost. To the Galatians he also saith: "Christ hath delivered us from the curse of the law, inasmuch as he was made accursed for our sake. For it is written, Cursed is every one that hangeth on a tree," &c. If Christ by his death and passion hath delivered us from the[1] curse of the law, how then can the law condemn us? Item, in the same epistle: "When the time was full come, God sent his Son, made of a woman, and made bond unto the law, to redeem them which were bond unto the law, that we," through election, "might receive the inheritance that belongeth unto the natural sons." If Christ became man, and was made bond unto the law, to redeem and deliver us from the law, what power then hath the law over us, that it may condemn us? If we be through the free choice of God admitted to be the sons of God, then are we no more slaves unto the law, nor any more bond to the subjection thereof, that it may cast us away as wicked transgressors and heirs of eternal damnation: for it is fulfilled for us in Christ.

Rom. x. Gal. iii. Deut. xxi. Gal. iv.

To the Ephesians he writeth on this manner. Christ "is our peace, which hath made of both one (he speaketh of the Jews and gentiles), and hath broken down the wall that was a stop between us, and hath also put away through his flesh the cause of hatred, even the law of commandments contained in the law written," &c. Here have we the cause why God was angry with us. Verily, because we fulfilled not the law. Now is Christ come, and hath put away the cause of this anger and hatred: that is to say, he hath fulfilled the law for us, and reconciled us unto God; so that now God the Father, for his sake, hateth us no more, but loveth us, is no more angry, but well pleased with us, and accepteth his fulfilling of the law as our own fulfilling. Also to the Colossians: "Christ," saith he, "hath put out the hand-writing that was against us, contained in the law written, and that hath he taken out of the way, and hath fastened it to his cross, and hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed over them in his own person." If Christ, hanging on the cross, hath by the virtue of his passion and death put out the hand-writing that was against us, contained in the law, then is our bond made frustrate and void, and we set at liberty; forasmuch as Christ by his blood hath both paid our debt unto God the Father, and also subdued and brought under foot all our enemies.

Eph. ii. Col. ii.

The author of the epistle to the Hebrews hath these words: "The commandment that went afore is disannulled, because of weakness and unprofitableness. For the law brought nothing to perfection, but was an introduction to a better hope, by the which we draw nigh unto God." Here are we taught also, that, forasmuch as by the law no man can be made perfect (for who among us fulfilleth the law?) we have our perfection in Christ; by whom for our sake the law is fulfilled, and remission of sins and everlasting life is freely given unto us. This is the hope, profit, and liberty, which so many as believe receive in Christ. Let therefore the terrors and curse of the law never trouble you, though Satan do never so much lay it unto your charge; but remember what the apostle saith: "Ye are no more under the law, but under grace." Again: "Now are we delivered from the law, and dead unto it, whereunto we were in bondage; that we should serve in a new conversation of the Spirit, and not in old conversation of the letter." "For if righteousness cometh by the law, then died Christ in vain." "But we know," saith the apostle, "that a man is not justified by the deeds of the law, but by the faith of Jesus Christ. And we have believed on Jesus Christ, that we might be justified by the faith of Christ, and not by the deeds of the law; because by the deeds of the law no flesh shall be justified." Again: "As many of you as are justified by the law are fallen from

Heb. vii. Rom. vi. vii. Gal. ii. Gal. v.

[1] This word is supplied from the edition of 1561.]

grace. We look for and hope in the Spirit to be justified through faith. For in Christ Jesu neither is circumcision any thing worth, neither yet uncircumcision; but faith, which worketh by love." Comfort yourself, neighbour Epaphroditus, against the assaults of Satan with these sweet sayings of the holy scripture; and so shall neither the fear nor the curse of the law hurt you.

Remedies against sin.

Epaph. God be thanked, I trust I am now well enarmed against Satan for this matter. But what if he layeth my sinful life unto my charge, and so burden my conscience with that, that I know not what to do, but am like to fall unto desperation? What shall I answer? How shall I escape? For I confess unto you that I have been all my life-time a very grievous sinner, and have greatly offended the Lord my God.

Phil. Discomfort not yourself, but take a good heart unto you. You are in this behalf in none other case than all the saints and faithful people of God have been before you, and are at this day. "For all have sinned, and want the glory of God." Rom. iii. "All have gone astray like lost sheep." "We are unprofitable servants." "All our Isai. liii. Luke xvii. righteousnesses are as a cloth defiled[1]." "If we say we have no sin, we deceive Isai. lxiv. 1 John i. ourselves, and the truth is not in us. But if we confess our sins, God is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

Epaph. What shall I do then, that sin may be no clog unto my conscience?

Repentance.

Phil. Let it repent you that ever you offended so loving a Father and so gentle a Lord. Be heartily sorry for your misdoings. Lament and inwardly bewail your wretchednesses, which so wickedly have transgressed and broken the holy commandments of the Lord. For this hearty and unfeigned repentance is a godly preparative Matt. iii. Mark i. Acts iii. to salvation; and without it none can be saved. Therefore John Baptist, Christ, and his apostles, began their preaching of repentance. For whosoever is not brought into Matt. ix. the knowledge of himself, he shall never have delight to come unto Christ. "For such as think themselves whole have no pleasure in[2] a physician, but they that are sick."

Epaph. And will God accept this my repentance?

Isai. lxvi.

Phil. Hear what God saith by the prophet. "Whom shall I regard? Even him that is poor and of a lowly troubled spirit, and standeth in awe of my words." The Psal. li. psalmograph also saith: "A sacrifice unto God is a troubled spirit: a broken and a con- Psal. xxxiii. trite heart, O God, shalt thou not despise." Again: "The Lord is nigh unto them that are of a troubled heart, and he will save them that are of a broken spirit."

A prayer. Ezek. xi.

Epaph. O Lord, take away from me that stony heart which cannot repent, and give me that fleshly heart which gladly and willingly lamenteth[2] her sins and miseries, and unfeignedly delighteth in a new life. But what, is repentance enough?

Confession of sins unto God.

Phil. As you earnestly and from the very heart do repent you of your former sinful life, so likewise humble yourself in the sight of God, and confess yourself unto him a most wicked and miserable sinner. Cry in your heart with David, and say Psal. li. "Have mercy upon me, O God, after thy great goodness. According unto the multitude of thy mercies, do away mine offences. Wash me throughly from my wickedness, and cleanse me from my sin. For I knowledge my faults; and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight." "Turn thy face from my sins, and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence Luke xv. and take not thy holy Spirit from me." Cry with that lost son, and say: "O Father, I have sinned against heaven, and before thee, and am no more worthy to be called Luke xviii. thy son." Cry with the publican, and say: "O God, be merciful to me a sinner." Matt. viii. Cry with the leper, and say: "O Lord, if thou wilt, thou art able to make me clean." Mark x. Cry with the blind man, and say: "O Jesu, the son of David, have mercy on me." Matt. xv. Cry with the woman of Canaan, and say: "Have mercy on me, O Lord, thou Son of David: my daughter is grievously vexed of the devil." Cry with the centurion Matt. viii. and say: "I am not worthy that thou shouldest enter under my roof; but speak the word only, and my son shall be healed."

Faith.

But unto this your hearty repentance and humble confession of your sins you must put mighty and strong faith, believing that God the Father for his promise sake

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[1 Two words are omitted.] [2 So 1561; folio, *is*, and *lamented*.]

made unto all penitent sinners in Christ's blood, will freely and mercifully forgive you all your sins, be they never so many or grievous. For without this faith all that ever you do is nothing worth, as the apostle saith: "Whatsoever is not of faith is sin." Cain repented and confessed his fault, saying: "My sin is greater than I may deserve to be forgiven:" but because he wanted faith, he fell into desperation, and was damned. Judas repented and confessed his sin, saying: "I have sinned, betraying the innocent blood;" yea, he also made satisfaction, such as it was: but notwithstanding, because he added not faith unto his repentance, confession, and satisfaction, all was in vain. Peter, his fellow-disciple, sinned also grievously; but because he earnestly repented, and also faithfully believed to have remission of his sins by the precious blood of his Master, whom he afore had both denied and forsworn, he was forgiven and received into favour again. For by faith are we made of the children of wrath the sons of God. By faith are we married unto Christ. By faith are our hearts purified. By faith Satan is overcome. By faith the world is vanquished. By faith we are preserved from damnation. By faith we are justified and made righteous. By faith the wrath of God is assuaged. By faith we work the will of God. By faith our prayers are heard and our requests granted. By faith we please God. By faith we be made the children of light. By faith we are born anew of God. By faith we are made the temples of the Holy Ghost. By faith we understand the mysteries of God. By faith we prevail against the gates of hell. By faith we are made the heirs of God, and fellow-heirs with our Lord and Saviour Christ Jesu of everlasting glory.

Rom. xiv. Gen. iv. Matt. xxvii. Matt. xxvi. Eph. i. John i. Gal. iii. Hos. ii. Acts xv. 1 Pet. v. 1 John v. Rom. v. John vi. Mark xi. Rom. xi. John xii. 1 John v. 1 Cor. iii. Matt. xvi. Rom. viii.

"Faith," as St Austin saith, "is the beginning of man's salvation. Without faith no man can reach or come unto the number of the sons of God. Without faith all the labour of man is frustrate and void[3]."

Lib. de Fide.

"Faith," saith St Ambrose, "is the root of all virtues; and whatsoever thou buildest on this foundation, that alone profiteth unto the reward of thy work, fruit, and virtue[4]." "Faith," saith he, "is richer than all treasures, stronger than all corporal power, and more healthful than all physicians[5]."

Lib. de Cain et Abel.

Therefore look that you have this true faith in you, and that you cleave both tooth and nail (as they use to say) to the merciful and comfortable promises of God; so may you be sure to have remission and forgiveness of your sins.

Epaph. I believe, O Lord: help thou my unbelief. O Lord, increase my faith: O heavenly Father, my God and my Lord, I, with an assured persuasion of thy goodness toward me, most humbly beseech thee, for Jesus Christ's sake, mercifully to behold me, a most miserable sinner, and clearly to forgive all those sins and wickednesses which I, wretched creature, have committed against thee my Lord God from the hour of my birth unto this present time. Forgive me all my sins, for thy name's sake: they be both many and great. O remember not the sins and offences of my youth; but according unto thy mercy think upon me, O Lord, for thy goodness. O remember not mine old sins; but have mercy on me, yea, and that right soon; for I am come to great misery. Help me, O God, for my salvation, for the glory of thy name: O deliver me, and be merciful unto my sins, for thy name's sake. So shall I give thee thanks for ever, and magnify thy blessed name, worlds without end.

The sick man's confession of his sins. Mark ix. Luke xvii. Psal. xxv. Psal. lxxix.

Eus. Amen.

Phil. Doubt not, neighbour Epaphroditus, but that God hath graciously heard this your humble suit, and also granted your request. He hath forgiven you all your sins. He will never lay them to your charge. He hath cast them away behind his back, so that he will never remember them more, as he saith by the prophet: "I will forgive their misdeeds, and will never remember their sins any more." Again: "If the ungodly will turn away from all his sins that he hath done, and keep all my commandments, and do the thing that is equal and right, doubtless he shall live, and not die. As for all his sins that he did before, they shall not be thought upon; but in his righteousness that he hath done he shall live. For have I any pleasure in the

Jer. xxxi. Ezek. xviii.

[3 August. Op. Par. 1679—1700. De Fide ad Pet. Lib. 1. Tom. VI. Appendix, col. 19. See Vol. I. page 207, note 1.]

[4 Ambros. Op. Par. 1686—90. De Cain et Abel. Lib. II. cap. ix. 28, Tom. I. col. 219. See Vol. I. page 207, note 2.]

[5 Id. Op. De Virgin. Lib. cap. xvi. 100. Tom. II. col. 237. See Vol. I. page 207, note 3.]

death of a sinner? saith the Lord God; and not rather that he convert and live
Item: "Repent, and turn you from all your wickednesses; so shall there no sin do yo
harm. Cast away from you all your ungodliness that ye have done. Make you ne
hearts and a new spirit. Wherefore will ye[1] die, O ye house of Israel? seeing I have n
pleasure in the death of him that dieth, saith the Lord God. Turn you then, an
ye shall live." Therefore fear not, good brother; but continue faithful and repentan
unto the end, and ye shall surely be saved.

Of sin. *Epaph.* Sin is an heavy burden, and very displeasant unto the Lord our Go
Psal. vi. and maketh sinners to flee from the face of God; forasmuch as they know that Go
hateth sin and all them that do commit it.

Phil. I confess sin to be an heavy burden and displeasant unto God; yet, a
heavy as it is, Christ hath taken it on him and borne it away, as the prophet saith
Isai. liii. Matt. viii. 1 Pet. ii. "He hath taken on him our infirmities, and borne our sicknesses." This witnesseth
St Peter, saying: "Christ himself bare our sins in his body on the tree, that we, bein
delivered from sin, should live unto righteousness." And whereas ye say that si
maketh sinners to flee from the face of God, I answer, it driveth indeed the obst
nate and desperate sinners from God, but not the penitent, which repent in faith
and turn unfeignedly unto the Lord their God, being persuaded that he is
2 Cor. i. "Father of mercies and God of all consolation," and that he for Christ's sake will for
give them. Do they which feel themself sick and diseased flee and run away fro
the physician? They rather make haste unto the physician, being nothing afraid o
him, because they are sick and diseased; but rather so much the more do they desi
to come unto him, to shew him their wounds and to disclose their diseases, that the
Matt. ix. may be made whole. Now is Christ a physician; and all we through sin are diseased
shall we therefore run away from Christ, and not rather make haste unto him? Wh
physician is so ready to heal the body, as Christ, our physician, is to heal the soul
Who ever came unto him with a faithful and penitent heart, and was refused? Wh
ever sought remedy at his hand, and was not holpen? Who ever opened unto hi
his diseases, and was not cured? He calleth all, without exception, be they never s
diseased and loaden with the burden of sin, unto him, and promiseth that he will eas
them of their burdens and make them whole; and is it to be thought that he wi
Matt. xi. refuse sinners, when they come unto him? "Come unto me," saith he, "all ye tha
labour and are loaden; and I will refresh you. Take my yoke upon you, and ye sha
find rest for your souls." "For I came not to call the righteous, but sinners unt
Luke xix. repentance." "The Son of man came to seek and to save that was lost."

Matt. ix. Matt. xi. How frequented he the company of sinners when he was in this world, and tha
to this end only, that he might call them through his godly sermons unto repentanc
Matt. x. unto the favour of God, and unto the fellowship of the saints; insomuch that he wa
called a friend of open sinners and whores! How defended he alway the humble an
Luke vii. penitent sinners against the proud and stiff-necked Pharisees and justiciaries! Whe
Luke xix. Zachee, being a sinner and the prince of the publicans, sought to see Christ, ho
lovingly did Christ speak unto him, and friendly came into his house, eat and dran
Luke vii. with him! When Mary Magdalene, being a grievous sinner, came unto Christ, h
refused not her company, but talked most gently with her, comforted her, receive
her into his favour, quieted her conscience, healed her diseases, and gave her ever
Luke xviii. lasting life. When the poor publican, which had[2] both oft and grievously offende
the Lord his God, came into the temple to pray, and in his prayers humbled himse
before the majesty of God and confessed himself a sinner, was he not joyfully receive
into the favour of God, and pronounced more righteous, even by the mouth of Chris
than the proud Pharisee, for all his[2] glistering works? How joyfully was that un
Luke xv. thrifty, prodigal, and wasteful son received home again! What friendship foun
Luke xxiii. that thief, which was crucified with Christ, at the hand of Christ, when he sai
"Lord, remember me when thou comest into thy kingdom!" Did not Christ straight
ways answer him and say: "This day shalt thou be with me in paradise?" An
yet was he both a thief, a seditious person, and a murderer. Christ refuseth non
Zech. i. although never so grievous a sinner, if we come unto him. "Turn ye unto me; an

[1 *Ye* is inserted from 1561.] [2 So 1561; folio, *hath*, and *hie*.]

I will turn unto you, saith the Lord of hosts." "Thou disobedient Israel, turn again, saith the Lord; and I will not let my wrath fall upon you: I am merciful, saith the Lord, and I will not alway bear displeasure against thee; but this I will, that thou know thy great blasphemy, namely, that thou hast unfaithfully forsaken the Lord thy God, and hast made thyself partaker of strange gods under all green trees, but hast had no will to hear my voice, saith the Lord. O ye disobedient children, turn again, saith the Lord; and I will be married with you," &c. "O ye disobedient children, turn again, saying, Lo, we are thine; for thou art the Lord our God; and so shall I heal your back-turnings." Who will not boldly come unto so merciful a Lord and most loving Father, seeing he so gently calleth all men unto him, be they never so grievous sinners, and promiseth that he will not refuse them, but lovingly receive them; never lay their offences unto their charge, but to forget them and cast them behind his back; that he will never either remember them, or look upon them more? Jer. iii.

Theo. "The Lord is merciful, gentle, and loving, patient, long-suffering, and of much kindness, and ready at all times to forgive;" yea, even when he is at the point to punish. "The Lord is loving unto every man; and his mercy is over all his works." "The Lord is good and gracious, and of great mercy unto all them that call upon him." "The Lord is full of tender compassion and great mercy, long-suffering, and of much goodness. He will not alway be chiding, neither keepeth he his anger for ever. He dealeth not with us after our sins, neither rewardeth he us according to our wickednesses. For look, how high the heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look, how wide also the east is from the west, so far hath he set our sins from us. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we be made: he remembereth that we are but dust." "With the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins." Joel ii. Psal. cxlv. Psal. lxxxvi. Psal. ciii. Psal. cxxx.

Phil. The great kindness and dear hearty love of God toward us appeareth not only in this, that he both willingly and gladly admitteth and receiveth sinners, whensoever they repent and turn unto him, but in that he also most diligently seeketh them up, fetcheth them home again, and giveth them grace to repent and turn, that they may be saved. This thing is very lively described and set forth in the parables of the strayed sheep, of the lost groat, of the prodigal son, and of the wounded man. "Herein is love," saith St John, "not that we loved God, but that he loved us, and sent his Son to be the agreement for our sins." St Paul saith: "God setteth out his love toward us, seeing that while we were yet sinners Christ died for us. Much more then, now we that are justified by his blood, shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, seeing we are reconciled, we shall be preserved by his life." Luke xv. Luke x. 1 John iv. Rom. v.

Epaph. I believe that God is a merciful Father for Christ's sake to all them that do truly repent, believe, and convert unto him; but is it not to be feared, that my repentance and conversion is too late?

Phil. Be on good comfort, neighbour Epaphroditus: there is no repentance and conversion too late in this world, so that it be true, and proceedeth from a contrite heart and humble spirit. For at whatsoever hour a sinner doth mourn and lament for his sins, God promiseth that he will so forgive him his iniquities, that he will never remember them more. And Christ saith: "Blessed are they that mourn; for they shall be comforted." In the holy scriptures God doth very often call us unto repentance; but he appointeth not either this or that time, day, and hour, but he willeth us to repent, and promiseth that, whensoever we return unto him, we shall be safe, and escape from death unto life. Our Saviour Christ also biddeth all that are diseased come unto him, and promiseth that he will ease them; but he assigneth no time, but at all hours he promiseth grace, mercy, favour, help, and comfort. Christ is a Saviour for all ages, and refuseth no conversion, although never so late. If we come in childhood, in youth, in middle age, or in old age; whensoever we come, we Remedies against late repentance and conversion unto God. Jer. xxxi Ezek. xviii. Matt. v. Matt. xi.

shall be received. Only let us come. It is better late than never. God is alik
merciful in all ages. Christ is a Saviour able enough to save at all times. H
Matt. i. ceaseth not to be called Jesus, that is to say, a Saviour; neither ceaseth he at an
Heb. xiii. time to save; as the apostle saith: "Jesus Christ yesterday, and to-day, and th
same continueth for ever." If Christ were appointed of God the Father a Saviou
Note. for certain times, and not for all times, so should he be no perfect Saviour. If h
could not as effectually save at the hour of death as at the hour of the birth, he wer
unworthy the name of a Saviour. But he abideth a Saviour for all ages, and fo
all kind of people, so that they unfeignedly repent, believe, and turn.

Matt. xx. Set before your eyes the parable which we read in the gospel of them that wer
hired to work in the vineyard. Some came early in the morning, some about th
third hour, some about the sixth and ninth hour, and some about the eleventh hou
And when night once came that they should receive their wages, all had like reward
When they that came first saw that they that came last, and wrought but one hou
were equal unto them which had borne the burden and heat of the day, and receive
like reward, one of them murmured and grudged at the matter; but it was answered
"Friend, I do thee no wrong. Take that is thine, and go thy way. I will giv
unto this last even as unto thee. Is it[1] not lawful for me to do as me listeth wit
mine own goods?" Thus see you, that they which came at the latter end of th
day, and wrought in the vineyard but an hour, were not refused, but received th
like reward with them that came first. Only let us be labourers, and no loiterers
only let us come into the Lord's vineyard, and not run away backward; and a
whatsoever hour we come we shall be welcome, and receive our reward with th
Luke xxiii. first. Again, the history of the thief that hanged on the right hand of Christ, whic
thief was full of wicked deeds, and never turned unto God until the very hour o
his death, declareth manifestly that there is no conversion in this life too late, if
be accompanied with true repentance and unfeigned faith. The thief, hanging on th
cross, and at the point of death, only said unto Christ, "Lord, remember me whe
thou comest into thy kingdom;" and Christ, well accepting his conversion, sai
unto him: "Truly I say unto thee, This day shalt thou be with me in paradise.
Who will now despair of the good-will and favourable mercy of God; seeing tha
this thief, converting at the very last hour of his death, was not of Christ rejecte
but received, and made a fellow-citizen with Christ of joyful paradise?

Epaph. But I have many times grievously offended the Lord my God, and broke
his holy commandments.

Phil. This is no let unto your salvation, so that your conversion be unfeigne
Prov. xxiv. "The righteous man sinneth seven times in the day." "Who liveth and sinnet
Eccles. vii. Psal. xiv. not?" "All go astray." "There is none good, but God alone." "All our righteous
Matt. xix. Isai. lxiv. nesses are as a cloth polluted[2]." If God should deal with the most holy and mo
perfect according to their deserts, they should find nothing in themselves but worth
2 Sam. xi. of damnation. David, with other very many of the old testament, oftentimes sinne
Gen. iii. ix. xix. xx. xxvii. xxxvi. and offended God with their wicked acts; yet, forasmuch as they repented and u
xxxi. xxxiv. & xxxvii. feignedly turned unto God, they were received into favour, and saved. The disciple
Exod. ii. 1 Kings xi. of Christ, Peter and his fellows, were sinners also, and many times did that whic
Matt. xx. & xxvi. is not righteous in the sight of God; yet they, bewailing their miseries, and trul
Matt. xviii. returning unto God, were admitted unto the number of God's elect. God is that Lor
which forgiveth not only one talent, but the whole debt of ten thousand talents,
we come truly unto him and knowledge our beggary, yea, our nothing. If God wou
that we should forgive one another so oft as we offend, doubtless God will al
forgive us whensoever we offend, if we unfeignedly turn unto him, be our sins nev
so many and grievous. Mary Magdalene sinned full oft, yet was she forgiven,
Luke vii. it is written of her: "Many sins are forgiven her, because she hath loved much
Luke xviii. The publican was without doubt a very grievous sinner, and had many times brok
the commandments of God; yet, so soon as he humbled himself before the thro

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[1 So 1561; folio, *it is.*] [2 Two words are omitted.]

of God's majesty, and appealed unto his mercy, he was received into favour, and pronounced of Christ's own mouth more righteous than the Pharisee for all his glistering works and outward holiness of life. King Manasses in his prayer confessed unto God, that he had sinned above the number of the sands of the sea, and that his iniquities were innumerable; yet, after he returned unto the Lord, they were all forgiven, and he received into favour.

If there be not daily remission of daily sins at the hand of God for Christ's sake, why are we commanded daily to pray for the forgiveness of our sins? If the favour of God be promised at all hours to such as unfeignedly turn unto their Lord God, and seek him in singleness of heart, then followeth it that, sin we never so oft and never so grievously, yet, if hearty repentance come, there is hope of remission of sins through the blood of Christ. If Christ be an everlasting Bishop, then is he able at all times to save even at the full those which come unto God through him. If Christ go forth to be called Jesus, that is to say, a Saviour, then ceaseth he not to save sinners. If Christ be our Intercessor, Mediator, and Advocate unto God the Father, even unto the world's end, then may we be sure through him to have remission and forgiveness of all our sins even unto the end of the world, yea, and that at all times, sin we never so oft and grievously, if we repent, believe, and amend. Therefore, though you have many times grievously offended the Lord your God, and broken his holy commandments, yet despair not, but turn again unto the Lord your God; and he will turn unto you, deliver you, and save you. For he is "the Father of mercies, and God of all consolation." "He is rich enough for all them that call upon him." If you do thus, though your sins be as red as scarlet, yet shall they be as white as snow. And though they were like purple, yet shall they be as white as wool. Hear what God saith by the prophet: "Commonly, when a man putteth away his wife, and she goeth from him and marrieth with another, then the question is, should he resort any more unto her after that? Is not this field then defiled and unclean? But as for thee, thou hast played the harlot with many lovers; yet turn again to me, saith the Lord," &c. "and I will not let my wrath fall upon you: I am merciful, saith the Lord, and I will not alway bear displeasure against thee:" "O turn again; and I will be married with you." Whom would not these words encourage to come again unto the Lord his God, and throughly to be persuaded of God's loving favour toward him, and of the forgiveness of his sins, be they never so many and grievous, if he repent, believe, and amend?

Matt. vi. Luke xi. Jer. xviii. Ezek. xviii. xxxiii.

Psal. cx. Heb. vii.

Matt. i.

Rom. viii. 1 Tim. ii. 1 John ii.

2 Cor. i.

Rom. x.

Jer. iii.

Epaph. These things comfort well my weak conscience. But one thing doth greatly discourage me.

Phil. What is that?

Epaph. I have no merits, nor plenty of good works, wherewith I may make God favourable to me; but I am a barren fig-tree, void of all good fruit.

Phil. The want of merits ought not to pluck you from coming unto God. For God "saveth not us for the righteous works which we have done, but for his mercies' sake." If our salvation came of works and merits, then were "grace no more grace." If everlasting life were gotten by deservings, then were it not "the gift of God through Jesus Christ our Lord." But the apostle saith: "By grace are ye saved through faith, and that not of ourselves. It is the gift of God, and cometh not of works, lest any man should boast himself." "If righteousness come of the law, then Christ is dead in vain." Christ "came not to call the righteous, but sinners to repentance." And we are taught in the gospel that "joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons, which need no repentance." What had the wounded man deserved, that he should be healed? What had the stray sheep merited, that the shepherd should so lovingly fetch her home again? What good works brought Mary Magdalene, when Christ received her unto grace, and forgave her her sins? And so likewise of divers other. If God should save us because of our merits and good works, so should we choose God by our works and merits, and not God us by his favour, grace, and mercy. But Christ saith: "Ye have not chosen me; but I have chosen you." And St John, wondering at this great mercy of God, brasteth out into these words, and saith:

Remedies against the want of merits.

Tit. iii. Rom. xi. Rom. vi.

Eph. ii.

Gal. ii.

Matt. ix.

Luke xv.

Luke x.

Luke xv.

Luke vii.

John xv.

1 John iii. 1 John iv. Eph. i. "Behold what love the Father hath shewed on us, that we should be called t sons of God." Again: "Herein is love, not that we loved God, but that he lov us, and sent his Son to be the agreement for our sins." And St Paul saith, G the Father hath "chosen us in Christ, before the foundations of the world were lai God[1] therefore did choose us by his grace, and not we him by our[2] wo

Exod. xxxiii. Rom. ix. and merits. "I will have mercy," said God to Moses, "on whom it pleaseth to have mercy, and I will have compassion on whom it is my pleasure to ha compassion. It lieth not therefore in a man's will or running, but in the mer

Psal. xviii. Psal. lvi. [Vulgate.] of God." And the psalmograph saith, speaking of God, and of himself: "He ha saved me, because it was his pleasure to save me." Again he saith: "Thou sh save them for nothing."

De Verbis Apostol. Serm. xv. "What is to say," saith St Austin, "Thou shalt save them for nothing, but t thou findest nothing in them wherefore they should be saved, and yet savest th them? Freely dost thou give, freely dost thou save[3]."

Lib. ii. contra Pelag. And St Jerome, alleging the same sentence against the Pelagians, saith, that "t righteous are not saved by their own merits, but by the tender mercy of God[4]."

In Joan. cap. iii. Hom. xxv. "If we shall consider our merits," saith Chrysostom, "we are not only wort no reward, but we are also worthy punishment[5]."

De Prædest. Sanct. "Let all men's merits, which perished by Adam, be still and keep silence," sai St Austin; "and let the grace of God reign, which reigneth through our Lord Jes Christ[6]."

De Vocat. Gent. Lib. i. cap. 5. "The redemption of Christ's blood should wax vile and become of no price," sai St Ambrose, "if the justification, which cometh by grace, were due unto mer going afore[7]."

Psal. ciii. David saith in a certain psalm: "Praise the Lord, O my soul; and all that within me, praise his holy name. Praise the Lord, O my soul, and forget not benefits: which forgiveth all thy sins, and healeth all thine iniquities: which save thy life from destruction, and crowneth thee with mercy and loving-kindness."

Note. 1 Cor. xv. 1 Cor. i. Matt. ix. Matt. ix. Luke xix. Matt. ix. Matt. xi. Matt. i. Luke ii. All good men, from the beginning, have attributed and given the whole glory their justification and salvation, not to their own merits and good works, but to t free grace and undeserved mercy of God, "that God may be all in all," and th "he which rejoiceth should rejoice in the Lord." For the contentation and quie ness of your conscience in this behalf, remember that Christ came not to call t justiciaries, but sinners unto repentance. Remember that "the Son of man came seek and to save that that was lost." Remember that Christ is a physician, a that "the whole hath no need of a physician, but such as are sick." Rememb that Christ calleth unto him all such as are diseased and loaden with the burden sin. He requireth no merits: only come: remember that Christ is called a Savio to the end that he should save them which otherwise should perish.

Isai. lv. Hear al what God saith by the prophet: "Come to the waters, all ye that be thirsty, a ye that have no money. Come, buy, that ye may have to eat. Come, buy wi and milk without any money, or money-worth. Wherefore do ye lay out your mon for the thing that feedeth not, and spend your labour about the thing that satisfie you not? But hearken rather unto me, and ye shall eat of the best, and your so

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[1] This word is supplied from the edition of 1561.]

[2] This is the reading of the edition of 1561: the folio has *your*.]

[3] August. Op. Par. 1679-1700. Serm. clxix. 3. de Verbis Apostol. Phil. iii. Tom. V. col. 810. See Vol. I. page 73, note 2.]

[4] Pro nihilo, inquit, salvos faciet eos, haud dubium quin justos, qui non proprio merito, sed Dei salvantur clementia.—Hieron. Op. Par. 1693—1706. Lib. II. Dial. adv. Pelag. Tom. IV. Pars II. col. 523.]

[5] Ἂν μὲν γὰρ τὴν ἀξίαν τὴν ἡμετέραν λογίσηταί τις, οὐ μόνον τῆς δωρεᾶς ἤμεν ἀνάξιοι· ἀλλὰ καὶ κολάσεως ὑπεύθυνοι καὶ τιμωρίας.—Chrysost. O Par. 1718-38. In Joan. Hom. xxvi. p. 148.]

[6] Humana hic merita conticescant, quæ pe erunt per Adam; et regnet quæ regnat Dei gra per Jesum Christum Dominum nostrum.—Augu Op. De Prædest. Sanct. 31. Tom. X. cols. 810,1.

[7] Vilesceret enim redemptio sanguinis Chris nec misericordiæ Dei humanorum operum præ gativa succumberet, si justificatio, quæ fit per gratia meritis præcedentibus deberetur: ut non munus l gientis, sed merces esset operantis.—Ambros. O Par. 1614. De Vocat. Gent. Lib. I. cap. v. To IV. col. 523.]

shall have her pleasure in plenteousnesses. Incline your ears, and come unto me: take heed, I say, and your soul shall live." Our Saviour Christ also saith: "If any man thirst, let him come unto me and drink." Again, in another place: "I will give to him that is athirst of the well of the water of life. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Item: "Let him that is athirst come; and let whosoever will take of the water of life free." Here is the favour of God, remission of sins, the gift of the Holy Ghost, quietness of conscience, and everlasting life, promised freely, without merits or deserts, to so many as will come unto Christ with a repentant heart and faithful mind. For Christ was sent of God the Father "to preach good tidings unto the poor, that he might bind up the wounded hearts, that he might preach deliverance to the captive, and open the prison to them that are bound, declare the acceptable year of the Lord, and comfort all them that are in heaviness." He "came into this world to save sinners."

John vii. Rev. xxi. Rev. xxii. Isai. lxi. Luke iv. 1 Tim. i.

Therefore, let it not dismay you, though you find in yourself plenty of sins, and good works very few. Cast rather the eyes of your mind with strong faith on Christ and on his righteousness, on his merits, passion, and death, on his blessed body-breaking, and his precious blood-shedding. Believe him to be ordained of God the Father to be your "wisdom and righteousness, your sanctification and redemption; that, as it is written, He that rejoiceth should rejoice in the Lord." Count all your merits, good works, and righteousnesses vile and of no price, "for the excellency of the knowledge of Christ Jesu our Lord." Labour to "win Christ, and to be found in him, not having your own righteousness which cometh of the law, but that which is through the faith of Christ, even the righteousness which cometh of God through faith;" that you may "know him, and the virtue of his resurrection, and fellowship of his passions." He that through true faith hath gotten Christ, put him on his back, with all his righteousness and holiness, he is not altogether without merits, neither walketh he naked in the sight of God. Unto this exhorteth St Paul, when he saith: "Put ye on the Lord Jesu Christ," that is to say, clothe yourself through faith with all the merits and works of Christ. Take his righteousness, holiness, perfection, praying, fasting, watching, law-fulfilling, miracles-working, preaching, passion, death, resurrection, ascension, and all that ever he hath to be yours. Believe him to be given you of God, with all that ever he hath: Christ is yours; all therefore that ever Christ merited in his flesh is yours also, as the apostle saith: "God spared not his own Son, but gave him for us all; how can it be then that with him he should not give us all things also?" If you on this manner put on Christ, his merits, and good works, through true faith, you shall not appear before God an unfruitful fig-tree, neither shall the curse of God fall upon you.

1 Cor. i. Jer. ix. Phil. iii. Rom. xiii. Rom. viii. Matt. xxi.

Hear what St Austin saith: "All my hope is in the death of my Lord. His death is my merit and my refuge, my health, life, and resurrection. The tender mercy of the Lord is my merit. I am not without merits, so long as that Lord of mercies faileth not. And if the mercies of the Lord be plenteous, then am I also plenteous in merits. The mightier that he is to save, the better is my state and condition, and the more free am I from all danger[8]." Here see you that this godly man St Austin knoweth none other merits that may do him good, but the merits of Christ's death and passion. He counteth Christ's merits his merits, and saith that he is not without merits, so long as that Lord of mercies faileth not.

In Manual. cap. xxii.

In another place he also saith: "All my hope, and assurance of my whole trust, is in the precious blood of Christ, which was shed for us and for our salvation. In that is all my comfort; and, reposing the whole affiance of my salvation in that, I desire to come unto thee, O heavenly Father, not having mine own righteousness, but that righteousness which cometh by thy Son Jesus Christ our Lord[9]."

Lib. Med. cap. xiv.

[8 August. Op. Manuale, cap. xxii. Tom. VI. Appendix, col. 141. See Vol. I. page 54, note 1.]

[9 Omnis namque spes et totius fiduciæ certitudo mihi est in pretioso sanguine ejus, qui effusus est propter nos et propter nostram salutem. In ipso respiro, et in ipso confisus ad te pervenire desidero;

Item: "Brethren, that we may be healed from sin, let us behold Christ crucifi For as they that did behold the brasen serpent in the wilderness did not through the stinging of the serpents, so likewise they that do look upon the de of Christ with faith are healed from the bitings of sins[1]."

In Cant. Hereto agreeth the saying of St Bernard: "What is of so mighty force a great strength to heal the wounds of the conscience, as the diligent remembrance Christ's wounds[2]?"

Again: "When I am troubled and put in fear of my sins, then do I hide me the bloody wounds of Jesus Christ[3]."

Look that you therefore likewise flee unto the merits of Christ's death and p sion; and so shall neither sin, death, hell, desperation, law, or any other th hurt you.

Epaph. I believe that whatsoever Christ did in his humanity, he did it for and for my salvation. And in thee, O Lord God, is my whole trust: let me ne be confounded. But, neighbour Philemon—

Phil. What is your mind, sir?

Of predestination. *Epaph.* What if I be not of the number of those whom God hath predes nate to be saved?

Phil. Fear you not. God, without all doubt, hath sealed you by his h Spirit unto everlasting life. Your name is written in the book of life. You ar citizen of that new, glorious, and heavenly Jerusalem. You shall remain with G in glory, after your departure, for ever and ever.

Of repentance. *Epaph.* It sore repenteth me that I have at any time offended the Lord God.

Phil. This repentance is an evident testimony of your salvation, and that G hath predestinate and tofore appointed you unto everlasting life. For it is writt

Matt. iii. Ezek. xviii. "Repent you of your former life; for the kingdom of God is at hand." Again: " the ungodly shall repent him of all his sins that he hath done, &c., doubtless shall live, and not die. As for all his sins that he did before, they shall not o be thought upon."

Of faith. *Epaph.* I have an earnest faith in the blood of Christ, that God the Father w forgive me all my sins for Christ's sake.

Phil. You thus believing cannot perish; but this your faith is an undoub assurance unto your conscience that you are predestinate to be saved. For it

John iii. written: "God hath so dearly loved the world, that he gave his only-begotten S that all that believe on him should not perish, but have everlasting life. For G sent not his Son into the world to condemn the world; but that the world sho be saved by him. He that believeth on him is not condemned. He that believe

John v. on the Son hath everlasting life." "Verily, verily, I say unto you, He that hear my word, and believeth on him that sent me, hath everlasting life, and shall

John vi. come into damnation, but is scaped from death unto life." "This is the Fath will that sent me, that of all which he hath given me I shall lose nothing, raise them up again at the last day. And this is that will of him that sent that every one which seeth the Son, and believeth on him, have everlasting l

John xi. And I will raise him up at the last day." "I am the resurrection and life: that believeth in me, though he be dead, yet shall he live; and every one t

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non habens meam justitiam, sed eam quæ est in Filio tuo Domino nostro Jesu Christo.—Id. Lib. Medit. cap. xiv. Tom. VI. Appendix, col. 112. This book is most probably not a genuine work of Augustine.]

[1 Interim modo, fratres, ut a peccato sanemur, Christum crucifixum intueamur.....Quomodo qui intuebantur illum serpentem, non peribant morsibus serpentum: sic qui intuentur fide mortem Christi, sanantur a morsibus peccatorum.—Id. in Johan. Evang. cap. iii. Tractat. xiii. 11. Tom. III. Pars II. cols. 388, 9.]

[2 Quid enim tam efficax ad curanda conscien vulnera, necnon ad purgandam mentis aciem, qu Christi vulnerum sedula meditatio?—Bernard. Par. 1690. In Cant. Serm. lxii. 7. Vol. II. T IV. col. 1480.]

[3 Can the following be the passage intend Peccavi peccatum grande: turbabitur conscien sed non perturbabitur, quoniam vulnerum Dom recordabor.—Id. ibid. Serm. lxi. 3, col. 1475.]

veth and believeth in me shall never die." "To him (Christ) give all the prophets witness," saith St Peter, "that through his name whosoever believeth in him shall receive remission of sins." "If thou knowledge with thy mouth that Jesus is the Lord, and believe in thine heart that God raised him up from death, thou shalt be saved. For to believe with the heart justifieth, and to knowledge with the mouth maketh a man safe. For the scripture saith: Whosoever believeth on him shall not be confounded." Thus see you, that faith doth assure your conscience of the favour of God and of everlasting life. Doubt you not therefore, but that you are counted in the number of God's elect and chosen people, and shall inherit the glorious kingdom of God. Acts x. Rom. x. Isai. xxviii.

Epaph. I was baptized in the name of God the Father, and of God the Son, and of God the Holy Ghost. Of baptism. Matt. xxviii.

Phil. This is also a sure token of the favour of God toward you, and that you are predestinate unto everlasting life; seeing that according to your profession you do believe, and unto the uttermost of your power frame your life. For it is written: "He that believeth and is baptized shall be saved." And St Peter said unto the Jews: Mark xvi. "Repent you of your sins, and be baptized every one of you in the name of Jesu Christ Acts ii. for the remission of sins, and ye shall receive the gift of the Holy Ghost." And St Paul saith: "All ye that are baptized have put on Christ." And you know, "there is Gal. iii. Rom. viii. no damnation to them that are in Christ Jesu." For as when you were baptized, ye forsook the devil, the world, and the flesh, with all their works, pomps, and vanities, and gave yourself only unto the service of God, taking him for your Lord and Master; even so hath God likewise taken you to be his servant, loveth and favoureth you, and will defend you against all your enemies, and never forsake you, until he hath brought you unto everlasting life. By baptism is he your Lord God; therefore will not he suffer you to perish. By baptism is he your Father, and you are born of him, and so become his son; therefore can he none otherwise than love, tender, and favour you, and give you the inheritance of his heavenly kingdom. By baptism are you made the brother of Christ, heir of God, and fellow-heir with Christ of everlasting glory: then may you be certain to be of that number that shall inherit eternal life. By baptism is the Holy Ghost given you: then are you the Son of God, and cannot perish. For it is written: "They that are led with the Spirit of God are the sons of God." Baptism is a con- Rom. viii. tinual sign of the favour of God toward us, of the free remission of sins, of our reconciliation unto God for Christ's sake, and that we be by adoption the sons of God, and heirs of everlasting glory.

Epaph. In times past I have also many times received the mysteries of the Lord's body and blood in the temples of the Christians, with the congregation of God, wherein I confess I have found great comfort, and very much quietness unto my weak and sinful conscience. Of the Lord's supper.

Phil. The often coming with a fervent desire unto the Lord's table by true faith, to feed upon the mysteries of the Lord's body and blood, is a manifest argument that God hath chosen you to be his, hath written your name in the book of life, and predestinate you unto everlasting glory. For in so doing you have not only called unto remembrance the most healthful death of our Lord and Saviour Jesu Christ, and so been thankful for it, but you have also shewed yourself a lively member of that holy body, whereof Christ is the head. You have professed openly in the face of the christian congregation, that God the Father is your Father, that Christ is your Lord and Saviour, that by the one only oblation of his blessed body on the altar of the cross all your sins are put away and forgiven, and you made the inheritor of everlasting glory. When you thus came unto the Lord's table, all the fruits, benefits, and merits of Christ's passion were given you, namely, the favour of God, remission of sins, the Holy Ghost, quietness of conscience, new affects, victory over Satan, death, and hell, and, finally, everlasting life; so that now ye are incorporated in Christ, and become a true and lively member of that mystical body, whereof he is the head, yea, you are flesh of his Eph. v. flesh, and bone of his bones, as the apostle saith: "Is not the cup of blessing, which 1 Cor. x. we bless, partaking of the blood of Christ? Is not the bread, which we break, partaking of the body of Christ?" &c.

Of hearing God's word.

Epaph. As I have had many times an earnest and fervent mind to come reverer unto the Lord's table, and to be partaker of the holy mysteries of Christ's body a blood with the congregation; so likewise have I at all times been glad to repair u those places where the word of God hath been preached; and the doctrine that h there been taught I marked diligently, kept it in memory, and to the uttermost of

James i. power I laboured to frame my life according unto the same, that I might "no forg ful hearer, but a diligent doer of those works," which I learned of the holy scriptures

Luke i. be acceptable unto the Lord my Lord, that I might "serve him in holiness and rig eousness all the days of my life."

Phil. As there is not a more evident testimony and a surer argument that t man is in the state of everlasting damnation, which hath no mind to hear the word God, nor to train his life according unto the doctrine thereof; so likewise is there a more certain sign that any man is predestinate to be saved, than when he hatl

John viii. mind to hear the word of God; as our Saviour Christ testifieth, saying: "He that of God heareth God's words. Ye therefore hear them not, because ye are not of Go Here see you, how Christ putteth a difference between them that are of God and th that are of the devil. They that are the children of the devil have no mind to h the word of God. But they that are the sons of God have a fervent delight a

Psal. i. singular great pleasure to hear God's word, yea, and as the prophet saith, to exerc

John x. themselves in it day and night. In another place our Saviour Christ saith also: "M sheep hear my voice; and I know them; and they follow me; and I give unto th everlasting life; and they shall never perish, neither shall any man pluck them out my hand." In this sentence ye see, that they which hear the voice of their Shephe Christ are the sheep of Christ, and that they shall never perish, but have everlasti

John xviii. life. Christ also said unto Pilate: "Every one that is of the truth heareth my voic You, having a mind to hear the word of God, and to hear the voice of Christ, th high Shepherd, have shewed yourself to be of the truth. So being, ye cannot peris

Luke xi. but obtain everlasting life. For Christ himself pronounceth them blessed which h the word of God, and keepeth it, that is to say, believe it, and study to frame th life according unto the same.

Of prayer.

Epaph. Moreover, I have ever had a desire (I thank the Lord my God for it) pray unto the Lord my God, and to call on his holy name, although, I confess, not fervently as I ought.

Phil. This thing also doth fully certify your conscience that you are of the numb of God's elect, and tofore appointed unto everlasting salvation. For it is writte

Joel ii Psal. xci. "Whosoever doth call on the name of the Lord shall be safe." Again: "He hath cri unto me; and I will graciously hear him: yea, I am with him in trouble, and I w deliver him, and glorify him. With long life will I satisfy him, and shew him m salvation."

Epaph. God be thanked, I am now well quieted in my conscience, and fear Sat nothing at all. I think myself at this present so strong and so throughly enarm against the devil and all his wicked army, that I am nothing afraid to enter battle wi him, but am fully persuaded that, by the help and power of my grand captain Je Christ, I shall overthrow him. One doubt remaineth, and that[1] once dispatched, I tru I shall be in some readiness for the Lord my God, whensoever he sendeth for me, a calleth me out of this wretched world.

Phil. What is that?

Of the certainty of God's favour toward us, and of our salvation.

Epaph. I have heard many times at the mouth of divers men, which have a go opinion of themselves, of their own wit, doctrine, and learning, that no man in th world is certain of his salvation, neither can any man say with a safe conscience a undoubted faith, I am of the number of God's elect, I am a vessel of mercy, I sh be saved; my name is registered in the book of life, &c.; but all men, even the mo godly and faithful, must doubt of their salvation, of the remission of their sins, of t favour of God toward them, and of everlasting life.

Phil. This is the doctrine of the papists, both wicked and damnable. The papis

[1 So the edition of 1561: the folio has *hath*.]

n teaching this doctrine doth not only trouble, disquiet, make afraid, wound, kill, and lay the consciences of the simple people, and of such as credit their devilish doctrine; ut, as much as in them lieth, they make God a liar, his holy word false, and our faith rustrate, void, and vain. Take away the certainty of salvation from any man; and o what point serveth the merciful promise of God, and the faith which apprehendeth nd layeth hand on the most loving promises of God? This doctrine openeth a very ath unto hell, and bringeth unto desperation.

Chris. Yet the papists allege the scripture for them.

Phil. I think that; for so is their accustomed property. [2]They allege many times he scriptures of God to defend and to stablish their errors and heresies, and to blear he simple people's eyes, which are not able to discern A from B, nor to judge between ruth and falsehood, but are easily led that way whereunto the subtile and wily papist ersuadeth. If I had leisure to declare unto you what juggling the ungodly papists ave used, and yet do use, in writhing and wresting, in corrupting and abusing that oly word of God, ye would not a little marvel at the matter. But I would gladly ear what the papists can allege out of the word of God for the confirmation of their vicked opinion in this behalf. The manner of the papists in alleging the scriptures.

Chris. The sentence whereunto they stick and cleave, as unto an invincible bulwark, s this: "A man knoweth not whether he be worthy love or hatred; but all things re kept uncertain unto the time to come." Eccles. ix.

Phil. The kingdom of the papists is not without a cause called the kingdom of ies; and the papists themselves may right well be resembled to that beast which rose ut of the sea, unto whom was given a mouth to speak great things and blasphemy gainst God, to blaspheme his name, and his tabernacle, and them that dwell in heaven, &c. But as concerning the text which they allege (although the learned in the Hebrew ongue know right well, how greatly this text after the common Latin translation dif- fereth from the truth of the Hebrew), it is abused of them and wrested contrary to the mind both of the author and of the translator, as the words that immediately follow do manifestly declare. When Salomon saith, "a man knoweth not whether he be worthy love or hatred," he speaketh not of the knowledge and judgment of the conscience toward God; for who knoweth not that he is worthy hatred, which sinneth against the Lord his God? contrariwise, that he pleaseth God and God loveth him, which doth that thing that is pleasant in his godly sight? But he speaketh of the outward and car- nal judgment and knowledge which men have of themselves, of their own strengths, wisdom, or free-will, concerning things which chance to them outwardly. As though he should say: If a man should only behold and consider the outward face of things, and judge the favour or the disfavour of God toward any man of the things that out- wardly chance unto any man, he were not able to affirm and to persuade his con- science whether God loveth him or not. For God indifferently, without any respect had to either of the parties, giveth as abundantly to the ungodly as to the godly, to the unfaithful as to the faithful, to the saints as unto the wicked, his temporal and outward gifts; as beauty, strength, riches, health of body, reason, wisdom, eloquence, honour, nobility, wealth, glory, &c. Yea, many times the enemies of God have more plenteously given unto them of God the riches and pleasures of this life than the friends of God. Therefore, if a natural man, not being regenerate nor born anew of the Spirit of God, considereth the outward face of things, and judgeth of them the favour or disfavour of God, verily so knoweth he not who is worthy God's love or hatred, so is he not certain whom God loveth or whom he hateth. This is the aforesaid text of Salomon (as it is translated) to be understand. Rev. xiii.

And that this is the meaning of the author, the words that follow manifestly declare. "It happeneth," saith he, "unto me as unto another: it goeth with the righteous as with the ungodly; with the good and clean as with the unclean; with him that offereth as with him that offereth not: like as it goeth with the virtuous, so goeth it also with the sinner. As it happeneth unto the perjured, so happeneth it also unto Eccles. ix.

[2 Here the folio introduces *Chris.* The edition of 1561 rightly assigns the whole to *Philemon.*]

him that is afraid to be forsworn. Among all things that come to pass under sun this is a misery, that it happeneth unto all alike."

Of these words it evidently appeareth that Salomon speaketh of the knowle which a natural man hath by the outward gifts of God, whereof, because they indifferently given as well to the good as to the bad, he is not able to judge wh God loveth and whom he hateth. Now, whereas the papists wrest this text u the knowledge or judgment of the conscience, which cometh of the Spirit of God a of his holy word, and would that christian men in their conscience should doubt whet God love them or not, whether they be in the favour of God or not, whether t sins be forgiven them or not, whether they shall be saved or not, they teach a devil error, and lead the receivers of their doctrine the right way to hell-fire. For he t doubteth of the merciful good-will and favourable grace of God toward him, a believeth not that God for Christ's sake is loving unto him, and forgiveth him all sins, verily he is no true Christian; but, dying in this his doubtfulness and unbel John iii. he shall surely be damned, according to this saying: "He that doth not believe the Son shall not see life; but the wrath of God abideth on him." This errone doctrine of the papists maketh God false of his promise, quencheth faith, blott out hope, destroyeth love, disquieteth the conscience, filleth the heart with whole s of unrestful and wicked imaginations, and so driveth the doubtful person unto des ration, and finally unto damnation. O murderers! O soul-slayers!

If no man can be certain in his conscience whether he be in the favour of C or no, whether God for Christ's sake will forgive him his sins or not, and give h everlasting life; to what point serve all the promises of God's tender mercies m to all faithful penitent sinners in Christ's blood? unto what end doth faith serve? faith certifieth not our conscience of God's good-will toward us, and so bringeth pe and quietness unto it; what is then the office of faith? If a man, whose credit approved, promiseth us any thing, we surely look for it, and nothing doubt of performance thereof; and shall we doubt of the accomplishment of the promises Psal. cxlv. God, which is "faithful in all his words," "which cannot lie," which is not only tr Tit. i. John xiv. but also the self truth? "Let all men be liars, and let God abide true." God h Rom. iii. Ezek. xxxiii. promised that, at whatsoever hour we turn unto him, he will forgive us all our si and never remember them more, but so freely favour us, and so tenderly love us, though we had never offended him. This is the promise of him which can neit deceive nor be deceived; and shall we doubt of the performance thereof? Shall doubt, whether the Lord our God will be as good as his word? whether our sins forgiven, and we received again into favour, or not? God hath promised, that Gal. iii. Christ "all nations of the earth shall be blessed:" and shall we, which look for whole salvation in the blood of Christ, doubt whether we shall be blessed in Chr that is to say, favoured of God the Father for Christ's sake, or not? Chr Matt. xi. our Lord and Saviour calleth all that labour and be loaden unto him, and promis that he will ease, remedy, comfort, and help them. And shall we doubt of this promise? what other thing is it to doubt of the promises of God, than to do whether God be true or no, just and faithful or no, that same in his deed that he in his word or no? O the too much unfaithfulness of the wicked papists!

John iii. The scripture saith: "He that believeth on the Son of God hath everlasting li The faithful Christians believe on Christ the Son of God, embrace him with str faith as their alone Saviour, Redeemer, Atonement-maker, Intercessor, Mediator, a Advocate; and shall they doubt of the inheritance of everlasting life? Either th that do believe, and so continue unto the end, have everlasting life at their depart Psal. cxlv. out of this life, or else God is not true of his promise. But "God is faithful in his words;" therefore do the faithful Christians receive according to God's promises a Mark ix. their faith. If "all things be possible to him that believeth," if all things chance a faithful man according to his faith, with what whorish and shameless forehead d the proud and ungodly papists teach us to doubt of the grace and favour of God, the remission of sins, and of the inheritance of everlasting life? Where doubtfuln is, there is no true faith, but rather misbelief; and to such a doubting faith, y rather no faith, nothing is promised, but the fierce wrath and vengeance of God a

everlasting damnation. See to what point the wicked papists bring their whelps with their devilish doctrine. St James saith: "If any man lack wisdom, let him ask it of him that giveth it, even God, &c. But let him ask in faith, and waver not. For he that doubteth is like a wave of the sea, which is tossed of the winds and carried with violence. Neither let that man think that he shall receive any thing of the Lord. A wavering-minded man is unstable in all his ways." Are not they that profess Christ much bound to the papists, which teach their scholars to doubt of the mercy of God, and not to be throughly persuaded in their consciences that God loveth them, pardoneth them for Christ's sake, and maketh them inheritors of everlasting glory? Is this any other thing than to say, Despair, die, be damned? O devils incarnate! God lighten the eyes of the simple, that they may once see the juggling casts of these wily wicked papists, and come unto the unfeigned truth of God's "word, which is able to save their souls," which also "is the mighty power of God to save every one that believeth." *Theo.* Amen.

James i. The schooling of the papists. James i. Rom. i.

Phil. All the godly, even from the beginning, have believed the promises of God, and nothing doubted of them, whether they concerned temporal or spiritual things; and according to their faith so received they. Yea, when God seemed most to be angry with them, and utterly to cast them from his favour, even then did they nothing doubt of his merciful goodness, but with strong faith cleaved to the promises of God; as a certain man saith: "Though he kill me, yet will I put my trust in him." The psalmograph also saith: "Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him." If either Abraham, Isaac, Jacob, or any other saints of the old testament had doubted of the promises which God made unto them, so had they never found favour at the majesty of God, nor obtained those things which God had promised them. For "without faith it is impossible to please God." He that doubteth of the promises of God shall obtain no good thing at the hand of God. To what end are we so often in the holy scripture exhorted to believe God and his promises, if it were lawful for us to doubt of them? If to believe and to doubt be one thing, why is everlasting salvation promised to the one, and eternal damnation to the other? Whosoever therefore will be saved, let him cast away all unbelief and doubtfulness, and with tooth and nail (as they use to say) cleave to the promises of God, nothing doubting but, according as God hath promised, so shall it chance unto him. If we do repent and believe his word, God hath promised us for Christ's sake to favour us, to forgive us all our sins, and to bring us unto everlasting life: let us not therefore doubt of this his promise, but with strong and unshaken faith believe it, and look for boldly that is promised; so we may be sure to have the grace and favour of God, to have remission and forgiveness of our sins, and finally to have everlasting life. "Let us therefore approach with boldness," and not with doubting and wavering, "unto the throne" of God's majesty, as the apostle warneth, "that we may obtain mercy and find grace to help in the time of need."

Job xiii. Psal. xxvii. Heb. xi. Heb. iv.

Chris. If a man after the papists should doubt of the grace and favour of God toward him, with what conscience could he be bold to say the Lord's prayer, and to desire the forgiveness of his trespasses? or how could he say with a true faith, I believe the forgiveness of sins and everlasting life? To believe, is it to doubt of the promises of God? or rather to be throughly persuaded of the promises of God, that, as God hath promised, so shall it undoubtedly chance unto us?

Matt. vi. What it is to believe.

Eus. When a man believeth the gospel, he is certain of the remission of his sins, he is certain of the favour and good-will of God, and he is certain also of everlasting life. And he that letteth go this faith, and falleth to doubting, he shall never enjoy the aforesaid benefits, but be cast into everlasting damnation.

Theo. This considered the holy apostle right well, when he without any doubting, being throughly persuaded and assured of God's good-will toward him (set forth in his holy promises), said on this manner: "I know and am sure that he (in whom I have put my trust) is able to keep that which I have committed to his keeping against that day." Again: "I have fought a good fight, I have fulfilled my course, I have kept the faith. From henceforth there is laid up for me a crown of righte-

2 Tim. i. 2 Tim. iv.

ousness, which the Lord (that is a righteous Judge) shall give at that day, not me only, but unto all them also that love his coming."

Psal. xxvii. *Phil.* When that David said these words, "I believe verily to see the pleasu of the Lord in the land of the living," doubted he of the inheritance of the heaven kingdom? or was he rather throughly persuaded, by strong faith in the promises God, that he should without all doubt reign with God in glory? If the go apostle St Paul had not been sure of the favour of God, and of a better life af Phil. i. this, would he have wished to be delivered from this world, and "to be with Christ Acts vii. With what countenance durst the blessed martyr St Stephen have commend his spirit unto Christ, if he had not been persuaded of God's favour toward hi and of the joyful inheritance of the everlasting kingdom? And so likewise of Rom. viii. the other saints. "The Spirit of God certifieth our spirit," saith the apostle, "th we are the sons of God: if we be sons, then are we also heirs, I mean of Go 1 John iii. and fellow-heirs with Christ." Hereto agreeth the saying of St John: "Dea beloved, now are we the sons of God; and yet it doth not appear what we sh be. But we know that, when it shall appear, we shall be like him: for we sh see him as he is." Again: "We know that we are translated, and carried from dea unto life." Here you see that the holy scriptures teach us to be certain of our s vation through faith in Christ's blood, and not to be doubtful of it, as the papi trifle. Away therefore with[1] all doubtfulness, and lay hand by strong faith on t promises of God, looking with assured hope for all those heavenly and blessed thin that God hath promised us in his holy word. So may we be sure to receive acco ing to our faith.

Epaph. Without wavering or doubting, I faithfully believe, and am assured persuaded, that God the Father is a merciful Father unto me, that he hath f given me all my sins, received me into his favour, and made me heir of his ev lasting glory. And all this hath he done unto me, not for my merits and deser (which are utterly none,) but for Christ's sake, in whom I believe, whom also confess to be my alone Saviour and Redeemer.

Phil. Neighbour Epaphroditus, you thus believing cannot perish. Therefore John iii. on good comfort, quiet your conscience, and settle your mind. For it is written: "I that believeth on the Son of God hath everlasting life."

Epaph. Brother Philemon, I thank you, and my other neighbours here, for t great comfort which I have received by this your godly communication. I feel m self now in much better case than I was when you came first unto me. I f much quietness and ease in my conscience. The Lord hath driven away mine en mies, and given me rest in my mind. If I had not had your company, God knowe to what point my ghostly enemy, the devil, would have brought me. But I pra God for you. For by your godly and christian talk God hath wrought in me good and glad will to die. I have in my heart bidden the world and all world things adieu. My mind is altogether fixed on the Lord my God, and on the jo which he hath prepared in his glorious kingdom for all them that love him. I f such inward joy in my heart, and such a fervent desire to see the Lord my G face to face, that the pains which I now suffer on my body, although they be ve Rom. viii. grievous indeed, seem little or nothing to disquiet me. "For I am fully persuad that the afflictions of this life are not worthy of the glory which shall be shew 2 Cor. iv. upon us;" again, that, "though our outward man perish, yet the inward man renewed day by day;" and that this our "tribulation, which is short and light, p pareth an exceeding and an everlasting weight of glory unto us; while we look n on the things which are seen, but on the things which are not seen: for t things which are seen are temporal; but things which are not seen are eternal."

Chris. God keep you in this mind, even unto the end! *Eus.* Amen.

A prayer. *Epaph.* Confirm and make that perfect, O Lord, which thou hast begun to wo in me, unto the glory of thy blessed name, and unto the salvation of my soul.

Theo. Amen.

[1 So the 1632 edition: folio and 1561, *without*.]

Epaph. Neighbours, I pray you turn me, that I may lie on my right side.

Chris. The Lord our God grant that ye may sit in his kingdom on the right hand of his glory.

Epaph. Yea, and that shortly.

Eus. So be it.

Phil. Sir, how do you now?

Epaph. Well, God be thanked; but I trust to do better even anon.

Phil. Lack you any thing, sir?

Epaph. My pain approacheth nearer unto my heart, whereby I perceive the end of my life not to be far off. I beseech you, pray for me, that I may continue faithful, constant, and stedfast in the faith of the Lord my God, even unto the very end of my life.

Phil. We will do it gladly. Neighbours, let us kneel down and pray.

Lord, we most humbly beseech thee, hear our prayer.

Chris. And let our cry come unto thee.

Phil. O Lord Jesu Christ, thou only Son of the heavenly Father, our alone Redeemer and omnisufficient Saviour, we most humbly beseech thee, deliver this sick and weak person, now being in great pains and at the point to depart out of this world, from all ugsome[2] and terrible assaults and temptations of the devil, sin, and hell. Deliver him, O Lord, as thou deliveredst Noe from the raging waves of the sea, Lot from the destruction of Sodom, Abraham from the fear of the Chaldees, the children of Israel from the tyranny of Pharao, David from the hand of Goliah, the three men from the violence of the fiery furnace in Babylon, Daniel from the mouth of the lions, Jonas from the belly of the whale fish, and Peter from the prison of Herod: even so, O gracious Lord God, deliver the soul of this person, both now and whensoever he shall depart hence, from all peril and danger. Open unto him, at the hour of death, the door of paradise, the gates of heaven, and the entry of everlasting life. O Lord Jesu Christ, forgive him all his sins, and lead him with joy into the kingdom of thy heavenly Father, even unto the bosom of Abraham, and appoint him unto everlasting rest, that he may rejoice with thee, and with all the elect children of God, in everlasting life. *Eus.* Amen.

A prayer for the sick man.

Gen. vii. xix.

Gen. xx. Exod. xiii. xiv. xv. 1 Sam. xvii. Dan. iii. vi. Jonah ii. Acts xii.

Epaph. Neighbours, I thank you. Now will I also pray unto the Lord my God, while I may speak; and I trust he will, for Christ's sake, graciously hear me.

Theo. Doubt you not, neighbour: God hath so promised.

Epaph. Lord, hearken unto my prayer, and give ear to my most humble requests: O most merciful God, O Father of all mercies, the Father of our Lord and Saviour Jesus Christ, be merciful to me a sinner. Have pity on me, and quickly help me, poor wretch, for the most bitter passion and most precious death of Jesus Christ, thy only-begotten Son, and our alone Redeemer and Saviour. Enter not into judgment with thy servant, O Lord. Handle me not according to my deserts and merits, neither reward me after mine iniquities; but, for thine infinite and unmeasurable bounty and exceeding great mercy, receive me and take me into thy favour. I, miserable and weak creature, am in thy hand. I am thy bond-servant and thy debtor. O most gentle God, O most favourable Father, forsake me not, cast me not away, poor wretch that I am. For I am thine, with all that ever I can make. No man is able to strengthen me, no man is able to deliver me, no man is able to help me, but thou alone. Thou art the true helper in adversity. Thou art the most sure and present comfort in all necessity. Thou alone art our helper, our bulwark, our fortress, and our most mighty and strongly-defenced tower. Thou, O God, art our refuge. Thou art our strength. Thou art our helper in all our tribulations. In thee, O Lord, do I trust: let me not be confounded. Let me never be put to shame: let me not be deceived of my hope; but preserve me for thy righteousness' sake. Bow down thine ear unto me: make haste to deliver me. Be my defender, O God, and my strong-hold, that thou mayest save me. For thou art my strength and my refuge: yea, thou art my God; and my destinies are in thy hands. Lighten thy

The sick man's prayer.

Psal. cxliii.

Matt. xviii.

Psal. xxxi.

[2] Ugsome: frightful.

countenance upon thy servant, and save me for thy mercies' sake, O Lord. An forasmuch, O sweet Father, as it is thy godly pleasure to call me now from th miserable life and wretched world, I most entirely beseech thee so to defend me i this agony of death, that neither Satan nor his ministers prevail against me; bu that I continue faithful and constant unto the end, in the confession of thy hol name, looking for full remission of all my sins in the precious blood of thy wel beloved Son and my only Saviour Jesus Christ; and that I, departing in this fait and perfect trust, may be placed among thy blessed saints and heavenly spirits, an so for ever and ever remain with thee in glory. Grant this, O most merciful Fa ther, for thy dear Son's sake, Jesus Christ, our alone Mediator and Advocate.

Chris. Amen.

Epaph. Methink, good neighbours, I begin to wax very cold and numb in my limb

Eus. Sir, discomfort not yourself. Be content with the good working of Go This cold is a present token that the death of your body is not far off.

Epaph. My flesh is consumed and wasted away.

Gen. iii. *Eus.* That is the end of all flesh. "Earth thou art," saith God, "and un earth shalt thou return."

Epaph. My feeling is gone; and my tasting decayeth. All my senses grow o of course.

Eus. To that end were they given you, that you should lose them again. Wi the body all bodily things decay.

Phil. Brother Epaphroditus, let the care of the body and of bodily things pas

Of the resurrection of the body. Job xix. You do believe the resurrection of the body?

Epaph. "I believe that my Redeemer liveth, and that I shall rise out of the ear in the latter day, and that I shall be clothed again with this skin, and see God n Saviour in my flesh. Yea, I myself shall behold him; not with other eyes, but wi these same eyes. This hope is stedfastly set in my heart."

Phil. Believe this earnestly; and it shall not grieve you to depart from yo body. For whereas it is now mortal, corruptible, sick, weak, vile, and loathsom it shall at the general resurrection be immortal, uncorruptible, whole, strong, precio and in all points like to the glorious body of our Lord and Saviour Christ Jesus. He

Phil. iii. what the apostle saith: "Our conversation is in heaven; from whence we look f a Saviour, even the Lord Jesus Christ; which shall change our vile body, that may make it like unto his glorious body, according to the working whereby he

2 Cor. v. able also to subdue all things unto himself." Again: "We know that, if our earth mansion of this dwelling were destroyed, we have a building of God, an habitati not made with hands, but everlasting in heaven. For therefore sigh we, desiring be clothed with our mansion which is from heaven; so yet, if that we be found cloth and not naked. For we that are in this tabernacle sigh and are grieved; becau we would not be unclothed, but would be clothed upon, that mortality might be sw lowed up of life. He that hath ordained us for this thing is God, which very sa hath given unto us the earnest of the Spirit. Therefore we are alway of good che and know that, as long as we are at home in the body, we are absent from God. F we walk in faith, not after outward appearance. Nevertheless we are of good co fort, and had rather to be absent from the body, and to be present with God."

Epaph. This is comfortable doctrine. I can be content with all my heart make such a change whensoever the Lord's good pleasure shall be. But, I pray y

Sentences concerning the resurrection of the body. rehearse some wholesome sayings out of the holy scriptures concerning the resu rection of the body, for strengthening of my faith, and for the comfort and quietn of my conscience.

Isai. xxvi. *Phil.* In the prophet Esay we read on this manner: "The[1] dead men shall liv even with my body shall they rise again. Awake and sing, ye that dwell in du For thy dew is even as the dew of herbs; and the earth shall cast out them that

Isai. lxvi. under her." Again: "Your bones shall flourish like an herb." The prophet Ezech

Ezek. xxxvii. hath these words: "The hand of the Lord came unto me, and carried me out

[1 The edition of 1561 has *thy*.]

the Spirit of the Lord, and let me down in a plain field, that lay full of bones, and he led me round about by them; and, behold, the bones that lay upon the field were very many, and marvellous dry also. Then said he unto me: Thou son of man, thinkest thou these bones may live again? I answered: O Lord God, thou knowest. And he said unto me, Prophesy thou upon these bones, and speak unto them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will put breath unto you, that ye may live: I will give you sinews, and make flesh grow upon you, and cover you over with skin, and so give you breath, that ye may live, and know that I am the Lord. So I prophesied as he had commanded me. And as I was prophesying, there came a noise, and a great motion; so that the bones ran every one to another. Now when I had looked, behold, they had sinews; and flesh grew upon them, and above they were covered with skin; but there was no breath in them. Then said he unto me: Thou son of man, prophesy thou toward the wind, prophesy, and speak unto the wind: Thus saith the Lord God: Come, O thou air, from the four winds, and blow upon these slain, that they may be restored to life. So I prophesied as he had commanded me: then came the breath into them; and they received life, and stood up upon their feet a marvellous great number." Again: "Thus saith the Lord God: Behold, I will open your graves, O my people, and take you out of your sepulchres." The words of the prophet Daniel are these: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to perpetual shame and reproof." God saith by Esdras: "Those that be dead will I raise up again from their places, and bring them out of their graves." Dan. xii. 2 Esdr. ii.

Moreover, Christ said to the Sadducees, which denied the resurrection of the body: "As touching the resurrection of the dead, have ye not read what is said unto you of God, which saith, I am Abraham's God, and Isaac's God, and Jacob's God? God is not the God of the dead, but of the living." Also in another place: "The hour shall come, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Martha said unto Christ of her brother Lazarus, when he was dead: "I know that my brother shall rise again at the latter day." The holy apostle St Paul is plenteous in the doctrine of the resurrection of the dead. I will rehearse one or two of his sentences, and bid the other farewell. "The trump," saith he, "shall blow; and the dead shall rise incorruptible; and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality." Again: "The Lord Jesus shall change our vile bodies, that they may be fashioned like unto his glorious body." Also in another place: "I would not, brethren, have you ignorant concerning them which are fallen asleep, that ye sorrow not, as other do which have no hope. For if we believe that Jesus Christ died and rose again, even so they also which sleep by Jesus will God bring again with him." Matt. xxii. John v. John xi. 1 Cor. xv. Phil. iii. 1 Thess. iv.

Divers examples of the resurrection of our bodies have we both in the old and new testament. Helias the prophet raised up from death unto life the son of the widow of Sarepta. The like thing read we of Heliseus the prophet. Christ raised from death the daughter of a certain ruler, the son of a certain widow, and Lazarus, with many other. Christ rose again; and the bodies of many saints which slept arose also, and came out of their graves after their resurrection, and came into Jerusalem, and appeared unto many. Peter raised up Tabitha from death. St Paul restored unto life a certain young man named Eutychus. All these are evident examples of our resurrection. Therefore, good brother Epaphroditus, fear not to give over this your body, and freely to commend it unto the earth. At the great day of the general resurrection you shall receive it in a far better case than ever you had it in this world. 1 Kings xvii. 2 Kings iv. Matt. ix. Luke vii. John xi. Matt. xxviii. Matt. xxvii. Acts ix. Acts xx.

Epaph. I leave this my vile body willingly, yea, and that with this hope, that at the last day I shall take it again immortal and uncorruptible. I believe the resurrection of the flesh. I wish to be loosened from this body, and to be with Christ. Phil. i.

Eus. You doubt nothing of the blessed state of the godly departed, and of the immortality of the soul? Of the immortality of the soul, and

of the blessed state of the faithful after this life.

Epaph. I believe everlasting life.

Theo. You are not of the opinion of the papists, which say that the souls of th faithful go not straight unto heaven, but unto purgatory, there to be boiled in th fiery furnace of the bishop of Rome, till they have made satisfaction for their sin either by themselves, in suffering (say they) the most bitter pains of purgatory, else by their friends in this world, through masses, pardons, pilgrimages, &c.

Epaph. I believe that there is none other purgatory for my soul-health, bu

1 John i. only the precious blood of my Lord and Saviour Christ Jesu. And I believe tha

Heb. ix. Christ, through his innocency of life, and the most grievous pains that he suffered o the cross, hath abundantly satisfied for all my sins, and hath unto the uttermo paid all the debt that I ought unto God the Father; so that now, through faith i

Rom. viii. the blood of Christ, I walk with a clear conscience before God; forasmuch as "the

Psal. xxxii. is no damnation to them that are in Christ Jesu," and that they also are "blesse whose sins are remitted, whose iniquities are covered, and unto whose charge Go layeth no wickedness."

Chris. Ye agree not with such in opinion, as affirm that the souls of both th faithful and unfaithful sleep until the day of judgment, and then shall awake out sleep; so that then the faithful shall go unto everlasting glory, and the unfaithf unto eternal damnation?

Epaph. I believe that the soul sleepeth no more than this my bedstead waket and talketh with us. I am fully persuaded that, so soon as the souls of the faith ful are departed from the bodies, wherein they were as in a prison inclosed, the are straightways placed in the glorious kingdom of God. And, contrariwise, the sou

Rev. xxi. of the unfaithful go straight unto the devil, even unto hell-fire, unto that "lak

Matt xiii. that burneth with fire and brimstone," where weeping and gnashing of teeth is, whe

Isai. lxvi. the worm that gnaweth their conscience never dieth, and the most grievous fire, where with they are without ceasing intolerably tormented, is never quenched. Is it no thus, neighbour Philemon?

Phil. Yes, verily, sir. For so are we taught in the holy scriptures, as th

Luke xvi. history of the rich glutton and of poor Lazarus, with divers other, do manifestl declare.

Epaph. I faithfully believe, that immediately after my departure out of this worl I shall have a place in the kingdom of God, and see the glorious majesty of Go face to face. And I pray you, good neighbour Philemon, rehearse unto me some com fortable places out of the holy scripture concerning the joyful and blessed state of th faithful souls after this life, that I may be confirmed in my faith and be the mo willing to depart.

Num. xxiii. *Phil.* I will do it gladly. Balaam said: "I pray God that my soul may d the death of the righteous, and that my last end may be like unto theirs." Th

Psal. lxxxiv. psalmograph saith: "O how amiable are thy dwellings, thou Lord of hosts! M soul hath a desire and longing to enter into the courts of the Lord: my heart an my flesh rejoice in the living God." "Blessed are they that dwell in thy house they will be always praising thee." "One day in thy courts is better than a thou sand. I had rather be a door-keeper in the house of my God, than to dwell in th

Isai. li. tents of the ungodly." The prophet Esay saith: "The redeemed of the Lord sha turn again and come with joy unto Sion, there to endure for ever, that mirth an

Isai. xxxii. gladness might be with them, that sorrow and wo might flee from them." "M people," saith God, "shall dwell in pleasant peace and in safe holds, and shall ha

Isai. xlix. continual rest without disturbance." "They shall neither hunger nor thirst: heat n sun shall not hurt them. For he that favoureth them shall lead them and give the

Isai. lxv. drink of the spring wells." "They shall eat, drink, be merry, and rejoice for ver quietness of heart." Yea, their gladness and their joy shall continue for ever and eve

Dan. xii. Daniel saith: "The wise (such as have taught other) shall glister as the shining heaven, and those that have instruct the multitude unto godliness shall be as the sta world without end."

2 Esdr. ii. Esdras saith: "Be ready to the reward of the kingdom; for the everlasting lig shall shine upon you for evermore. Flee the shadow of this world, receive the jo

fulness of your glory. O receive the gift that is given you and be glad, giving thanks unto him that hath called you to the heavenly kingdom." The author of the book of Wisdom saith: "The souls of the righteous are in the hand of God; and the pain of death shall not touch them. In the sight of the unwise they appear to die; and their end is taken for very destruction: the way of the righteous is judged to be utter destruction; but they are in rest. And though they suffer pain before men, yet is their hope full of immortality. They are punished but in few things; nevertheless in many things shall they be well rewarded. For God proveth them, and findeth them meet for himself: yea, as the gold in the furnace doth he try them, and receiveth them as a brent-offering; and when the time cometh, they shall be looked upon. The righteous shall shine as the sparks that run through the reed bush. They shall judge the nations, and have dominion over the people; and their Lord shall reign for ever." Again: "The faithful are counted among the children of God; and their portion is among the saints." "The righteous shall live for evermore: their reward also is with the Lord, and their remembrance with the Highest. Therefore shall they receive a glorious kingdom and a beautiful crown of the Lord's hand." The holy father Toby prayed on this manner to God: "O Lord, deal with me according to thy will, and command my spirit to be received in peace." "For more expedient were it for me to die than to live." Wisd. iii. Wisd. v. Tob. iii.

The preacher saith: "The day of death is better than the day of birth." For "precious and right dear in the sight of the Lord is the death of his saints." Our Saviour Christ saith: "The righteous shall shine as the sun in the kingdom of their Father." They shall have the inheritance of "everlasting life." They shall have "a kingdom which was prepared for them from the beginning of the world." "They shall be as the angels of God." They shall be "in the bosom of Abraham." They shall have such joy as "no man shall be able to pluck it from them." They shall "eat and drink in the kingdom of God the Father." They shall be where Christ is, and see his glory. The holy apostle St Paul saith: "The eye hath not seen, and the ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." He saith also, that "if our earthy mansion of this dwelling were destroyed (he meaneth the body), we have a building of God, an habitation not made with hands, but everlasting in heaven." We shall "be with Christ." "We shall be with the Lord for ever." We shall be "vessels unto honour." We shall have the "crown of righteousness." We shall "come to the city of the living God, the celestial Jerusalem, and to an innumerable sight of angels, and to the congregation of the first-born sons which are written in heaven, and to God the Judge of all, and to the spirits of just and perfect men, and to Jesus the Mediator of the new testament." We shall "receive the crown of life," saith St James, "which the Lord hath promised to them that love him." "When Christ the chief Shepherd shall appear," saith St Peter, "ye shall receive an incorruptible crown of glory." "We are now the sons of God," saith St John; "and it hath not yet appeared what we shall be. We know that, if it once appear, we shall be like unto him; for we shall see him as he is." Eccles. vii. Psal. cxvi. Matt. xiii. Matt. xix. Matt. xxv. Mark xii. Luke xvi. John xvi. Luke xxii. 1 Cor. ii. 2 Cor. v. Phil. i. 1 Thess. iv. 2 Tim. ii. 2 Tim iv. Heb. xii. James i. 1 Pet. v. 1 John iii.

In the Revelation of St John we find these sentences concerning the blessed state of the faithful after this life: "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God." "Be faithful unto the death; and I shall give thee the crown of life." "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out," &c. "To him that overcometh will I grant to sit with me in my seat." The twenty-four elders that sat upon the seats were clothed in white raiment, and had on their heads crowns of gold. "They are in the presence of the seat of God, and serve him day and night in his temple; and he that sitteth on the seat will dwell among them. They shall hunger no more, neither thirst, neither shall the sun light on them, neither any heat. For the Lamb, which is in the midst of the seat, shall feed them, and shall lead them unto fountains of living water; and God shall wipe away all tears from their eyes." "They follow the Lamb whithersoever he goeth." "They are without spot before the throne of God." "I heard a voice from heaven, saying unto me, Write, Blessed Rev. ii. Rev. iii. Rev. iv. Rev. vii. Rev. xiv.

are the dead which die in the Lord. Even so saith the Spirit, that they rest fro
Rev. xix. their labours; but their works follow them." "Blessed are they which are called un
Rev. xxi. the supper of the Lamb's marriage." "I saw a new heaven and a new earth. F
the first heaven and the first earth were vanished away; and there was no more se
And I John saw the holy city, new Jerusalem, come down from God out of heave
prepared as a bride garnished for her husband. And I heard a great voice out
heaven, saying, Behold, the tabernacle of God is with men; and he will dwell wi
them. And they shall be his people; and God himself shall be with them, and
Isai. xxv. their God. And God shall wipe away all tears from their eyes. And there shall
no more death, neither sorrow, neither crying, neither shall there be any more pai
Isai. lxv. for the old things are gone. And he that sat upon the seat said, Behold, I make
things new. And he said unto me, Write; for these words are faithful and true."

The description of the new and heavenly Jerusalem. Rev. xxi. And the angel "carried me away in the spirit to a great and an high mountain, a
he shewed me the great city, holy Jerusalem, descending out of heaven from God, havi
the brightness of God. And her shining was like unto a stone most precious, ev
like a jasper, clear as crystal, and had walls great and high, and had twelve gat
and at the gates twelve angels, and names written, which are the names of the twel
tribes of Israel. On the east side three gates; and on the north side three gates; a
towards the south three gates; and from the west three gates; and the wall of t
city had twelve foundations, and in them the twelve names of the Lamb's twel
apostles. And he that talked with me had a golden reed to measure the city with
and the gates thereof, and the wall thereof. And the city was built four-square, a
the length was as large as the breadth; and he measured the city with the (golden) re
twelve thousand furlongs, and the length and the breadth and the height of it we
equal. And he measured the wall thereof, an hundred and forty-four: the measure th
the angel had was after the measure that man useth. And the building of the wall of
was of jasper. And the city was pure gold, like unto clear glass. And the foundatio
of the wall of the city were garnished with all manner of precious stones. The fi
foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourt
an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolit
the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh,
jacinth; the twelfth an amethyst. The twelve gates were twelve pearls; every ga
was of one pearl; and the street of the city was pure gold, as through shining gla
And I saw no temple therein: for the Lord God Almighty and the Lamb are t
temple of it. And the city hath no need of the sun, neither of the moon, to light
Isai. lx. it: for the brightness of God did light it; and the Lamb was the light of it. A
the people which are saved shall walk in the light of it. And the kings of the ea
shall bring their glory (and honour) unto it. And the gates of it are not shut
day. For there shall be no night there." "And there shall enter into it none uncle
thing, neither whatsoever worketh abomination, or maketh lies; but they only whi
Rev. xxii. are written in the Lamb's book of life." "And he shewed me a pure river
water of life, clear as crystal, proceeding out of the seat of God and of the Lamb.
the midst of the street of it, and of either side of the river, was there wood of li
which bare twelve manner of fruits, and gave fruit every month; and the leaves
the wood served to heal the people withal. And there shall be no more curse; b
the seat of God and the Lamb shall be in it; and his servants shall serve him. A
they shall see his face; and his name shall be in their foreheads. And there sh
be no night there; and they need no candle, neither light of the sun; for the Lo
God giveth them light; and they shall reign for evermore. And he said unto
These things are faithful and true."

Epaph. God be praised for that true joy and singular comfort which the faith
1 Cor. ii. find in his holy word. It is not without a cause said of the holy apostle: "T
eye hath not seen, and the ear hath not heard, neither have entered into the he
of man, the things which God hath prepared for them that love him." My he
is now so inflamed with the desire of those heavenly and blessed treasures which y
have named to me out of the infallible and true word of God, that I most entir
wish to be loosened from this life, and to enjoy these joyful pleasures. O who wo

not be glad to change lead for silver, copper for gold, transitory, mortal, and corruptible things for certain, immortal, and uncorruptible thing[1], earth for heaven, sin for godliness, darkness for light, fear for security, travail for quietness, sickness for health, death for life, the company of men for the company of the most high God, his heavenly angels, and blessed spirits, the vile pleasures of this world for the inestimable joys of the glorious kingdom of God! Oh! "like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for God; yea, even for the living God. O when shall I come to appear before the presence of my God?" "O God, thou art my God; early will I seek thee. My soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land, where no water is. Thus have I looked for thee in thy holy place, that I might behold thy power and glory. For thy loving-kindness is better than life itself: my lips shall praise thee. As long as I live will I magnify thee on this manner, and lift up my hands in thy name." Psal. xlii. Psal. lxiii.

Eus. We rejoice, good brother Epaphroditus, and give God most hearty thanks, that he hath by his holy Spirit wrought so good and glad will in you to die, and to leave this wretched world.

Epaph. I most heartily wish to be loosed from this life, and to be with Christ. "It grieveth my soul longer to live in this mortal body." And "now, O Lord, deal with me according to thy will, and command my spirit to be received in peace." "For more expedient were it for me to die than to live." Phil. i. Job x. Tob. iii.

Chris. Sir, how do you feel yourself?

Epaph. In my body weaker and weaker; but I trust in my soul stronger and stronger. I pray you, lay me up higher in my bed. For I begin to wax very faint; and my wind decreaseth and waxeth shorter. I thank you: it is well. Neighbours, I am troublesome unto you; but I trust I shall not be so long.

Theo. It is unto us great joy and comfort to be with you, being so godly-minded. For in you, as in a clear mirror, we behold ourselves, and see what shall become of us hereafter. Of you, as of a lively school-master, do we learn how we shall behave ourselves when God layeth the cross on us. And we most humbly beseech God to give us the like patience and thankfulness.

Epaph. "The spirit is willing; but the flesh is weak." Forasmuch as I feel in myself present tokens of death, and am not certain how long the Lord will suffer me to live, or to enjoy the use of speech, I think it convenient to pray again unto the Lord my God, and to commend my sinful soul into his merciful hands. Matt. xxvi.

Phil. Godly, forsooth.

Epaph. Lord, vouchsafe, I most humbly beseech thee, to hear me, sinful creature. The sick man's prayer.

Chris. "The Lord is nigh unto all them that call on him; yea, that call on him in truth." Psal. cxlv.

Epaph. O Lord Jesu Christ, which art the only health of all men living, and the everlasting life of them which die in thy faith, I, wretched sinner, give and submit myself wholly to thy most blessed will. And I, being sure that the thing cannot perish which is committed unto thy mercy, most humbly beseech thee, O Lord, to give me grace that I may now willingly leave this frail and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me again. I beseech thee, O most merciful Jesu Christ, that thou wilt by thy grace make strong my soul against all temptations, and that thou wilt cover and defend me with the buckler of thy mercy against all the assaults of the devil. I see and knowledge that there is in myself no help of life and salvation; but all my confidence, hope, and trust, is in thy most merciful goodness. I have no merits nor good works which I may allege before thee. Of sins and evil works, alas! I see a great heap: but through thy mercy I trust to be in the number of them, to whom thou wilt not impute their sins, but take and accept me for righteous and just, and to be the inheritor of everlasting glory. Thou, O most merciful Lord, wast born for my sake. Thou didst suffer both hunger and thirst for my sake. Thou didst preach and teach, thou didst pray and fast for my sake. Thou didst all good works and deeds for my sake. Thou sufferedst most

[1] The edition of 1561 has *things*.]

grievous pains and torments for my sake. And, finally, thou gavest thy most precious body to die, and thy most blessed blood to be shed on the cross for my sake. Now most merciful Saviour, let all these things profit me, which thou freely hast given me, which hast given thyself for me. Let thy blood cleanse and wash away the spot and foulness of my sins. Let thy righteousness hide and cover my unrighteousness. Let the merits of thy passion and blood be the satisfaction for my sins. Give me, Lord, thy grace, that my faith and persuasion in thy blood waver not in me, but ever be firm and constant; that the hope of thy mercy and life everlasting never decay in me; that charity wax not cold in me; finally, that the weakness of my flesh be not overcome with the fear of death. Grant me also, O most merciful Saviour, that when death hath shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon thee, and that, when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto thee, O Lord, into thy hands I give and commit my soul. Lord Jesu, take my spirit.

Theo. Amen.

Eus. Sir, how is it with you now?

Epaph. Even as with a ship which is tossed with the waves of the sea. I trust shortly to come unto the haven, and then shall I be quiet and without all danger. I pray you, pray for me.

Phil. Most gladly. Let us kneel down, neighbours, and beseech the Lord our God for his tender mercies to preserve this our sick brother from the assaults of Satan, and to keep him constant and stedfast in his faith unto his life's end, that he may give up a good and a faithful soul into the merciful hands of God. Give me hither "The Flower of Godly Prayers," that I in the name of us all may read that prayer which is to be said for them that lie at the point of death.

The Flower of Godly Prayers.

Theo. Here is it.

Phil. O most loving Saviour, and gentle Redeemer, which camest into this world to call sinners unto repentance, and to seek up that was lost, thou seest in what case this our brother lieth here visited with thy merciful hand, all weak, feeble, sick, and ready to yield up his soul into thy holy hands. O look upon him, most gentle Saviour, with thy merciful eye: pity him, and be favourable unto him. He is thy workmanship: despise not therefore the work of thine own hands. Thou sufferedst thy blessed body and thy precious blood to be shed for his sins, and to bring him unto the glory of thy heavenly Father: let it not therefore come to pass that thou shouldest suffer so great pains for him in vain. He was baptized in thy name, and gave himself wholly to be thy servant, forsaking the devil, the world, and the flesh: confess him therefore before thy heavenly Father and his blessed angels to be thy servant. His sins, we confess, are great; (for who is able to say, My heart is clean, and I am free from sin?) but thy mercies, O Lord, are much greater. And thou camest not to call the righteous, but sinners unto repentance. To them that are diseased and overladen with the burden of sin dost thou promise ease. Thou art that God which willest not the death of a sinner, but rather that he should turn and live. Thou art the Saviour which wishest all men to be saved, and to come to the knowledge of thy truth. Withdraw not therefore thy mercy from him because of his sins, but rather lay upon him thy saving health, that thou mayest shew thyself toward him to be a Saviour. What greater praise can there be to a physician than to heal the sick? Neither can there be a greater glory to thee, being a Saviour, than to save sinners: save him therefore, O Lord, for thy name's sake.

Matt. ix. Luke ix. Prov. xx. Matt. ix. Matt. xi. 1 Tim. ii.

Again: let the law be no corsive to his conscience, but rather give him grace even in this extreme agony and conflict of death to be fully persuaded that thou by thy death hast taken away all his sins, fulfilled the law for him, and by this means delivered him from the curse of the law, and paid his ransom; that he thus being fully persuaded may have a quiet heart, a free conscience, and a glad will to forsake this wretched world, and to go unto his Lord God. Moreover, thou hast conquered him that had rule of death, even Satan: suffer him not therefore to exercise his tyranny

Rom. x. Gal. iii. Heb. ii. Hos. xiii. 1 Cor. xv.

[1 See before, page 68.]

upon this our sick brother, nor to disquiet his conscience with the terrors of sin and pains of hell. Let not Satan nor his infernal army tempt him further than he is able to bear; but evermore give him grace even unto his last breath valiantly to fight against the devil with strong faith in thy precious blood, that he may fight a good fight, and finish his course with joy, unto the glory of thy name, and the health of his soul. O Lord, so work in him by thy holy Spirit, that he with all his heart may contemn and despise all worldly things, and set his mind wholly upon heavenly things, hoping for them with a strong and undoubted faith.

Again: let it not grieve him, O sweet Saviour, to be loosened from this vile and wretched carcase, which is now so full of sorrow, trouble, anguish, sickness, and pain; but rather let him have a bent and ready will, through thy goodness, to put it off, yea, and that with this faith, that he at the last day shall receive it again in a much better state than it is now or ever was from the day of his birth; even a body uncorruptible, immortal, and like to thy glorious body. Let his whole heart and mind be set only upon thee. Let the remembrance of the joys of heaven be so fervent in his breast, that he may both patiently and thankfully take his death, and ever wish to be with thee in glory. Phil. iii. 1 Cor. xv.

And when the time cometh that he shall give over to nature, and depart from this miserable world, vouchsafe, we most humbly beseech thee, O Lord Jesu, to take his soul into thy hands, and to place it among the glorious company of thy holy angels and blessed saints, and to keep it unto that most joyful day of the general resurrection, that, both his body and soul through thine almighty power being knit again together at that day, he may for ever and ever enjoy thy glorious kingdom, and sing perpetual praises to thy blessed name. *Chris.* Amen.

Epaph. O God, be merciful unto me, and bless me: shew me the light of thy countenance, and deal favourably with me. "Lighten mine eyes, that I sleep not in death; lest mine enemy say, I have prevailed against him. For if I be cast down, they that trouble me will rejoice at it. But my trust is[2] in thy mercy; and my heart is joyful in thy salvation." Psal. lxvii. Psal. xiii.

Phil. Sir, how do you?

Epaph. My bodily sight is gone.

Phil. "The Lord gave" it you, "and the Lord hath taken" it away again. "As it hath pleased the Lord, so is it come to pass: blessed be the name of the Lord." Now that God hath taken away the sight of your corporal eyes, behold the Lord your God with the eyes of your faith; and doubt you not but that shortly you shall see the glorious majesty of God with the eyes of your soul, even as he is, face to face, which shall be unto you such joy and so great comfort, that no tongue is able to express, nor no heart able to think it. Job i.

Epaph. "I believe and am assuredly persuaded that I shall see the pleasures of the Lord in the land of the living." Psal. xxvii.

Phil. Continue in this faith unto the end, and you shall surely be saved.

Epaph. As God hath taken away my sight, so do all my other senses decay.

Phil. Though by the appointment of God you lose your bodily speech, yet shall your soul in the heavenly kingdom sing, praise, and magnify the Lord your God, worlds without end. And albeit the bodily hearing be taken away from you, yet shall your soul in the kingdom of God hear such sweet, pleasant, and delectable things, as never mortal man heard, nor may hear the like. Again, although your going, and the use of your whole body be taken away from you, and your body return unto the earth, from whence it came, yet doubt you not but your soul, being once delivered out of the prison of your body, shall serve the Lord your God perfectly, and joyfully "follow the Lamb" Christ, "whithersoever he goeth." Rev. xiv.

Epaph. O Lord, deliver my soul out of the prison of the body, that I may come unto thee, and glorify thy holy name. "Command my spirit to be received in peace." "For more expedient were it for me to die than to live." Psal. cxlii. Tob. iii.

Phil. Be on good comfort, sir. God in this your trouble and bitter agony of

[2] This word is inserted from the edition of 1561.]

death is present with you, and, when he seeth convenient time, he will deliver yo out of all your pains, take you unto him, and place you in his glorious kingdom.

Psal. xxii. Psal. xxxi. *Epaph.* "O Lord, deliver my soul from the sword, my dearling from the pow of the dog. Save me from the lion's mouth." "Bow down thine ear to me: mak haste to deliver me. Be thou my protector, O God, and house of defence, th thou mayest save me. Be thou my strong rock, and my castle. Be thou my guid and lead me for thy name's sake. Draw me out of the net that they have la privily for me; for thou art my strength. Into thy hands I commend my spiri for thou hast redeemed me, O Lord, thou God of truth."

Phil. Fear not, brother Epaphroditus: God is your loving Father and most gent Saviour. He hath heard your humble requests, and granted your petitions. H hath and will defend you from all evil even unto the end. He will not suffer yo to be devoured of that hellish lion and cruel dog the devil. He hath sent his ho angels hither unto you, even into this your chamber. They are here present f

Psal. xxxiv. your great comfort. They have pitched their tents round about you, that they ma

Psal. xci. Heb. i. keep you harmless and safe from the devouring teeth of Satan. They wait upo you diligently for your defence, and will never depart from you, till they receive yo soul, and carry it up lovingly as a most precious relique into the kingdom of heave and most joyfully present it unto the glorious throne of God's majesty. Fix th eyes of your faith on Christ and Christ's merits, on Christ's passion and death, o Christ's blessed body-breaking, and his most precious blood-shedding, on his triump and victory over Satan and his hellish army: believe Christ to be your alone Saviou and all his works to be your good works; and so shall ye not perish, but have eve lasting life.

The sick man's prayer. *Epaph.* Haste thee, O Lord, to deliver me; for it is high time. In thee, O Lor Christ, my most merciful Saviour and only Redeemer, in thee, in thee alone is a my trust: let me never be confounded. O Jesu, mercy! Jesu, mercy! O Chris mercy! Christ, mercy! O God the Father, O God the Son, O God the Holy Ghos O most blessed Trinity, three Persons and one God, have mercy on me. Recei my soul into thy hands. Place it for thy mercies' sake in thy heavenly kingdon among thy holy angels and blessed saints. O my good God. O Father, O my mo merciful Father. Mercy, mercy!

Phil. God the Father, which made you, bless you. God the Son, which redeeme you, preserve you. God the Holy Ghost, which sanctifieth you, confirm and strengthe you. The blessing, defence, and saving health of the Almighty God, the Father, an the Son, and the Holy Ghost, preserve you from all evil, and bring you unto eve lasting life. *Chris.* Amen.

Eus. Methink he hath given up the ghost.

Theo. No, he is yet alive. God comfort him. Lord, shew him the light of th loving countenance.

Epaph. When shall I come to appear before the presence of my God?

An exhortation to the sick man. *Phil.* God be thanked, he yet speaketh, yea, he godly speaketh. Brother Ep phroditus, take a good heart unto you, shrink not. Fight a good fight. Be not di couraged, neither with the terrors of Satan, nor with the pains of death. God is your side. God is your grand captain. You fight under the banner of that mo mighty and victorious Emperor Jesus Christ. Only continue as you have begun; an the day is yours. Satan, with all his army, like miserable cowards, shall be put flight and vanquished. You shall have a joyful victory over them. The pain of th battle is short and light; but the glory of your triumph shall abide for ever and eve

Matt. xxiv. Rev. ii. Hear what your grand Captain saith: "He that continueth unto the end shall saved." "To him that overcometh I will give to eat of the tree of life, which is the midst of the paradise of God." "Be faithful unto the death; and I shall give th

Rev. iii. Rev. iii. the crown of life." "Him that overcometh will I make a pillar in the temple of m God; and he shall go no more out." Yea, "to him that overcometh will I grant sit with me in my seat." Here see you what precious and most noble rewards a set forth unto you, if you go forth valiantly to fight against your enemies, which se your destruction. Only believe, only fix the eyes of your faith on Christ crucifie

Only engrave in your heart deeply a sure and undoubted confidence in the merciful promises of God the Father, which he hath made unto you in the precious blood of his dearly-beloved Son and our alone Saviour Jesus Christ, and you shall most certainly have the victory, and obtain the reward of joyful immortality. Hear what your grand Captain Christ saith: "God hath so dearly loved the world, that he gave his only-begotten Son, that every one that believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world should be saved by him. He that believeth on him is not damned." John Baptist saith: "He that believeth on the Son of God hath everlasting life." "My sheep," saith Christ, "hear my voice; and I know them; and they follow me; and I give them everlasting life; neither shall they perish for ever, nor yet shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man can pluck them out of my Father's hand. I and my Father am one." Again: "I am the resurrection and life. He that believeth in me, though he were dead, yet shall he live. And every one that liveth and believeth in me shall never die." "I am the way, the truth, and the life." Follow Christ, and you cannot err, nor go out of the way; for he is the way. Believe Christ, and you cannot be deceived; for he is the truth. Abide and remain in Christ, and you cannot die the death everlasting; for he is the life. Wherefore, O most dear brother, cleave with strong faith to these most sweet and comfortable promises of Christ your Saviour. Believe to obtain whatsoever is promised. So may you be sure to be God's son, and heir of his everlasting kingdom, never to perish, but to have eternal life.

John x. John xi. John xiv.

Epaph. I believe to have remission of all my sins through faith in Christ's blood. Lord Jesu, take my spirit. O heavenly Father, I commend my spirit into thy hands.

Acts vii. Luke xxiii.

Phil. This faith, dear brother, maketh you the son of God and heir of his glorious kingdom: yea, it maketh you Christ's brother, and fellow-heir with him of everlasting glory. It purchaseth for you favour at the hand of God, and forgiveness of all your sins. It bringeth unto you peace and quietness of conscience. It maketh a perfect reconciliation and an everlasting agreement between God and you. It delivereth you from death, and bringeth you unto eternal glory. It maketh you a citizen of the new and heavenly Jerusalem, where (if you continue stedfast in this faith) you shall remain for ever and ever in a most blessed and joyful state, having the fruition of God's[1] glorious majesty in perfect glory, worlds without end, unto your exceeding joy and unspeakable comfort.

Faith.

Eus. Sir, behold, the life of this our brother beginneth to draw unto an end. *Phil.* Yea, rather he now beginneth to change a mortal life for an immortal life. The life that is led in this world is rather a shadow of a life, than a very life indeed. Now, brother, be strong in the faith of Christ. Remember Christ crucified. Remember Christ to be your alone Saviour. Remember God the Father to be your merciful Father. Forget not that all your sins are washed away in Christ's precious blood, and that by the virtue of his death and passion you are made heir of everlasting salvation. Brother, if you can speak, answer. If you cannot speak, shew some outward sign and token, that it may be a testimony unto us of your faith and godly departure.

An exhortation to the sick man.

Chris. Lo, he holdeth up his hand. *Eus.* God be thanked. *Phil.* He seemeth yet to hear.

Persuade yourself, most dear brother, that God even now calleth you out of this vale of wretchedness unto the joyful inheritance of his everlasting kingdom, where you shall not live miserably with sinful men (as you have done in this world), but you shall gloriously reign with that most mighty God, and with his holy angels and blessed saints. Now begins your joy, your solace, your comfort. Now beginneth your true life, which shall be everlasting. Now is the end of all your sorrows come; and now beginneth your unfeigned joy and true felicity. Now shall ye see the glorious majesty of God face to face. Now shall you behold and perfectly know all the godly

[1 From the edition of 1561; folio, *God.*]

that have been from the beginning of the world, and be merry and rejoice with them Now shall you see your Saviour and elder brother Christ as he is. Now shall y be clothed with the white garments of immortality. Now shall you have a crow of gold set upon your head. Now shall ye eat of the tree of life which is in t midst of the paradise of God, and drink of the fountains of living water. Now sha you be a pillar in the temple of your God, and sit with him on his seat. And the your joys shall be everlasting, and never have end. Unto these joys shall you straigh ways go, and for evermore enjoy them.

Theo. Our brother is even now departed from this world unto the Lord our Go as you spake these words: "Unto these joys shall you straightways go, and for eve more enjoy them;" he gave up the ghost, and now resteth in the Lord.

The commendation of the man departed.

Phil. The Lord our God be praised. Our brother hath made a godly end. H hath given up a good spirit into the hands of the living God. He is, I doubt no

Psal. cxvi. of the number of them of whose death it is written: "Precious in the sight of t

Rev. xiv. Lord is the death of his saints." "Blessed are they that die in the Lord." His li before men was unrebukable and blameless. He lived[1] justly and uprightly with h neighbours. He was friendly to all godly men, and enemy to no man. He was bot a sincere favourer and a diligent follower of God's most holy word. He abhorred a sects, papists, anabaptists, libertines, &c.; notwithstanding, alway praying for the amendment, that they, knowledging their errors, might with us confess one God, an one truth in the unity of the Spirit. He was a dear friend to such as were studiou of good letters, to widows, to fatherless children, to poor young maids' marriages, t young men that had not wherewith to set up their occupations, to the prisoners, t those poor people which were not able to get their living, to poor householders, t the repairing of high-ways, and such-like. What a will he made, ye know. Hi end also ye know.

Chris. A christian and godly end made he. God give us all grace to make th like!

Phil. Of a good life cometh a good death, if the departure of the godly may b called a death, and not rather a passage unto a better life. Well, his body now sleepet in the Lord; and his soul reigneth in glory with God.

Eus. God grant him and us all a joyful resurrection! *Theo.* Amen.

Phil. Neighbours, before we depart, let us all kneel down and give God th Father thanks for the godly departure of this our christian brother. *Chris.* It i convenient so to do.

The Flower of Godly Prayers.

Phil. Give me hither "The Flower of Godly Prayers." I will rehearse the thanks giving[2] unto God for the departure of the faithful out of this world. *Eus.* Lo, her is the book.

Phil. The name of the Lord our God be glorified.

Chris. Both now and ever. Amen.

Phil. O how can we, most loving Father, render unto thee sufficient thanks fo thine inestimable goodness toward thy faithful servants, whom thou, calling out o this wretched world, vouchestsafe to place in thy heavenly kingdom, among the gloriou

Psal. cxvi. Dan. xii. company of thy holy angels and blessed saints. O full precious is the death of th faithful in thy sight! Blessed are the dead that die in thee, O Lord! For they ar

Wisd. iii. at rest from their painful travails and labours. The souls of the righteous are in thy hand, O God; and the pain of death shall not touch them. In the sight of th unwise they appear to die, but they are in peace. They shine as the sparks tha run through the reed bush. They glister as the shining of heaven. They are as th

Rev. xiv. stars world without end. They are as the angels of God. They are clad with whit garments, and have golden crowns upon their heads. They do service day and nigh before the glorious throne of thy divine majesty. They neither hunger nor thirst an more, neither doth the sun or any heat fall upon them; for the Lamb which is i the midst of the throne governeth them, and leadeth them unto the living fountain

Isai. lxiv. 1 Cor. ii. of waters. They follow the Lamb whithersoever he goeth. They have such joys a

[1 So 1561; folio, *liveth.*]

[2 See before, page 69.]

eye hath not seen, nor ear hath heard, neither is there any heart able to think them. Infinite and unspeakable are the treasures, O Lord, which thou hast laid up for them that depart in thy faith. For these thy fatherly benefits toward the souls of the faithful, and for that it hath pleased thee to call this our christian brother from this vale of misery unto thy heavenly kingdom, we give unto thee most hearty thanks, humbly beseeching thee, that thou wilt take like care for us, and so govern us with thy holy Spirit, both in sickness and in health, that we may live a good and godly life in this present world, and, whensoever it shall be thy good pleasure to call us hence, we may, with strong faith in thee and in thy Son Christ Jesu our Lord, commend both our bodies and souls into thy merciful hands, and through thy goodness be placed in thy glorious kingdom, among thy faithful chosen people, and so for ever and ever praise and magnify thee our heavenly Father; to whom with thy dearly-beloved Son Jesu Christ our Lord and Saviour, and the Holy Ghost, that most sweet Comforter, be all glory and honour world without end. *Theo.* Amen.

Phil. Rise, let us go and comfort our friends, that they do not too much sorrow for the departure of this our most dear brother, which now resteth in joyful peace. That done, neighbour Christopher, repair you unto some godly learned man, and desire him to prepare a sermon for the burial of this our brother against tomorrow about the ninth hour. *Chris.* It shall be done.

Phil. Neighbour Theophile and neighbour Eusebius, go ye your way, and provide all things necessary for the comely furniture of the burial, that nothing be wanting when the time cometh. *Eus.* We will do it gladly.

Phil. "The very God of peace sanctify us throughout, and so wholly preserve us, both spirit and soul and body, that we may be blamed in nothing at the coming of our Lord Jesu Christ." *Theo.* Amen. 1 Thess. v.

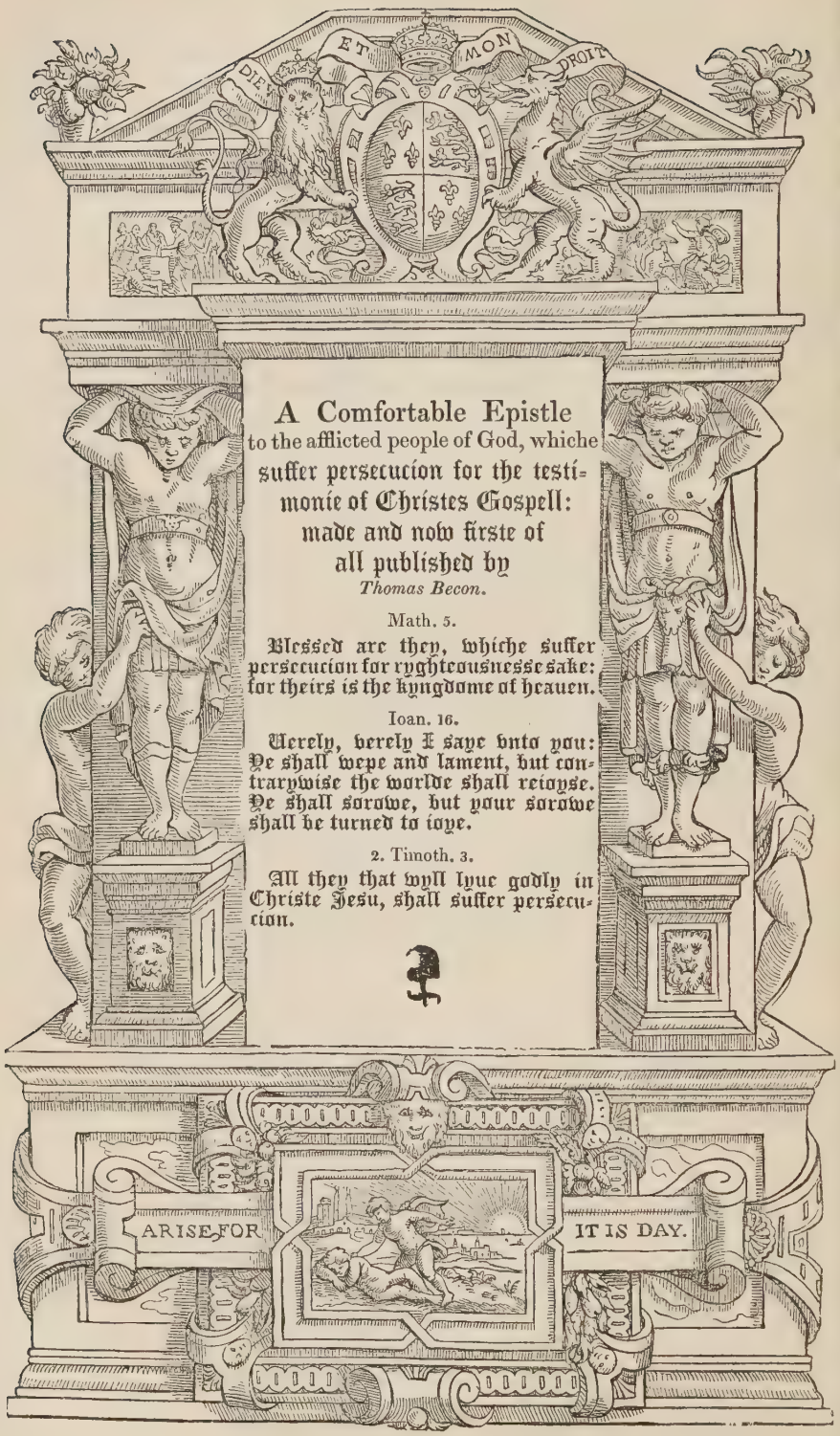
Phil. "Our Lord Jesus Christ himself, and God our Father (which hath loved us, and hath given us everlasting consolation and good hope through grace), comfort our hearts, and stablish us in all good saying and doing." *Eus.* Amen. 2 Thess. ii.

Phil. "Peace be unto the brethren, and love with faith, from God the Father and from the Lord Jesus Christ. Grace be with all them which love our Lord Jesus Christ unfeignedly." *Chris.* Amen. Eph. vi.

Phil. "Blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God for evermore." Rev. vii.

Theo. Amen. Amen.

Give the glory to God alone.



A Comfortable Epistle

to the afflicted people of God, whiche suffer persecucion for the testimonie of Christes Gospell: made and now firste of all published by

Thomas Becon.

Math. 5.

Blessed are they, whiche suffer persecucion for ryghteousnesse sake: for theirs is the kyngdome of heauen.

Ioan. 16.

Uerely, verely I saye vnto you: Ye shall wepe and lament, but contrarywise the worlde shall reioyse. Ye shall sorowe, but your sorowe shall be turned to ioye.

2. Timoth. 3.

All they that wyll lyue godly in Christe Iesu, shall suffer persecucion.

A

COMFORTABLE EPISTLE

TO THE AFFLICTED PEOPLE OF GOD.

BY

THOMAS BECON.

TO THE

RIGHT REVEREND FATHER IN GOD,

ROBERT[1], BISHOP OF WINCHESTER,

AND HIS VERY GOOD LORD, THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

THEY have not erred nor judged amiss, right reverend father, and my singu
Gen. iv. good lord, which have taught that the two children of Adam, that is to say, Ca
and Abel, were figures of the two churches that are in this world; namely, the chur
militant, and the church malignant; that is, of the church of Christ, and of t
Rev. iii. church of antichrist, which St John calleth "the synagogue of Satan." For as Ca
which was the figure of the malignant church, never loved his brother Abel, wh
was the figure of the militant church, nor favoured his doings, but extremely hat
him, persecuted him, and at the last most cruelly slew him, yea, and that with
Heb. xi. any occasion given of his brother, which was a righteous man, and pleased G
1 John iii. both with his offerings and doings for his faith's sake; as St John saith, "Ca
was of that wicked, and slew his brother; and wherefore slew he him? becau
his own works were evil, and his brother's good:" even so the synagogue of Sata
that malignant church of the devil and antichrist, ever hateth and most tyrant-li
persecuteth the congregation of God, that militant church of Christ here in ear
And yet no cause given of God's people, why the children of the devil should th
most wickedly persecute and slay them, as persons altogether given to godliness a
to the study of true innocency.

This thing also is set forth in the words which God spake to Satan in paradi
Gen. iii. after the fall of Adam: "I will set enmity between thee and the woman, betwe
thy seed and her seed. The same (seed) shall tread down thy head, and thou sh
tread upon his heel." This in like manner was figured in the two brethren Es
Gen. xxv. and Jacob; which Esau, being the image of the malignant and malicious church, ev
from the beginning hated good Jacob, persecuted him, and sought all means possi
to destroy him. Neither was this thing obscurely set forth in the two brethr
Gen. xxi. Ismael and Isaac, Abraham's two sons; the one being begotten of a bond-wom
(I mean Ismael), the other of a free-woman, that is, Isaac; of whom St Paul speake
Gal. iv. on this manner: "As then he that was born after the flesh persecuted him th
was born after the Spirit, even so is it now."

All these histories do evidently declare, that they which are of the malign
church, and of the synagogue of Satan, do alway persecute the militant church a
faithful congregation of Christ; not that they deserve any such cruelty, but beca
the works of the one sort are good and godly, and the works of the other are wick
John iii. and ungodly. "Every one that doeth evil," saith Christ, "hateth the light, neith
cometh he unto the light, lest his works should be reproved."

[1 Robert Horne was a native of the county of Durham (or, according to another authority, of Cumberland), and was educated at St John's College, Cambridge, of which house he became a fellow in 1536. He was preferred successively to the vicarage of Matching, Essex, the rectory of All-hallows, Bread Street, London, the prebendal stall of Bugthorpe in York Cathedral, and the deanery of Durham, to which he was advanced in the reign of Edward VI. In the persecution which ensued he fled into Germany, and, fixing his residence at Frankfort, became the head of the episcopal party among the exiles there. He returned to England on the accession of queen Elizabeth, was consecrated bishop of Winchester, Feb. 16, 15 being then 47 years of age. He died at his palace Southwark, June 1, 1580, and lies buried in his c cathedral beneath a flat stone near the pulpit, which is inscribed the following epitaph: Robe Horne Theologiæ Doctor eximius, quondam Ch causa exul, deinde Episcopus Winton. Pie obii Domino Jun. 1, 1580. Episcopatus sui An°. He was a sagacious and learned man, a frequ preacher, and an excellent disputant. Bishop Ho left only daughters.]

But not only in these figures, but also in evident practices, hath this matter been set forth in all ages; as we may see both in the old and new testament, and also in ecclesiastical histories. Behold the Israelites, which were the people of God; how unmercifully dealt the Egyptians with them, seeking all means possible not only to oppress them with great burdens and intolerable labours, but also utterly to destroy them and their seed for ever! Behold also the prophets, which spake in the name of the Lord, and other godly men likewise, which were before the coming of Christ; how were they handled and extremely persecuted of Satan's synagogue, of the malignant church, of the children of the devil! Again, consider the people of the new testament, that were good and godly; what crosses suffered they! Christ, our elder brother, and head of God's church, escaped not the cross, but suffered at the hands of the malignant church most cruel things, and at the last death, yea, even the most vile death of the cross; to declare that his inferior and younger brethren shall not in this world be altogether free from the cross. Proved not his apostles the like gentleness at the hands of the wicked worldlings? And after their death many holy and blessed martyrs in all ages? Who ever professed God aright, and laboured to serve him according to his word, which hath at all times delicately and pleasantly lived in this world without cross, without trouble, without persecution? And what other thing, even at God's own mouth, is promised to the faithful congregation? "Behold," saith he, "I send you forth as sheep among wolves." "They shall deliver you up to the councils, and shall scourge you in their synagogues. Ye shall be brought to the head rulers and kings for my sake." "Ye shall be hated of all men for my name's sake." They shall put you to trouble, and shall kill you. "The disciple is not above the master, nor the servant above his lord: it is enough for the disciple that he be as his master is, and that the servant be as his lord is. If they have called the lord of the house Belzebub, how much more shall they call them of his household so!" "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love that is his own: howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you." "They shall excommunicate you. Yea, the time shall come, that whosoever killeth you will think that he doeth God good service." "In the world shall ye have trouble." St Paul saith: "By many tribulations must we enter into the kingdom of God." "All they that will live godly in Christ Jesu shall suffer persecution."

Exod. i. v.

Matt. x.

John xv.

John xvi.

Acts xiv.

2 Tim. iii.

Thus see we that all the scriptures of God promise to the faithful Christians in this world cross, trouble, persecution, imprisonment, chains, fetters, stocks, fire, fagot, sword, halter, death, ignominy, &c.; as the psalmograph saith: "Many are the troubles of the righteous; but the Lord shall deliver them from them all." Now, that the church of God is thus afflicted, the cause is the wickedness of the malignant church, which cannot abide the godliness of God's holy congregation; as St John writeth of Cain, "which was of that wicked, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's good." Where minds be distract into contrary purposes, there can be no amity, no quietness, no concord. "For what fellowship hath righteousness with unrighteousness? Or what company hath light with darkness? Or what concord hath Christ with Belial? Or what part hath he which believeth with an infidel? Or how agreeth the temple of God with images?" There is not one thing in all the world that is so contrary to another thing, as the synagogue of Satan is contrary to the church of Christ, both in doctrine and life: which thing we will attempt to set forth by certain comparisons, which now follow.

Psal. xxxiv.

1 John iii.

2 Cor. vi.

Comparisons between the church of Christ and the synagogue of Satan.

1. The church of Christ laboureth to serve God according to his word and ordinance.

The synagogue of Satan deviseth strange worshippings of God, nowhere mentioned in God's holy law.

2. The church of Christ honoureth God "in spirit and truth."

John iv.

The synagogue of Satan honoureth God with surplices, copes, vestments, bells,

organs, censers, candles, candlesticks, fire, palms, ashes, bread, water, oil, crea building of monasteries, free chapels, chantries, &c.

Psal. l. John xvi. 3. The church of Christ in all their necessities calleth only upon God in the na of the Lord Jesu.

The synagogue of Satan in all their troubles and adversities invocateth and calle upon creatures and saints departed.

1 Tim. ii. 1 John ii. Rom. viii. Heb. ix. 4. The church of Christ knoweth and knowledgeth no mediator, advocate, a intercessor unto God the Father, but only the man Jesus Christ, that righteous One.

The synagogue of Satan maketh dead men their mediators, advocates, and intercesso whereof notwithstanding some, we know not whether they be saints in heaven, devils in hell.

Eph. i. v. Col. ii. 5. The church of Christ knoweth no head, but Christ Jesu alone.

The synagogue of Satan knowledgeth the Romish bishop to be head of the univers church of Christ throughout the world.

Heb. ix. x. 6. The church of Christ granteth no sacrifice for sin, but death of Christ alone.

The synagogue of Satan defendeth with tooth and nail the popish mass to be sacrifice for sin, of the same price and dignity that the death of Christ is.

Rom. iii. Gal. ii. 7. The church of Christ holdeth that faith alone justifieth.

The synagogue of Satan affirmeth that faith alone justifieth not, except chari and works be added thereunto.

Deut. xii. Matt. xv. 8. The church of Christ knoweth none other good works, but those only whi are commanded of God in his holy word.

The synagogue of Satan, not contented with such works as God hath prescribe daily inventeth new and strange works of their own brain, and teacheth that th also are necessary to be done under pain of deadly sin, and that in the keeping them there is great mede[1].

John viii. x. 9. The church of Christ receiveth no strange doctrine, but embraceth the wo of God only, and whatsoever is agreeable to the same.

The synagogue of Satan receiveth the doctrines of men, not only beside, but a contrary to the word of God, as unwritten verities, antichrist's decrees, constitutio ordinances, traditions, &c.

2 Tim. iii. 10. The church of Christ affirmeth that the holy scripture is a sufficient doctri unto the uttermost for the salvation of faithful Christians.

The synagogue of Satan holdeth that it is a rude, insufficient, and unperfect doctri and hath need of general councils, constitutions provincial, unwritten verities, &c., make it absolute and perfect.

11. The church of Christ ministereth the sacraments as Christ instituted and them.

The synagogue of Satan mangleth and corrupteth them, now adding unto them, n plucking from them.

Matt. xxvi. 1 Cor. xi. 12. The church of Christ, according to Christ's institution, administereth the Lor supper under both kinds to the faithful communicants.

The synagogue of Satan taketh away the cup of the mystery of Christ's blood fr the laity, and giveth them only the sacramental bread.

Matt. xxvi. 13. The church of Christ reserveth not the sacramental bread, but eateth it, cording to this commandment of Christ: "Take ye, eat ye."

The synagogue of Satan reserveth the sacramental bread, putteth it in a p hangeth it up with a rope, carrieth it about in solemn pomps and general processio and many times keepeth it so long that it waxeth mould, that it stinketh, that worms eat it and consume it.

14. The church of Christ hath a special regard and a singular respect unto commandments of God, that they may fulfil and do them.

The synagogue of Satan hath a special eye unto the observations of men's t ditions, and standeth in more fear of breaking them than in transgressing the wh law of God.

[1 Mede, or meed: reward.]

15. The church of Christ prescribeth no day to be fasted more than other (except public necessity requireth it, and then they add general prayer unto it for appeasing of God's wrath, or for the obtaining of some good thing at the hand of God), but exhorteth all men unto continual temperance and sobriety, and unto the avoiding of surfeiting and drunkenness, according to this commandment of Christ: "Take heed to yourselves, lest at any time your hearts be overcome with surfeiting and drunkenness," &c. Luke xxi.

The synagogue of Satan straitly chargeth and commandeth this day and that day, this saint's even and that saint's even, this vigil and that vigil to be fasted, in pain of deadly sin.

16. The church of Christ on fasting days giveth liberty to the Christians to eat either fish or flesh, so that they always be mindful of christian sobriety. And if they at any time appoint fish to be eaten certain days, as in the time of Lent, they do it not for religion, but for policy sake.

The synagogue of Satan commandeth that on fasting days no flesh be tasted, but fish eaten only, under pain of damnation.

17. The church of Christ freely permitteth unto all men that cannot contain to marry. Matt. xix. 1 Cor. vii. Heb. xiii.

The synagogue of Satan denieth marriage to subdeacons, deacons, priests, bishops, monks, friars, canons, nuns, anchors, anchoresses, vowers, vowesses, &c.

18. The church of Christ is content with the sacraments that Christ hath ordained.

The synagogue of Satan augmenteth and increaseth the number of the sacraments, racking the number of two unto the number of seven.

19. The church of Christ holdeth that sacraments of themselves give not grace, but are the holy signs and seals, the testimonies and witnesses of God's singular favour and great grace toward all them that believe and receive the same sacraments according to the institution of Christ.

The synagogue of Satan affirmeth that sacraments of the new testament are not only signs of grace, but they also confer and give grace.

20. The church of Christ suffereth no tongue or language to be used in the temples of the Christians, but that only which is understanded of all men, that all may be edified. 1 Cor. xiv.

The synagogue of Satan hath a great desire to keep the people in ignorancy and blindness; for then goeth it well with their kingdom: and therefore they sing, they say, they mumble, they pray, and all in Latin, that the people may go home more fools than they came out. Only they curse in English. The apostle saith: "Let all things be done unto edifying." 1 Cor. xiv.

21. The church of Christ knoweth none other purgatory for the sins of sinners that repent in faith, but the blood of Christ only and alone. 1 John i. Rev. i.

The synagogue of Satan teacheth that there is another purgatory after this life, where the souls of such as have not done due penance, and made sufficient satisfaction, must be purged with fire, yea, such fire (ah, silly souls!) as is in heat, pains, and torments, nothing inferior to the unquenchable fire of hell; wherein the damned souls are tormented, till either they themselves by suffering condign punishments have satisfied the justice of God, or else their deliverance be wrought by the sacrifice of the mass, or by the prayers and good deeds of their friends in this world, &c. Isai. lxvi.

22. The church of Christ counteth it great wickedness, and a thing contrary to the authority of holy scripture, to set up images in the temples or oratories where christian men come together to pray, to hear the Lord's word, and to receive the sacraments. Exod. xx. Deut. v.

The synagogue of Satan stuffeth their temples full of images, idols, puppets, and mawmets; painteth, gildeth, decketh, trimmeth, and garnisheth them with sumptuous vestures and precious jewels; censeth them, offereth to them, kisseth them, setteth up brenning candles before them, kneeleth unto them, calleth upon them, goeth on pilgrimage unto them, voweth unto them, asketh all good things of them, maketh them their patrons, &c.

23. The church of Christ teacheth that we ought to confess our sins to God 1 John i.

with a penitent heart, and sure faith to obtain remission of the same for his S
Christ's sake.

The synagogue of Satan commandeth, yea, and enforceth men to make their co
fession to a priest, charging them to declare all their sins with all the circumstanc
how, where, whom, how oft, with whom, &c., to their own curate once in the year
the least, under pain of deadly sin, and to receive at his hand penance and absolution.

Isai. xliii. Matt. ix. Mark ii. Luke v.

24. The church of Christ affirmeth plainly that God alone forgiveth sin.

The synagogue of Satan sendeth men for the absolution of their sins unto popi
priests, unto the pope's pardons, and such other trumpery.

Rom. i. 1 Cor. vi. 1 Pet. i.

25. The church of Christ knoweth none other saints but those which in th
world are sanctified by the Holy Ghost, purified with the blood of Christ, study
lead an innocent life, and at the last die in the Lord.

The synagogue of Satan granteth those and none other to be saints, whom t
pope either for lucre or for favour canonizeth and alloweth to be saints; which
saints he commandeth men to honour and to worship, to invocate and pray unto,
make their mediators, advocates, and intercessors, to trust in their intercessions a
merits, to ask the kingdom of heaven for their dignity and worthiness, for th
blood and martyrdom, &c.

26. The church of Christ knoweth none other reliques of saints to be had
estimation and reverence than the following of their faith, love, patience, mercy, libe
ality to the poor, &c., and their godly treatises and works which they have left behi
them for the profit of their posterity.

The synagogue of Satan knoweth none other reliques of saints than rotten bon
old shoes, torn breeches, filthy clothes, scurvy combs, hairy shirts, worm-eaten bowl
withered skin, dried flesh, &c. These they set forth to the simple people to worshi
to honour, to reverence, to kneel unto, to kiss, to buy for great sums of money,
things most worthy, most noble, most precious, and most full of virtue.

2 Tim. i. 2 Tim. iv.

27. The church of Christ teacheth that all men ought through faith in Chr
to be certain of their salvation, and by no means to doubt of it.

The synagogue of Satan holdeth the contrary, and teacheth that all men oug
to doubt of their salvation, as being uncertain whether hell or heaven shall be th
portion after this life.

Eph. vi. 1 Pet. v.

28. The church of Christ knoweth none other armours against Satan, but fait
prayer, and the word of God.

The synagogue of Satan teacheth that, if any man will fight and prevail agai
Satan, he must flee for succour unto holy bread, holy water, holy palms, holy candl
holy bells, holy beads, holy laces, &c.

Eccles. v.

29. The church of Christ teacheth that all foolish and unfaithful vows displea
God, and that therefore they are to be broken.

The synagogue of Satan hath decreed, and stiffly maintaineth the same, that t
monastical vows of poverty, chastity, and obedience are by no means to be broke
as vows equal with the vow of baptism, although having no ground on the word
God, yea, being contrary to the word of God.

1 Cor. vii.

30. The church of Christ holdeth that "it is better to marry than to burn."

The synagogue of Satan are such and so great enemies to matrimony, that th
had rather have their subdeacons, deacons, and priests, their monks and friars, th
canons and nuns, their anchors and anchoresses, their vowe[r]s and vowesses, to be m
filthy fornicators, abominable adulterers, stinking sodomites, and to be defiled with
kind of beastly and unnatural uncleanness, than once to suffer them to embrace h
wedlock, which is "honourable among all persons, and the bed undefiled." Heb. xiii.

31. The church of Christ suffereth matrimony, as a thing most pure, most cle
at all times in the year freely to be solemnized between lawful persons in the te
ples of the Christians.

The synagogue of Satan forbiddeth matrimony to be celebrated either secretly

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[1 In another treatise, "The Monstrous Merchandize of the Romish bishops," Becon speaks of a "pardon bowl" kept in the monastery of St
mundsbury. Such perhaps are here referred to.]

openly divers times in the year; and commandeth that, if contrary to the decrees of the pope any persons presume to marry, their matrimony should be taken as of none effect, but rather judged and taken for adultery. Notwithstanding this strait inhibition, if any man bring money, he shall easily obtain a dispensation to marry where he will and when he will, yea, if it be on Good-Friday, when men creep to the cross.

32. The church of Christ forbiddeth no degrees to contract matrimony together, save those only which are forbidden in the Levitical law. Lev. xviii.

The synagogue of Satan restraineth divers degrees for marrying together, which are at liberty by the law of God; and yet in this behalf they agree not among themselves.

33. The church of Christ suffereth those that be god-fathers and god-mothers (as they term them) to one child at baptism to marry together, if they be loose and at liberty, and not forbidden by the law Levitical.

The synagogue of Satan plainly forbiddeth this thing, and maketh the matter a spiritual consanguinity and a ghostly kindred, of much more force and strength than any carnal or fleshly consanguinity is; so that by this means christian gossips (as they are called) may not marry together, no, nor yet their children. If they do, their marriages must be dissolved as unlawful and wicked.

34. The church of Christ requireth the consent of parents in setting forth children unto marriage. Gen. xxiv. Tob. vii.

The synagogue of Satan careth not for the consent and good-will of the parents in placing their children in the holy state of honourable wedlock, but saith it is sufficient if the parties between themselves contract matrimony.

35. The church of Christ admitteth none unto their congregation, but such only as walk after the rule and doctrine of Christ and of his apostles. All other they excommunicate and put out of their company, till they have done worthy repentance, and satisfied the congregation of God. 1 Cor. v. 2 John.

The synagogue of Satan receiveth into their synagogues and churches all filthy persons, extortioners, adulterers, fornicators, sodomites, covetous persons, cursed speakers, swearers, dishonourers of fathers and mothers, drunkards, false-witness-bearers, and all swarms of wicked and ungodly people.

36. The church of Christ admitteth unto the ecclesiastical ministry honest married men, such as have ruled well their own houses, having honest, sober, and faithful wives, having also children which are not slandered of riot, neither are disobedient, but are in subjection with all reverence. 1 Tim. iii. Tit. i.

The synagogue of Satan receiveth none unto their priestish orders, except he be wifeless and free from marriage, and also voweth that he shall never marry, but lead a single life, *si non caste, tamen caute.*

37. The church of Christ knoweth their ministers by their wholesome doctrine and honest conversation, and by such godly and virtuous qualities as St Paul in his epistles to Timothy and Titus[2] rehearseth.

The synagogue of the Satan will have their priests known by shaven crowns, long gowns, flaring tippets, saying of mass, singing for souls departed, hallowing of bread, water, salt, candles, palms, fire, ashes, &c.

38. The church of Christ, in the admission of their ministers, useth fasting, prayer, and imposition of hands, according to the use of the apostles. Acts xiii.

The synagogue of Satan useth cutting of hair, shaving of crowns, anointing of fingers, wearing of albs, copes, vestiments, surplices, ringing of bells, and such other childish and beggarly ceremonies.

39. The church of Christ gladly and willingly heareth the voice of their Shepherd Christ, according to this his saying: "My sheep hear my voice." Again: "He that is of God heareth the words of God." John x. John viii.

The synagogue of Satan hath a great delight to hear the voice of strangers, and to be occupied many hours in hearing Latin matins, Latin masses, Latin even-songs, Latin diriges, Latin commendations, with narrations out of English Festival[3], saints'

[2 *and it*, folio.]

[3 For an account of this book, see Strype, Eccles. Memor. Vol. I. chap. xviii.]

John viii. lives out of *Legenda Aurea*, and sermons out of *Dormi Secure*[1]. "Ye hear not th words of God," saith Christ, "because ye are not of God."

40. The church of Christ acknowledgeth all their liberty and power, either John xv. thinking or doing well, to come altogether of him which saith, "Without me y 2 Cor. iii. can do nothing;" and that otherwise they are not able to think a good thought John viii. themselves; as Christ saith: "If the Son make you free, then are ye free indeed 2 Cor. iii. Phil. ii. Again: "Where the Spirit of the Lord is, there is liberty." Item: "It is God tha worketh in us both the will and the deed."

The synagogue of Satan attributeth so great virtue to the strengths of free-will that they affirm that man of his own power is able both to think well and to d John vii. well, yea, and to fulfil the law of God, contrary to this saying of Christ: "Hat not Moses given you a law; and none of you all fulfilleth it?"

41. The church of Christ worketh good deeds to shew their obedience to th will of God, and to declare before men that their faith, which is only known t God, is true and lively, and not to be justified by them.

The synagogue of Satan worketh to this end, that with their works they ma deserve remission of sins, justification, the grace of God, the gift of the Holy Ghos and, in fine, the heavenly inheritance.

42. The church of Christ, when they have done all that they are able to d Luke xvii. confess themselves unprofitable servants, and unworthy of the lessest of God's mercies. Gen. xxxii.

The synagogue of Satan doth so brag and boast of their good works and merits that they shame not to say that they have good deeds not only sufficient for thei own salvation, but also with them to save other. And these works they call *Oper supererogationis*. They might more justly be termed *Opera superarrogantiæ*.

Rom. vi. 43. The church of Christ believeth to have remission of sins and everlasting li for Christ's sake alone.

The synagogue of Satan looketh for the kingdom of God for the dignity of thei own works, watchings, prayings, fastings, vowings, men's traditions-keepings, inter cessions of saints, merits of monks, friars, canons, nuns, &c., the masses of soul-priest and purgatory-rakers, good deeds done for them after their death by their friends, &c.

44. The church of Christ reposeth all her delectation in godliness, virtue, an innocency of life.

The synagogue of Satan delighteth in vice, sin, ungodliness, and wickedness c life.

Col. iii. Phil. iii. 45. The church of Christ setteth all her delight and pleasure in spiritual an heavenly things.

The synagogue of Satan hath all her delectation in worldly riches and fleshl pleasures.

46. The church of Christ studieth how to please God, and to do good to thei neighbour.

The synagogue of Satan imagineth how to please the world, and to fill their ow Phil. iii. paunches, being indeed that filthy swarm, "whose God their belly is."

47. The church of Christ inventeth no new works to please God with in thei Eph. ii. life and conversation; but seeketh to perform and fulfil those "good works, whic God hath prepared that they should walk in them."

The synagogue of Satan deviseth new works, nowhere prescribed of God in h holy word, compelleth men to do them, promising them salvation both of body an soul if they do them; and, contrariwise, threatening them death and damnation they do them not.

48. The church of Christ, if they at any time fall from the ordinances of Go through the frailty of man's nature, sorroweth and lamenteth from the very hea

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[1 A collection of sermons, the nature of which will be sufficiently understood from the title, which runs as follows: Sermones dominicales cum expositionibus evangeliorum per annum satis notabiles et utiles omnibus sacerdotibus, pastoribus et capellanis; qui alio nomine *dormi secure* vel *dormi sine cu* sunt nuncupati eo quod absque magno studio facil ter possint incorporari et populo prædicari. The were several editions.]

their weaknesses and imperfections, and riseth up again by true repentance and fervent faith in Christ Jesus our Lord.

The synagogue of Satan rejoiceth when they do evil, and have pleasure in their sins. Their rising up consisteth in popish penance, in feigned contrition, in earish confession, in presumptuous satisfaction, &c. Prov. ii.

49. The church of Christ, after through frailty they have fallen, lieth[2] not weltering in their sin, but through the mighty hand of God riseth up again, and for ever after is made the more circumspect and ware, that it falleth not again into the like negligences and trespasses; as the wise man saith: "The righteous falleth seven times, and riseth up again." Prov. xxiv.

The synagogue of Satan goeth forth, without faithful repentance and true conversion unto the Lord God, to walk in all kind of sin, thinking themselves then most blessed, when they most of all tumble themselves into all manner of filthy and fleshly pleasures. To forsake their beastly life is more than a double death.

50. The church of Christ, knowing that in this world they have no dwelling city, but look for one to come, wisheth and desireth nothing so greatly as to be loosed from this mortal and corruptible body, and to be with Christ in the glory of God his Father. Heb. xiii. Phil. i.

The synagogue of Satan hath all delectation and pleasure in the things of this world, wishing and desiring to remain in this life continually, yea, and that on this condition, that they might never come unto the celestial joys, so that they might enjoy these earthy pleasures and worldly goods, and live here after the flesh for ever; so little sweetness feel these epicures and belly-gods in the heavenly joys that are promised in the life to come to all them that love the Lord Christ and keep his word.

Who seeth not now what great diversity there is between these two churches, both in doctrine and life? May there be any hope that these two churches shall at any time agree, enter friendship one with another, and shake hands together? Sooner shall hell be heaven, darkness light, Christ Belial, than this thing shall come to pass. Therefore, as there[3] hath been always from the beginning, so is there now and ever shall be perpetual contention between the church of Christ and the synagogue of Satan, neither shall it have any end, till that time come when "there shall be one Shepherd and one sheep-fold;" again, when the Lord with his glorious appearance at the great day of judgment shall destroy "that son of perdition," which is the head of this synagogue of Satan, and "sitteth in the temple of God, boasting himself to be God." John x. 2 Thess. ii.

But it is to be noted, that the malignant church is figured by the elder brother, as Cain, Esau, Ismael, &c., and the church militant by the younger brother, Abel, Jacob, Isaac, &c.; which thing wanteth not his mystery. For as the elder brother is always reputed and taken to be of highest authority, of most power, of greatest substance and riches in this world, so that in comparison of him the younger brother is as an underling, a thing of no reputation, honour, glory, wealth, &c.; even so the church malignant in this vale of misery hath always the upper hand, excelleth in power, authority, riches, and dignity, so that it keepeth down the militant church as an underling, and oppresseth it most miserably, being continually laden with the cross, poverty, misery, ignominy, &c. And forasmuch as the synagogue of Satan is of such force and strength, of such riches and wealth, of such honour and dignity; therefore hath it many friends and adherents, which maintain her in her glory unto the uttermost, and set to hand cruelly to persecute the church of Christ, seeking all means possible utterly to destroy it. But all in vain. For "the gates of hell shall not prevail against it." For it is that house which is built upon the sure rock, namely Christ; insomuch that, although showers of rain descend, floods come, winds blow, and beat upon it, yet can all these things do it no harm. Notwithstanding, here may all men note by the way, that that church which persecuteth is of the devil; but, contrariwise, the church that is persecuted is of God. But the malignant Matt. xvi. Matt. vii. Note well.

[2] Folio, *lyghteth.*]

[3] Folio, *they.*]

church continually persecuteth the militant church, which is the church of Christ therefore is the malignant church of the devil, even as Cain, Esau, Ismael, &c., were of the devil, which were figures of the malignant church. For Abel persecuted not Cain, nor Jacob Esau, nor Isaac Ismael; but Cain persecuted Abel, Esau Jacob and Ismael Isaac; which Abel, Jacob, and Isaac were figures of the militant church. None of God's people from the beginning ever persecuted, but they themselves suffered persecution; as we may see in Moses and the prophets, in Christ and his apostles, in the fathers and preachers after the apostles' time, and so from age to age and in these our days also. "Mark," saith St John Chrysostom, "doth the sheep persecute the wolf at any time? No, but the wolf the sheep. For even so Cain persecuted Abel, and not Abel Cain. So Ismael persecuted Isaac, not Isaac Ismael. So likewise Esau persecuted Jacob, not Jacob Esau. The Jews persecuted Christ, not Christ the Jews. The heretics persecuted the Christians, not the Christians the heretics. Therefore by their fruits shall ye know them[1]."

In Matt. cap. vii. Hom. xix.

Persecution a sign of antichrist's church.

Verily, there is not a more open fruit, nor a more manifest token of antichrist's church, or Satan's synagogue, than persecution, blood-shedding, and killing the saints of God; which thing is not found in the church of Christ. For, as Chrysostom saith

In Babyl. Martyr.

"It is not lawful for christian men with violence and tyranny to subvert and overthrow errors. With persuasion and with the word of God and with gentleness is the salvation of men to be sought[2]."

Luke ix.

Therefore when James and John would have had fire come down from heaven,

2 Kings i.

after the example of Helias, to consume the Samaritans, because they would not receive Christ and his disciples, Christ rebuked them, saying: "Ye wot not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but

2 Cor. x.

to save them." "The weapons of our warfare," saith the apostle, "are not carnal things, but things mighty in God to cast down strong-holds; wherewith we overthrow counsels and every high thing that exalteth itself against the knowledge of God, and bring into captivity all imagination to the obedience of Christ." Again: "The Lord hath given us power and authority to edify, and not to destroy." Therefore this synagogue of Satan is justly compared to the whore of Babylon, of whom St

Rev. xvii.

John writeth in his Revelations, that blasphemous bawd, that stinking strumpet, that murdering mother of whoredom and abominations of the earth, which is drunken with

Rev. xviii.

the blood of saints, and with the blood of the witnesses of Jesu. "In her was found," saith St John, "the blood of the prophets, and of the saints, and of all that were slain upon the earth." But the church of Christ is resembled, likened, and compared of that same St John to a woman that was ready to be delivered of child, before

Rev. xii.

whom a dreadful "dragon stood ready to devour the child, as soon as it were born." "But her son was taken up unto God, and unto his seat. And the woman fled into wilderness," &c.

Now, forasmuch as the church of Christ is always of the suffering side, subject to the cross, persecuted and hunted of the synagogue of Satan, and many of her members slain of the same, so that in this world she findeth no rest, but trouble; no joy, but sorrow; no pleasure, but misery; no wealth, but poverty; no promotions,

John xvi.

but afflictions; according to this saying of Christ, "In the world ye shall have tribulation:" again: "Ye shall weep and lament; but, contrariwise, the world shall rejoice:" it is meet and convenient that the true Christians, casting away all carnal security and

Ecclus. ii.

fleshly quietness, prepare themselves unto the cross, as the wise man saith: "My son, if thou wilt come into the service of God, stand fast in righteousness and fear, and

Matt. xvi.

arm thy soul unto temptation." Our Saviour Christ saith also: "If any man will

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[1 Deinde vide, Numquid ovis lupum persequitur aliquando? non, sed lupus ovem. Sic enim et Cain persequutus est Abel, non Abel Cain. Sic Ismael persequutus est Isaac, non Isaac Ismael: sic et Esau Jacob, non Jacob Esau: Judæi Christum, non Christus Judæos: hæretici Christianos, non Christiani hæreticos. Ergo ex fructibus eorum cognoscetis eos.—Chrysost. Op. Par. 1718—38. Opus Imperf. in Matt. Hom. xix. ex cap. vii. Tom. VI. p. xciv.]

[2 Οὐδὲ γὰρ θέμις Χριστιανοῖς ἀνάγκῃ καὶ βίᾳ καταστρέφειν τὴν πλάνην, ἀλλὰ καὶ πειθοῖ καὶ λόγῳ καὶ προσηνείᾳ τὴν τῶν ἀνθρώπων ἐργάζεσθαι σωτηρίαν.—Id. Lib. in Sanct. Babyl. cont. Jul. et Gent. Tom. II. p. 540.]

follow me, let him forsake himself, and take up his cross, and follow me." For he that looketh daily for the cross, and counteth that day won when it cometh not, is not dismayed nor out of comfort when it come, because it cometh not unlooked for. For less hurteth that which is aforeseen, than that which oppresseth a man suddenly and without his expectation.

The patient and thankful bearing of the cross, when it cometh, declareth evidently who is a true member of the church of Christ, and who is a rotten member and an hypocrite. The true Christian gladly and willingly suffereth the cross, whensoever God sendeth it. He murmureth not, nor yet grudgeth against God, but knoweth that "all things chance for the best unto him that loveth God;" so that whether he liveth Rom. viii. Rom. xiv. or dieth he is the Lord's. And therefore he starteth not back, neither fleeth he from his Lord, but standeth by his Captain stoutly, and fighteth valiantly against the enemies, under the standard of his Emperor, come life, come death. As tofore in the time of prosperity he swelled not, neither waxed proud; so likewise now in adversity he casteth not away his courage, but sheweth himself always one, knowing that, if death come, it is unto him avantage, forasmuch as he is assured of a better life to come. Phil. i. But the hypocrite and false Christian in the time of prosperity seemeth to rejoice in the truth of Christ's gospel, and greatly to favour the doctrine of the same: notwithstanding, when adversity cometh, when the cross approacheth, when trouble brasteth in, then fleeth he back, then forsaketh he his Lord and Master, then runneth he out of the field like a coward; yea, then doth he not only deny his Master, but also blasphemeth the truth and doctrine of his Master, as schismatical, seditious, heretical, slanderous, blasphemous, &c., openly protesting that in his heart he never favoured that kind of religion, although he obeyed the time, and outwardly followed public orders. Such hypocrites are like to the ungodly Jews, which, when they saw Christ to be in estimation with the people, and few or none against him, cleaved unto Christ, honoured and magnified Christ, became Christ's disciples, followed Christ, set forth Christ's praises to the uttermost, with *Osanna Filio David:* "Good luck be to the Matt. xxi. Mark xi. Son of David: blessed is he that cometh in the name of the Lord;" and many good Luke xix. morrows. But when bishop Annas frowned upon Christ, my lord Pilate scowled upon Christ, king Herod grinned and gnashed his teeth at Christ, the bishops, the priests, the scribes, the Pharisees, the Sadducees, the lawyers, the rulers of the people, &c., wagged their heads at Christ, and the whole world began to despise and forsake Christ; then turned they their backs, went away from Christ, joined amity with Christ's adversaries, crying out with a loud voice: *Crucifigatur, crucifigatur:* "To Matt. xxvii. John xix. the gallows with him, to the gallows with him." *Si hunc dimittis, non es amicus Cæsaris:* "If thou let him go, thou art not the emperor's friend." "If he were not a naughty pack, we would never have delivered him unto thee." All this do the hypocrites for to avoid the cross, that they may live after the flesh, all in pleasure, all in joy, and be "hail-fellow, well met," with the wealthy worldlings.

But it is far otherwise with the true Christians, which rejoice in trouble, and are Matt. v. glad when they suffer any rebuke for the name of the Lord Jesu, knowing that "by Acts v. many tribulations they must enter into the kingdom of God;" comforting themselves Acts xiv. also with this, that if they suffer with Christ, they shall reign with Christ; if they 2 Tim. ii. die with Christ, they shall live with Christ; if they confess Christ, Christ will con- Matt. x. fess them before his heavenly Father; but, contrariwise, if they be ashamed of Christ Mark viii. and of Christ's gospel before this sinful and whorish generation, Christ will also be ashamed of them when he shall come in the glory of his Father, accompanied with heavenly angels and blessed spirits. Therefore do they prepare themselves at all times unto the cross, not weighing the afflictions of this life, which are short and of no Rom. viii. continuance; but having an eye unto the joys of the life to come, which joys are continual and everlasting.

This cross, whereof we have hitherto spoken, was laid upon the true Christians of Persecution in England for God's word. this our realm not many years past, insomuch that divers of our countrymen were most grievously persecuted, most cruelly apprehended, imprisoned, stocked, chained, manacled, brought forth, accused, condemned, burnt unto ashes; divers were secretly famished and murdered in prison; divers spoiled of all their goods; divers exiled and

banished into strange countries: in whose number your honour was, which for the con
fession of God's truth suffered not only banishment, but also loss of all your goods an
Psal. lxxxiv. promotions, wishing "rather to be a door-keeper in the house of the Lord, than t
dwell in the gorgeous and glorious palaces of the ungodly," and to bear the cross wit
Christ, than in glory and riches to reign for a season with antichrist; by this mean
declaring to the world that your faith was pure, your conscience clear, your doctrin
uncorrupt, and all your travails in the gospel of Christ true, godly, and com
mendable.

I, at that time being partaker of that exile and banishment, after long and tha
most miserable imprisonment (as I may let pass my other afflictions wherewith
was daily accumbered, besides the deceitful assaults of Satan and of his ministers
wherewith I was without ceasing troubled and disquieted, not only outwardly, but als
inwardly), oftentimes called unto remembrance the most wretched and pitiful state o
England, sometime flowing with the knowledge of God's word as the sea with waters
but then wrapped full of blind ignorance and ignorant blindness. I considered wit
myself what I might do to help the miseries of my poor countrymen, specially suc
as were afflicted for the gospel's sake. Not knowing how otherwise to gratify then
I wrote an epistle and sent it to certain godly brethren, declaring in it the cause
of all the miseries and calamities that were fallen upon England; again, how the
might be redressed; and, finally, what a merciful Lord our God is to all faithfu
penitent sinners that unfeignedly turn unto him. This epistle was not read of th
brethren without fruit. I added to this epistle an humble supplication unto God fo
the restoring of his holy word to the church of England; wherein the devout Christia
complaineth his grief and sorrow to the Lord for taking away the light of Christ'
gospel, and, most humbly knowledging his fault and worthy punishment, most heartil
wisheth the subversion of antichrist's kingdom, and the restitution of Christ's mos
glorious kingdom to this realm of England.

These two treatises I thought good to publish with my other works, and, in pub
lishing them, to dedicate them to your lordship, partly that they may be a testimon
of my thankful heart to your honour for the benefits heretofore bestowed upon me i
the time of my misery and poverty; partly that the godly readers may have th
more affection to read them, when they shall see them offered to your lord-
ship's name, which with all the true Christians of this our realm is
had in great reverence and singular estimation, both for the purity
of your doctrine, and for the godliness of your conversa-
tion; most humbly beseeching your honour, according
to your accustomed goodness, to take in good
part whatsoever this little gift is, as
the present of him which wish-
eth to your lordship all
good and prosper-
ous things.

Christ, that high and everlasting Bishop, preserve your good lord-
ship in continual health, with daily increase of ho-
nour, unto the glory of God, and unto
the profit of his holy and
christian congregation.
Amen.

From Cantorbury, October 6, *in the year of*
our Lord 1563.

THE EPISTLE.

The First Chapter.

To the faithful Christians, wheresoever they be dispersed throughout the realm of England, *Thomas Beacon* wisheth grace, mercy, and peace, from God the Father, with perfect knowledge of his dearly-beloved Son Jesu Christ our Lord and alone Saviour, through the hallowing of the Holy Ghost, unto the true and unfeigned obedience of God's most blessed will, with an earnest faith in the merciful promises of God, and assured hope of obtaining the same unto everlasting life. Amen.

Constancy in God's truth commended.

It greatly rejoiceth me, most dear brethren, to hear of this your constancy and stedfastness in believing and confessing the glorious gospel of our Saviour Jesus Christ, which, as the apostle saith, "is the power of God to save so many as believe;" Rom. i. namely in these perilous and troublesome days, wherein we see so many start back and run away from the confession of God's truth (which, when the weather was calm, they seemed constantly to profess), and follow the fond fantasies of men that speak not God's word, but their own drowsy dreams and idle imaginations, brought into the church of Christ by subtile Satan and his marked merchants, unto the great disturbance of the christian commonwealth, so that, if it were possible, the Matt. xxiv. very elect and chosen people of God, through their juggling, might be seduced and led from the way of truth. As ye have godly begun, so manfully go forth unto the end, that ye may receive a full joy and a perfect reward of the Lord your God "in that day, when he gloriously shall appear and render to every one according to Rom. ii. his deeds, that is to say, praise, honour, and immortality to them which continue in good doing and seek eternal life; but unto them that are rebellious, and disobey the truth, and follow iniquity, shall come indignation and wrath, tribulation and anguish."

Signs to fore declaring the destruction of true religion to be at hand in England.

But be it known unto you, dear brethren, that this thing that hath happened unto us in this realm of England (I mean the taking away of God's true religion, and the thrusting in of papistry in the stead thereof, unto the great and unspeakable sorrow of all true christian hearts) ought not to seem unto you new, strange, and unlooked for; but rather such a thing as hath hitherto many times been declared unto you by the preachers, and ye yourselves, godly considering the corrupt manners and unlucky chances of this realm, did right well the same aforesee and greatly lament. For divers signs had we long before, besides the godly admonitions of the faithful preachers, which plainly declared unto us an utter subversion of the true christian religion to be at hand, except it were prevented by hasty and hearty repentance.

The duke of Somerset.

What shall I speak of that godly and mighty prince Edward, duke of Somerset, which in the time of his protectorship did so banish idolatry out of this our realm, and bring in again God's true religion, that it was wonder so weighty a matter to be brought to pass in so short a time? Was not the ungentle handling of him, and the unrighteous thrusting him out of office, and afterward the cruel murdering of him, a man, yea, a mirror of true innocency and christian patience, an evident token of God's anger against us? The sudden taking away of those most goodly and virtuous young imps, the duke of Suffolk and his brother[1], by the sweating sickness, was The duke of Suffolk and his brother. it not also a manifest token of God's heavy displeasure toward us? The death of those two most worthy and godly-learned men, I speak of M. Paulus Fagius, and M. Paulus Fagius. of D. Martin Bucer[1], was it not a sure prognostication some great mishap concerning D. Martin Bucer. christian religion to be at hand? But, as I may pass over many other, and at the

[1 See Strype, Eccles. Memor. Vol. II. Book i. chap. xxix. ii. iv. and Burnet, Hist. Ref. Part II. Book i.]

last come unto that which is most lamentable, and can never be remembered of any true English heart without large tears, I mean the death of our most godly prince and christian king, Edward the VI., that true Josias, that earnest destroyer of false religion, that fervent setter up of God's true honour, that most bounteous patron of the godly-learned, that most worthy maintainer of good letters and virtue, and that perfect and lively mirror of true nobility and sincere godliness; was not the taking away of him (alas for sorrow!) a sure sign and an evident token that some great evil hanged over this realm of England?

King Edward the sixth.

Who, considering these things (as I may speak nothing of the wickedness of those men which made the word of God a cloak of their naughtiness, of their insatiable covetousness, of their intolerable pride, of their voluptuous and wanton living, &c.) perceived not a shipwreck of the christian religion to be at hand, as it is (alas for pity!) come to pass at this day? All good men feared the decay of God's true honour in this realm: that we feared, that hath chanced; how could it otherwise come to pass? God's blessing was offered unto us; but we through our wicked and unthankful life refused it. Shall not therefore blessing be taken away, and cursing come in the place thereof? as it is written: "He would not have the blessing; it shall therefore be far from him."

Gross gospellers.

Psal. cix.

The Second Chapter.

England blessed sometime.

If the kingdom of God be proffered unto us, and we set not by it, are we not worthy to lose it? What realm since the apostles' time was ever so abundantly replenished with the knowledge of Christ's gospel, yea, and that in so few years, as this realm of England was? But, alas! how was it regarded? Who repented? Who knowledged his sin from the very heart? Who called on the name of God in spirit and truth? Who framed his life according to his knowledge? It is therefore come to pass, as our Saviour Christ long before threatened: "The kingdom of God shall be taken from you, and shall be given to a nation that bringeth forth the fruits thereof." God planted in this realm of England a pleasant and goodly vineyard, dressing and trimming it after the best manner, looking continually to have some worthy fruit thereof; but when in the stead of natural grapes it brought forth wild berries, unwholesome and unnatural, was it not worthy to be laid waste, to be trodden under foot, and to be devoured of wild beasts?

James iv.

Matt. xxi.

Isai. v.

Examples of God's anger. Gen. vii. 2 Pet. ii. The people of the old world. Gen. xix. 2 Pet. ii. The Sodomites. Exod. xvii. The Israelites.

Were not the people of the old world worthy to be overwhelmed with waters, which, being of righteous Noe so oft afore admonished, would not repent and make provision for the avoiding of that plague? Were not the filthy Sodomites worthy to be consumed with fire and brimstone from heaven, which, being afore told of their destruction, would not cease through their abominable living to provoke the heavy wrath and fierce vengeance of God against them? Were not the Israelites worthy to be plagued even unto the death, when they, despising, loathing, and abhorring manna, which came down from heaven, lusted after the vile flesh of the earth? Were not the Jews worthy to be led away miserable captives and wretched prisoners, to serve strange princes in foreign countries, which would not serve their Lord God in their own country, "a land that floweth with milk and honey?" Was it not convenient that the people of Juda should be oppressed, yea, destroyed, both they and their cities, of their enemies the Romans, which refused Jesus Christ, their true liege and sovereign Lord, to reign over them, and most cruelly put him to death? Were they not worthy to be seduced of a sort of false rabbins, as they are at this day, which would never give ear to the true prophets of God, but miserably killed them? Was it not also meet that they like vagabonds should wander throughout the world, without priesthood, kingdom, or commonweal, that would never truly serve him which before all other nations did choose them to be his peculiar people, giving them a land that floweth with the abundance of all things?

2 Kings xxv. The Jews.

Matt. xxi. Mark xii. Luke xx.

Matt. xxiii. Acts vii.

Plagues following the contempt of God's word.

Are they not worthy to walk in darkness, which willingly despise the light? to taste sour things, which abhor the sweet? to wander out of the way, which refuse the plain path? Even so is it come to pass likewise with us at this day. We abhorred

the light of God's word; therefore are we now justly overwhelmed with the darkness of men's trifling traditions and devilish decrees. We lightly esteemed the godly prayers and thanksgivings in our English tongue, whereby we might have been greatly edified; therefore are we now fed with Latin service, which we know not whether it be blessing or cursing. Certain are we that it is altogether without edifying, and clean contrary to the commandment of God, and the doctrine of the holy apostle, which would nothing in the congregation, but in such a tongue as all the people understand, that all may be edified. We set nought by the ministration of the holy and blessed communion of the body and blood of Christ: therefore this plague is worthily come upon us, that in the stead of the Lord's supper we have most wicked and abominable masses set up, invented by the devil, brought in by antichrist, practised by his shorn shavelings, maintained by such as have received the beast's mark, full of superstition, idolatry, blasphemy, spiritual whoredom, and of all that displeaseth God, and is horrible in the judgment and sight of all good men. We regarded not the godly-learned and fatherly bishops, nor the faithful and virtuous ministers of God's word, which fed us with the pure wheat of Christ's gospel, and taught us the holy ordinances of God, repentance, faith, love, invocation of the name of God, mortification of the old man, brotherly charity, patience, long-suffering, obedience, joy in the Holy Ghost, the true and christian good works, and such other fruits of the Spirit, whereby we might learn to serve the Lord our God "in holiness and righteousness all the days of our life:" therefore, all those men of God being put to silence, some out of office, some in exile, some in prison, abiding the good pleasure of God, and "even as sheep appointed to be slain," we are compelled daily to hear such antichristian trumpet-blowers, such cankered cormorants, such Caim-like caterpillars, such idle idols, such loitering lordennes[1], such lecherous lubbers, and such devilish destroyers of christian men's souls, as the ears of a good Christian abhor for to hear, the eyes to behold, the feet to go unto.

Latin service. 1 Cor. xiv. Masses. Luke i. Psal. xliv. Rom. viii.

O misery passing all miseries! That flock, which the high Bishop Christ purchased with his most precious blood, to be scattered, rent, torn, and devoured of those cruel lions and ravening wolves, who lamenteth not? those people, whom God hath chosen for his inheritance, to be seduced and led out of the way by such ministers of Satan, as clothe themselves outwardly with sheep's apparel, and inwardly are ravening wolves, full of hypocrisy, ravine, deceit, and of all filthiness, whose heart distilleth not drops of blood to consider? O too much lamentable case!

Acts xx. Matt. vii. Matt. xxiii.

The Third Chapter.

For what other thing do the lying and bloody papists teach at this day, than the very lies, dreams, and fantasies of antichrist the bishop of Rome and his adherents? as setting up of altars, tabernacles, images, and rood-lofts, hanging up of the pix, setting up of candles before idols and mawmets, hallowing of bread, salt, water, palms, fire, ashes, oil, chrism, rings, candles, &c., lady's psalters, St Katherine's knots, intercessions and merits of saints, purgatory, praying for the dead, trentals, diriges, commendations, masses of *Requiem*, masses of *Scala cœli*, masses of *Recordare*, masses of *Si iniquitates*, masses for all diseases, masses for all things, good or bad, auricular confession, creeping to the cross with candles, eggs, money, &c., justification of works, free-will, popish fasting, prayers without understanding, faith without knowledge, devotion without the spirit, satisfactory masses, propitiatory sacrifices done by sodomitical priests, transubstantiation, adoration of the sacramental bread, the real, corporal, substantial, carnal, and natural presence of Christ in the sacrament, so that we break him on pieces with our hands, tear him with our teeth, and swallow him into the maw, and so digest him, and send him I cannot tell whither; with an whole sea of like errors and heresies, which the pilled, peevish, prattling papists teach without the authority of God's word, even of their own brain and fantasy, unto the great dishonour of

The doctrine of the papists. Dregs and draff, meeter for swine than for men.

[1 Lordennes, or lourdanes: a term of reproach from lord Danes.]

God, and the utter damnation of their souls which hear, believe, and follow th doctrine of those antichrists.

And whence cometh it to pass that we, which before were blessed of God wit so many heavenly benefits, are now most miserably compassed about with all kin of evils, and become the very bond-slaves of these antichrists and spiritual shamele shavelings, and as men wholly estranged from God, and utterly banished from th christian commonweal of the true Israelites? Verily our ingratitude, our unthankfulnes our unkindness, yea, our churlishness toward God and his holy word, hath caused a these miseries worthily to fall upon us. We were weary of the heavenly manna, an had a pleasure to return unto Egypt, where we might sit among the greasy flesh-pot eating beef and brewis[1] knuckle-deep, and have our dainty fishes, our melons, ou cucumbers, our onions, our garlic, our leeks, &c. Therefore according to the filth lusts of our wicked hearts hath God dealt with us, and sent us again into th popish Egypt, to feed upon the pestilent leaven of the papistical Pharisees, even th beggarly ceremonies, trifling traditions, and dirty decrees of men, instead of God holy word, unto the horrible and dreadful damnation of our souls; as he saith b the psalmograph: "My people would not hear my voice, and Israel would not obe me: therefore gave I them up unto their own hearts' lust, and let them follow the own imaginations." Hereunto agreeth the saying of St Paul: "Because they receive not the love of the truth, that they might be saved, therefore will God send the a strong illusion, to believe lies." Is not this the saying of our Saviour Christ? "Thi is condemnation, that light is come into the world; and men have loved darkness mor than light; for their works were evil."

The cause of taking away the true religion from us. Num. xi.

Psal. lxxxi.

2 Thess. ii.

John iii.

The thing therefore, that brought this condemnation, this darkness, this blindnes upon us, is the hating of the light of God's word, our unthankfulness for the benefit of Christ's gospel, and our sinful life replenished with all kind of wickedness. Thes things, these things made God to withdraw the most pleasant and comfortable ligh of his loving countenance from us, and to suffer the prince of darkness to shadow u with his wings of hellish ignorancy and devilish blindness, unto our great discomfort an continual sorrow. "God have mercy on us, and bless us, and shew us the light o his countenance, and be merciful unto us; that we may know his way upon the earth and his saving health among all nations." Amen.

Psal. lxvii.

The Fourth Chapter.

How the christian religion may be recovered.

But what is now to be done? Shall we cast away all hope? Shall we yiel ourself to the prince of darkness? Shall we suffer ourselves continually to be wrappe and covered in with the dreadful clouds of popish blindness? God forbid! Yea, rathe let us with a lusty courage and bold spirit hunt out and seek some means, whereb we may be despatched of this most miserable plague, wherewith we are at this presen justly stricken for our unthankfulness and wicked life; and so recover the favour o God, that we may once again walk in the heavenly light of his most glorious coun tenance. Sin, as we heard afore, drove away from us the benefit of God's most blesse word, and of his true religion; as the prophet saith: "Your wickednesses have mad a wall between you and your God, and your sins hide his face from you."

Sin.

Isai. lix.

Remedies against the wrath of God.

Now must we therefore seek how to appease the wrath of God kindled against us. Verily, the mean how to make God merciful unto us is from henceforth to avoi that which was the cause of God's displeasure against us, and of the taking awa of his blessed word from us, I mean sin. Sin must be taken away from among us or else can we never be reconciled unto God, nor obtain his favour; so far is it o that we shall recover the heavenly benefit of his glorious gospel. "For the Lor our God is such a God as abhorreth wickedness. The evil cannot dwell by him nor the unrighteous abide in his sight." Sin therefore, which drove God out of ou host, and with him the light of his blessed word, must be weeded out both of ou

Psal. v.

[1] Brewis or brose: a kind of pottage.]

heart and life, that we may be pure before the Lord our God, and glorify him in spirit and body. So shall we be made meet temples for his godly majesty to dwell in; whom if we once receive into our hearts, with him we may be sure to enjoy all good things. 1 Cor. vi.

Now to put away sin, the first remedy is earnest and unfeigned repentance. Let us all even from the very heart be inwardly sorry for our unthankfulness and disobedience against God's most blessed will. Let us even with tears, as Peter and Magdalene did, lament and bewail our wretchednesses, being most heartily sorry that we ever offended so loving a Father and so merciful a Lord. For this unfeigned repentance and hearty bewailing of our sins is an acceptable sacrifice unto God; as David saith: "A sacrifice unto God is a troubled spirit: a broken and humble heart God will not despise." Yea, God himself saith by the prophet: "Unto whom shall I look, but unto him that is low brought, and of a broken spirit, and standeth in awe of my words?" This way of obtaining God's favour taught Moses and all the prophets, John Baptist, Christ, and all his disciples; as the holy scriptures testify. For without repentance nothing is to be had of God but wrath, displeasure, and everlasting damnation; as our Saviour Christ saith: "Except ye repent, all sort of you shall perish." But where true repentance cometh, and an earnest hate of sin, with a fervent study of innocency and amendment of life, there lie the grace, mercy, favour, and good-will of God, bent out for the penitent sinner; as God himself saith by the prophet: "If the ungodly turn away from all his sins that he hath done, and shall keep all my statutes, and do judgment and righteousness, he shall surely live, and not die. All his offences shall no more be laid before him; but in his righteousness that he hath done shall he live. For I have no pleasure in the death of a sinner, saith the Lord God; but rather that he turn from his wicked ways, and live." Again: "As surely as I live, saith the Lord God, I have no delight in the death of a sinner; but rather that he should turn from his ways, and live. Turn ye, turn ye from your evil ways; and why will ye die, O ye house of Israel?" Repentance. Matt. xxvi. Luke vii. Psal. li. Isai. lxvi. Isai. lv. Jer. iii. Ezek. xviii. Matt. iii. Mark i. Luke xiii. Ezek. xviii. Ezek. xxxiii.

Divers examples have we hereof in the holy scripture, as the children of Israel, the Ninivites, David, Manasses, Peter, Magdalene, the thief, and such other; which, after they repented, found favour at the merciful hand of God. As we have followed them in sinning and doing evil, so let us follow them in repenting and doing well. Then may we be sure to find like favour with them. For it is written: "The Lord is at hand for them that are of a troubled heart; and the broken in spirit will he heal and save." Examples of repentance. Psal. xxxiv.

The Fifth Chapter.

Secondly, to this hearty repentance must a true and christian faith be annexed, which apprehendeth and layeth hand on the merciful promises of God freely set forth to all faithful penitent sinners in Christ's dear heart-blood. For without this faith and perfect persuasion of God's favour toward us repentance is vain; as the histories of Caim, Esau, Saul, Achab, Judas, and of such other do manifestly declare. In consideration whereof our Saviour Christ, when he began to preach, said not only to his hearers, "Repent;" but he added, "And believe the gospel;" teaching that true repentance must be joined with christian faith, or else it profiteth nothing. An example hereof, besides many other, have we in the history of the sinful woman in the gospel of St Luke, which did not only repent earnestly, as her bitter tears, sorrowful sobbings, and deep sighings do plainly declare; but she also faithfully believed, being constantly persuaded that she, although a most wicked sinner, should obtain remission of all her sins at God the Father's hand for Jesus Christ's sake, his dearly-beloved Son, whose feet at that present she ceased not to kiss, whose feet she washed with her tears, wiped with her hair, and anointed with most precious pleasant oil. Our Saviour Christ therefore, beholding her true repentance conjoined with undoubted faith, said not only to her, "Thy sins are forgiven thee;" but he added, "Thy faith hath saved thee: depart with peace;" that is to say, with a quiet, free, joyful, and merry conscience. Faith. Repentance and faith must go together. Mark i. Luke vii. Note.

Let us bring forth this faithful repentance and repentant faith, and with all humility

pour out our sins before the gracious throne of God's majesty, and heartily crave
mission and forgiveness of all our sins in the precious blood of our Saviour Je
Christ; and without all doubt God will be favourable unto us, have pity on us, a
lighten his cheerful countenance once again upon us, that we on the earth may kn
Psal. ciii. his ways and his saving health among all nations. For "the Lord our God is f
of compassion and mercy, long-suffering, and of great goodness. He will not alw
be chiding: neither keepeth he his anger for ever. He will not deal with us af
our sins, nor reward us according to our wickedness. For look, how high the heav
is in comparison of the earth, so great is his mercy also toward them that fear hi
Look, how wide also the east is from the west, so far will he set our sins from u
Yea, like as a father pitieth his own children, even so will the Lord be merciful un
Isai. xxxviii. Mic. vii. them that fear him." All our sins will he cast behind his back: into the bottom
the sea will he throw them, and never remember them more: yea, if our sins, as t
Isai. i. prophet saith, "be as red as scarlet, yet shall they be made whiter than snow; a
if they were like purple, yet shall they be like white wool," if we unfeignedly repe
turn unto the Lord our God, believe his promises, and crave mercy of him for Chris
sake.

The Sixth Chapter.

God's words. [Good works.] THIRDLY, earnest diligence must be given that, according to this true repentan
and unfeigned faith, we bring forth good works. For the nature of hearty r
The nature of christian faith is not to be idle. pentance and of christian faith is not to be idle, but mightily to work, to change t
penitent creature, and to transform him into a new man, that he may serve the Lo
his God in holiness and righteousness all the days of his life. If there be not a
Eph. iv. alteration of life, if the "old man be not put off," with all his works, and the "ne
☞ man put on, which is made according unto God, through righteousness;" if tho
Rom. vi. members, which afore were "servants to uncleanness and unrighteousness," do not no
become "servants to cleanness, righteousness, and holiness;" without all doubt we ha
neither true repentance, nor unfeigned faith, whose nature and property is to brin
2 Cor. v. forth new, spiritual, and godly fruits; as the apostle saith: "If any man be in Chris
Gal. v. he is a new creature." Again: "They that are of Christ have crucified the flesh wi
the affects and lusts thereof."

Matt. iii. Therefore the holy preacher John Baptist, that priest's son, did not only exho
his hearers unto repentance, but also unto amendment of life, and unto the bringin
Matt. iii. forth of such fruits as become true and faithful repentance. "Bring forth fruits
saith he, "worthy of repentance, &c. For now is the axe laid at the root of t
trees. Every tree therefore that bringeth not forth good fruit is hewn up, and ca
Matt. vii. into the fire." And our Saviour Christ saith: "Not every one that saith unto m
Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will
John xv. my Father which is in heaven." Again: "Ye are my friends, if ye do those thing
John xiv. which I command you." Item: "He that hath my commandments, and keepeth the
Matt. v. he it is that loveth me." Also in another place: "Let your light so shine before me
that they may see your good works, and glorify your Father which is in heaven."

☞ These fruits of faithful repentance, which are the true good works that God require
of us to be done in the holy scripture, (and not such as good intent, blind zeal, or man
idle imagination fantasieth,) ought to be brought forth, when time requireth, of ever
Note. true christian man, to declare that his faith and repentance is true and unfeigne
We may not therefore, if we tender our own salvation, and will recover the favo
of God, be slack and sluggish in bringing forth these weighty fruits of repentan
and faith; but so adorn, garnish, deck, trim, and set forth our life with them, th
it may appear to all men, yea, to the very adversaries of God, that our repentan
is true, and our faith unfeigned, and that we be true Christians, not only in nam
but also in deed, and not of the number of those of whom the apostle writeth on th
Tit. i. manner: "They profess (with their mouth) that they know God; but with the
deeds they deny him."

And albeit at all times it were convenient that the true Christians should brin

forth the works of repentance and the fruits of faith, and lead a life worthy their profession, yet in these our days it is most requisite. For who considereth not with how great a number of enemies (I mean the devil and the papists) the true Christians are environed and beset in these our days, which do nothing else but diligently mark what they may find in us worthy to be rebuked, that by this means they may slander the good doctrine that we profess, and bring us out of credit with all men, that they may go forth the more freely to lie (as they have begun largely already) and to sow their abominable, devilish, wicked, popish, superstitious, and antichristian doctrine the more frankly in the hearts of the simple and unlearned people, to the great derogation of the glory of Christ's gospel, and to the Lucifer-like avancement of their beastly and idle life? It were meet, therefore, that the true lovers of God and of his blessed word should, in these our days, seek all means possible so to garnish their life with good works, that in all things they may do honour to the doctrine of Christ our Saviour, and stop the mouths of the wicked and ungodly adversaries by well-doing; as St Peter admonisheth, saying: "This is the will of God, that by well-doing ye should stop the mouths of foolish and ignorant people; as free, and not as having a liberty to be a cloke of naughtiness, but as the servants of God." Again: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul; and have an honest conversation among the heathen; that, in that they do backbite you as evil-doers, they, judging you of your good works, may glorify God in the day of visitation." Hereto agreeth the saying of St Paul: "Do all thing without murmuring and disputing; that ye may be faultless and pure, and the sons of God, without rebuke, in the midst of a crooked and a perverse nation; among which see that ye shine as lights in the world, holding fast the word of life."

An urgent cause why we ought to do good works.

Tit. ii.

1 Pet. ii.

Phil. ii.

For there is nothing that so greatly abasheth the adversaries of God's word, and killeth their courage, striking them even down to the ground, as the godly and virtuous life of the Christians; and, contrariwise, nothing gladdeth them more than to see our life dissolute and swerving from our profession. For then, like hell-hounds, yell they out, and say, Behold your protestants. See your new gospellers. Consider their life. Note their manners. Mark their conversation. Where is found the like pride, covetousness, false bargaining, crafty buying and selling, oppressing of the poor, raising of rents, taking of incomes, idle words, vain oaths, superfluous banqueting, contempt of the poor, unmercifulness, breaking of promise, untruth, with all that ever set forth a wicked and ungodly life? O what a stumbling-block is this to weak consciences! What a dishonour to the word of God! What a slander to the christian profession! What a decay to godly religion! What avancement of papistry and idolatry! What encouragement to the blind to persevere in their blindness! What a glory to the wicked papists, and a confirmation to their abominable and devilish doctrine!

Therefore, if we tender the glory of God, the avancement of his true religion, and the salvation of our own souls, let us bring forth the worthy fruits of true repentance and unfeigned faith; that God may have a pleasure in us, rejoice to do us good, and delight to bring our enemies and their satanical superstition under foot, that his name may be glorified, and his true religion once again flourish among us, unto our singular joy and unspeakable comfort.

The Seventh Chapter.

Prayer.

Moreover, forasmuch as we are compassed about with daily troubles, and stand in continual danger, both of the devil and of his limbs the papists, not being able of ourselves to withstand their tyranny, and to rid ourselves out of their hands; it shall be expedient that we without ceasing flee unto God with most hearty prayers, pouring out with tears before the throne of his divine majesty our cares, sorrows, miseries, wretchednesses, and troubles; most humbly beseeching his fatherly goodness to have pity on us, to keep us from all evil, to defend us from our enemies, both bodily and ghostly, to preserve us from idolatry, papistry, superstition, hypocrisy, and

from all false religion, and to keep us in his fear, faith, love, and perfect obedien
of his most holy law and blessed ordinances, to give his heavenly Spirit for to rene
our hearts, and to send his holy angels to pitch their tents about us, and to defe
Psal. xxxiv. us from all evil and wickedness; as it is written: "The angel of the Lord pitche
his tent about them that fear him, and delivereth them."

This kind of prayer is a sweet-smelling sacrifice unto God, and most high
pleaseth him. Therefore was it the daily exercise of all godly people in all ag
yea, their whole delight and pleasure. With whatsoever trouble they were accumbere
faithful prayer was their only refuge, solace, comfort, and succour. Being griev
with any kind of adversity, they hasted not unto saints with *Ora pro nobis*, as t
Papists. dissembling hypocrites and wicked papists do in their pompous and idolatrous pr
James i. cessions, but unto God, from whom alone "cometh every good and perfect gift
Rom. x. which also is "rich enough for all them that call on him;" and they desired
have their prayers accepted, not for the intercession and merits of any saints, n
John xv. xvi. yet for their own dignity and worthiness, but for Jesus Christ's sake, for his meri
worthiness, and excellency; and they were most graciously heard, as David saith
Psal. cxx. "When I was in trouble, I cried unto the Lord; and he mercifully heard m
Psal. xxii. Again: "Our fathers hoped in thee, O God: they trusted in thee; and thou did
deliver them. They called upon thee, and were holpen: they put their trust in th
Gen. xxxiii. and were not confounded." Was not Jacob delivered from the tyranny of his broth
Deliverance by prayer. Esau by prayer? Were not the children of Israel made noble conquerors of t
Exod. xvii. 2 Kings xix. Amelechites, when Moses prayed for them? What a wonderful victory had ki
Ezechias over that proud prince Sennacherib, after that he had prayed unto t
Lord his God, although neither he nor any of his fought one stroke! Was n
Acts xii. Peter delivered out of prison through the prayers of the faithful congregatio
Acts ii. iv. Had not the gospel of our Saviour Christ good success at the beginning throu
the fervent prayers of the holy apostles?

I should want both time, paper, and ink, if I should go forth to rehearse un
you all the histories of such as have received singular benefits at the hand of G
through prayer.

1 Thess. v. Note. "Pray" therefore "continually, and be thankful to God for all things," in t
name of Christ; and ye shall shortly see the wonderful works of God in banishi
again idolatry, papistry, and all false religion, and in restoring unto us the glorio
gospel of Jesus Christ, his dearly-beloved Son and our alone Saviour, unto
great joy and singular comfort, and unto the utter confusion and destruction of a
tichrist and of his kingdom.

The Eighth Chapter.

Continuance in prayer. Psal. cxxiii. And albeit that ye do not perceive remedy straightways, yet cease not to pra
but "as the eyes of servants look to the hands of their masters, and as the eyes
a maiden unto the hand of her mistress, even so let your eyes wait upon the L
Hab. ii. Heb. x. your God until he have mercy on you." He will "undoubtedly come, and not tarr
when his godly wisdom seeth the time; yea, and that on such sort as shall ma
Psal. ix. most for his glory and your comfort. "For the poor shall not alway be forgott
the patient abiding of the meek shall not perish for ever." "The Lord will be a
fence for the oppressed, even a refuge in due time of trouble;" as he himself witnesse
Psal. xii. saying: "For the comfortless trouble's sake of the needy, and because of the d
sighing of the poor, now will I up, saith the Lord, and will help every one fr
him that swelleth against them, and will set him at rest." Remember this say
Isai. xxx. of the prophet Esay: "In silence and hope shall your strength be;" and this s
Lam. iii. tence also of Jeremy: "It is good with silence to tarry for the saving health
God."

Patience. Murmur not against God, nor appoint him not his time; but patiently abide
working, referring all things to his godly pleasure, and submitting your will to
blessed will, which always both willeth and doth that thing that is best for

glory and for our salvation. "In your patience," saith our Saviour Christ, "shall ye possess your souls." We are commanded to "hear the word of God with an honest and good heart, to keep it fast, and to bring forth the fruit thereof with patience." "The trial of your faith," saith St James, "bringeth forth patience; but let your patience have a perfect work, that ye may be perfect and whole and sound on every part." To the Hebrews also it is written: "Cast not away your confidence, which hath great reward to recompence. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Luke xxi. Luke viii. James i. Heb. x.

Pray, therefore, with patience, patiently abiding the good pleasure of God, and his most gracious working. Let your faith and hope never depart from God; but when things be come to most extremity, and reason judgeth havoc utterly to be made, and all things to be past remedy, then stick most fast to God and to his promises: let not your hold go; but in the midst of death hope for life, and look for deliverance at the Lord's hand. Be like unto him that said: "Though he killeth me, yet will I put my trust in him." Say with the psalmograph: "The Lord is my light and my salvation: whom then shall I fear? The Lord is the strength of my life: of whom then shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in him." For know ye this to be the property of God. He first casteth down before he lifteth up; as we may see by Joseph, David, Daniel, and such other. And when things seem to be past all remedy, then he setteth to his hand, and marvellously helpeth, that he may shew himself to be an almighty Lord, and valiant ruler of all creatures; and that "there is no wisdom, no forecast, no counsel that can prevail against the Lord;" as David saith: "The Lord bringeth the counsels of the heathen to nought, and maketh the devices of the people to be of none effect, and casteth out the counsels of princes. But the counsel of the Lord shall endure for ever, and the thoughts of his heart from generation to generation."

Note. Job xiii. Psal. xxvii. God's property in his servants. Prov. xxi. Psal. xxxiii.

The Ninth Chapter.

That God sheweth his present help most of all in greatest extremities, divers histories declare evidently in the holy scriptures, whereof part briefly to touch it shall not be out of the way; that we may learn in the midst of greatest evils not to despair of the mighty working of God, but to conceive a sure hope, and to look for all good things at the hand of the Lord our God.

In greatest extremities God chiefly helpeth.

Who knoweth not unto what great extremity the children of Israel were brought after their deliverance out of Egypt? Came they not to this point in their journey, that before them there was no way to go into but the Red Sea, wherein they must needs be drowned, if they went forward; and behind them was king Pharao with all his army, ready to slay them, if they tarried? Here natural reason saw nothing but present death. Before them was the Red Sea, unable to be passed through, and behind them their mortal foe with his bloody and cruel host ready to kill them. O to what extremity are the Israelites come! Yet behold, that merciful God, which is ever true and faithful in his promises, found a way for them to escape, where all reason, wit, wisdom, discretion, experience, and policy of man could do nothing in the matter. He caused the sea to divide itself, so that in the midst thereof he made a dry path for his people safely to pass through, the sea standing on both sides of them like two walls; and, the Israelites being once passed through, that which was a safeguard to God's people was an utter destruction to their enemies: for the sea, at the commandment of God, closed again together, and drowned Pharao with all his company. O the wonderful works of God!

Exod. xiv. Israelites. Psal. cxlv. 1 Cor. x.

Again, when they were come into the wilderness, where neither meat nor drink was to be gotten, and they, judging after natural reason, thought that every one of

Exod. xvi. xvii.

them should there most miserably have died for want of succour, how did the heavenl Father in that extremity provide for his people, by sending them meat from heaven and giving them most pleasant and sweet waters, even out of the hard rock, to drink! O the exceeding great riches of the Lord our God!

Gen. xxxix. Joseph. To whom is the history of Joseph unknown? who being miserably kept in prison certain years without just cause, every man despaired of his deliverance at any time But when all things seemed to be past remedy, and the matter brought to utte desperation concerning his coming out, God setteth to hand, and doth not onl Gen. xli. deliver Joseph out of prison, but he also bringeth him to such honour and dignity that he is made chief ruler over all the land of Egypt next unto the king. O th singular good-will of the Lord our God toward his faithful and loving servants!

2 Kings xviii. Ezechias. What shall I speak of that most noble and faithful king Ezechias? which, bein in most grievous danger, both he and his countries, through the tyranny of Senna cherib, that most proud king of the Assyrians, which was at hand to destroy bot him and his realm, and not perceiving how he and his people, with all their wi policy, and strength, were able to enter battle with so mighty an enemy, utterl despairing of his own might and power, lamented his cause unto the Lord his Go 2 Kings xix. which so pitied the sorrowful estate of king Ezechias and of his people, that eve the same night he sent his angel, which slew in the host of the Assyrians an hun dred eighty and five thousand; so that Sennacherib with the rest of his hos fled; which shortly after, as he was worshipping his false god, was slain of his ow sons in the idolatrous temple? O the prince-like puissance of the Lord our God i defending his faithful people!

Esth. iii. Jews. Notable is the history contained in the book of Hester concerning the Jews which were the people of God; where we read that wicked Aman, being highest i authority with king Ahasuerus, for displeasure that he bare unto Mardocheus th Jew, because he would not bow the knee unto him and reverence him, procured o the king a commandment to be directed unto all his officers and magistrates, tha all the Jews that were within the king's dominions should be destroyed. And a for Mardocheus, Aman had prepared for him a new pair of gallows of fifty cubit high, purposing to hang him the next day following. Here was nothing at hand no to be looked for, but present death and destruction. All was like to go to havoc all things were brought to such an extremity. The commission is written and seale with the king's own ring: posts are sent with it into all the king's lands: the da is appointed that all Jews, both young and old, children and women, should b destroyed in one day. What is here to be seen but present death? The Jews ar not an handful in comparison of their enemies; so that utter destruction lieth ben out for them, and no way there is to escape it, so far as reason can judge. Bu now behold God's working, and here shall ye find that thing true which Salomo Prov. xxi. saith: "The king's heart is in the hand of the Lord, like as are the rivers of water Esth. vii. he may turn it whithersoever he will." Aman, which before was so much set b Beware, ye papists. of the king, is now suddenly so far fallen from the king's favour, that he is com manded to be hanged upon those same gallows that he had set up for good Mardo cheus; so that Mardocheus was made ruler of all that Aman had, and was exalte Psal. lxxv. with high dignity, that that may be found true which we read in the psalm: "I sai unto the fools, Deal not so madly; and to the ungodly, Set not up your horn. Se not up your horn on high; and speak not with a stiff neck. For promotion comet neither from the east nor from the west, nor yet from the south. And why? Go Psal. xxxvii. is the judge; he putteth down one, and setteth up another." Again: "The ungodl seeth the righteous, and seeketh occasion to slay him. But the Lord will not leav Esth. viii. ix. him in his hand, nor condemn him when he is judged." Immediately after, als May not God thus work in the queen's heart for his faithful servants in time to come? or else, taking her away, set up such one to reign as was a contrary commandment sent out by the posts with all haste from the king straitly charging all the inhabitants of the king's dominions by no means to troub or to vex the Jews, but to take them as most dear, faithful, and loving subjects the king; and, if any would withstand the king's commandment in this behalf, tha the Jews should gather themselves together, and slay their enemies, and take awa their goods. Thus suddenly was sorrow turned into joy, heaviness into mirth, sa

ness into gladness, slavery into honour, darkness into light, and death into life. O the unspeakable power of the Lord our God! O may favour his people?

To whom is the history of the three young men unknown, which, because they would not worship the golden image at the king's commandment, were cruelly cast into an hot brenning oven? Who would not have judged their life utterly lost? But God, which helpeth in most extremities, so provided, that the fire did hurt them nothing at all; no, not so much as an hair of their head perished with the fire, nor no part of their garments. Whole and sound came they out of the brenning furnace, unto the great glory of God. O the fatherly care of the Lord our God for all such as cleave to his holy and blessed word! Dan. iii. The three young men.

The history of casting the prophet Daniel into the den of lions, because, contrary to the king's commandment, he prayed unto the Lord his God, is not unknown to them that read the holy scriptures. Who durst have promised Daniel any life, being thus cast down unto the hungry and cruel lions? yet God was present with him, and stopped the lions' mouths, that they did not once hurt him. O the loving-kindness of the Lord our God toward all them that call on his holy name, and put their trust in him! Dan. vi. Daniel.

I pass over the histories of the citizens of Bethulia, of Job, of Thoby, of Susan, and of divers other contained in the old testament, which, in all their necessities and troubles, calling on the name of God, proved his present help, which by no means would suffer them to perish. "All these things are written for our learning, that through patience and comfort of the scriptures we should have hope." Rom. xv.

The Tenth Chapter.

Take one or two examples out of the new testament, for the confirmation of our faith in this behalf, that we may learn God to be one and the same loving Father in all ages, and never more doubt of his fatherly goodness toward us, but conceive an assured hope and perfect trust of his present help, even in the deepest of our adversities; as he saith: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Mal. iii. Psal. xxiii.

When Christ and his disciples were in the ship, Christ at a certain time slept. In the mean while there arose a great tempest in the sea; insomuch that the ship was covered with the waves. The disciples, perceiving themselves to be in great danger and peril of drowning, and not knowing what to do, nor how to escape, came unto Christ, awoke him, and said: "Master, save us: we perish." Christ answered: "Why are ye afraid, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there followed a great calm." O the tender mercy of the Lord our God toward all such as in the time of their trouble fly unto his name as unto a strong bulwark! This history teacheth us that, though the seas and the winds, yea, though the devil and the world rise, roar, rage, and ruffle against us never so much, yet, if we fly unto God with hearty and faithful prayer, he will surely help us, so that nothing shall hurt us, seem our case never so miserable, and our danger never so perilous. "The waves of the sea are mighty," saith the psalmograph, "and rage horribly; yet the Lord that dwelleth on high is mightier." Matt. viii. The disciples of Christ. Psal. xciii.

The like history read we of Peter, which, when he saw Christ walking on the sea, said: "Lord, bid me come unto thee on the water. Christ said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw a mighty wind, he was afraid. And when he began to sink, he cried, saying, Lord, save me. And immediately Jesus, stretching forth his hand, caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" O the merciful favour of the Lord our God toward his weak and feeble creatures! Here find we the saying of the prophet true: "A bruised reed shall he not break, and smoking flax shall he not quench." Matt. xiv. Peter. Isai. xlii.

But as I may at the last come to the history of our Saviour Christ. Who seeth Christ.

Matt. xxvii. not the mighty power of God in raising up Christ crucified and dead, when all reas and wisdom of men thought it a thing impossible? The Jews now promised ther selves many fair holy-days, great safeguard, much quietness, and continual rest; seei they had brought Christ their head enemy to his long home, as they use to sa

Papists. Even as our papists at this present day promise themself many good morrows, gre assurance of their wealthy livings, long rest, perfect establishment of their kingdo and sure safety for ever; forasmuch as they have now gotten again their devilish a abominable mass, their unfruitful Latin service, their beggarly ceremonies, &c., a have so handled the matter that, the true preachers being put to silence, they alon both at Paul's Cross and elsewhere, are the trumpet-blowers, not of Christ's gosp but of that Romish antichrist's dirty, devilish decrees; as their sermons, if they worthy that name, now of late have manifestly declared, unto the great derogati of God's glory, the dishonour of his holy gospel, and the unspeakable sorrow all faithful and christian hearts.

Matt. xxvi. xxvii. Note. The Jews, but specially the bishops and the priests, the scribes and the lawyers, t Pharisees and the Sadducees, found the means to lay hand on Christ, to bind him, to car him unto the high powers, to accuse him, to condemn him, to crucify him, and to k him. Yea, being buried, and a great stone rolled to the door of the sepulchre, they seal the stone, and set watchmen with bills, halberts, gleyves[1], staves, spears, pikes, a all manner of weapon, to keep Christ down, that he should rise no more and troub

1 Cor. iii. the holy, religious, and spiritual fathers with his doctrine, as he did afore. But wh is the power of this world before God? very weakness, and the wisdom plain foolis ness. For when they thought themselves sure enough of Christ for ever rising agai and themselves set in such a goodly stay as no misfortune could chance to the

Matt. xxviii. and to their kingdom, Christ, by the power of his Godhead, rose again a triumpha and victorious conqueror of all his enemies, and reigneth now in the glory of h Father for ever and ever. And shortly after the doctrine of Christ, which they soug by all means possibly to destroy, and for the which they so hated Christ that th thought him unworthy to live, did so arise, spring, grow, increase, prosper, and flouris that it was not only taught in Jewry and Samaria, but also in all the parts of t world; and the Jews, for their unthankfulness and disobedience, after certain yea with their country, utterly perished and came to nought.

Beware, ye papists. After this sort, without all doubt, shall it come to pass with our papists. F whereas they think prosperously long to reign by suppressing the word of God, a holding down, yea, quenching the glorious light of Christ's gospel, the gospel of Chris

Rom. i. which is "the power of God," shall most triumphantly rise again, maugre the enemi flourish, and prosper; and they, with all their pomp, pride, vanity, superstition, papistr hypocrisy, idolatry, ceremonies, masses, decrees, constitutions, councils, customs, &

1 Sam. ii. shall perish and come to nought. For God himself saith: "I will honour them th honour me, and I will bring them to shame that do dishonour me." And our Savio

Matt xxi. Christ saith: "He that falleth upon this stone shall be broken on pieces; but up whomsoever it fall, it shall crush him all to powder." Hereto pertaineth the sa

2 Tim. iii. ing of St Paul: "They resist the truth, being men of a corrupt judgment, and lew as concerning the faith; but they shall prevail no longer. For their madness shall

Rom. xvi. known to all men." Again: "The God of peace shall tread Satan under your fe shortly."

The Eleventh Chapter.

Acts xii. Peter. Moreover, in the Acts of the Apostles we read that, after king Herod had "kil James the brother of John with the sword," "he laid hand on Peter and put him prison, committing him to four quaternions of soldiers to be kept; and intending af Easter to bring him forth to the people, and so to kill him. But prayer was ma without ceasing of the congregation to God for him." Here Peter was apprehend

[1 Gleyves, or glaives: broad-swords, falchions.]

cast into prison, bound with chains, warders appointed to keep him, and all things so handled that he should by no means escape, but all times be ready at the first call to be brought forth unto death. Peter looked continually for present death. Herod and the Jews persuaded themselves to be so sure of Peter, to kill him at their pleasure, as though they had slain him already. But behold the mighty power of God, which findeth a means to deliver his servants when reason seeth no way to escape. The night before that Peter should be brought forth to death, there was a very diligent watch, because they would be sure of him. Peter himself was bound with two chains. Two soldiers also kept him in the prison, one on the one side of him, and another on the other side. Besides this there were keepers set before the door to keep the prison. All things were as sure as might be. Peter was past all hope of deliverance. He committed the matter unto God, and gave himself to rest, looking the next day after to have been slain. And while Peter was asleep, and had given over the matter, God wrought, and sent his angel into prison unto Peter, which wonderfully brought him out of prison, and delivered him from all danger. Read the chapter. O the almighty power of the Lord our God, in the deliverance of his servants! Note well, and despair not.

If God determineth to save alive, who is able to put to death? Here see we the saying of our Saviour Christ to be true, that all the hairs of our head are numbered, and that not one of them shall perish without the good-will of our heavenly Father. Here is that verified which is spoken by the psalmograph: "The angel of the Lord pitcheth his tent round about them that fear him, and delivereth them." "Great are the troubles of the righteous; but the Lord delivereth them out of all. He keepeth all their bones; so that not one of them shall be broken." "The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be forsaken." The tyrants of this world may threaten, persecute, imprison, chain, lock, stock, beat, buffet, &c.: but the life of a christian man can they not take away before the time cometh that God hath appointed. Matt. x. Psal. xxxiv. Note.

If the devils could not enter into the swine, and so drown them, before Christ gave them leave, much less can the limbs of the devil kill any faithful man, before God giveth them licence. What could Satan do to Job, before God gave him liberty to plague him? and yet could he exercise his cruelness against Job no further than he was appointed of God. Saul persecuted David, purposing cruelly to kill him; but David escaped his hands. That wicked queen Jesabel threatened and sware to slay the prophet Helias; but the Lord preserved him; and she afterward was most miserably slain. The godly woman Susanna, through false accusations of the two wicked judges, was at the point to be stoned unto death; but God wonderfully delivered her from the hands of her enemies. Esau burned with an immortal hatred against his brother Jacob, "because of the blessing wherewith his father had blessed him," and purposed fully to kill his brother. But Jacob prayed to the Lord, and so mollified Esau's heart, insomuch that, when Jacob thought that both he and his should have been slain, his brother Esau came gently unto him, lovingly embraced him, kissed him friendly, and for very joy wept; so mighty is God to mollify tyrants' hearts, when it pleaseth him, and to make them gracious and favourable to his servants. Matt. viii. Job i. ii. 1 Sam. xix. 1 Kings xix. Hist. Sus. Gen. xxxiii.

How oft read we in the history of the gospel, that the Jews went about to kill Christ! and yet laid they no hand on him. The evangelist sheweth the cause, saying: "For his hour was not yet come." But when the time came that God had appointed from everlasting, then prevailed the wicked against the manhood of Christ, laid hand on him, bound him, and finally put him to death; as Christ said unto them: "Ye be come out as unto a thief, with swords and staves. When I was daily with you in the temple, ye stretched forth no hand against me. But this is even your hour, and the power of darkness." "Certain of the Pharisees said unto Christ, Get thee out of the way, and depart hence; for Herod will kill thee. Christ answered, Go tell the fox, Behold, I cast out devils, and heal the people to-day and to-morrow, and the third day I make an end. For it cannot be that the prophet perish any other where than at Jerusalem." Here see we both the time and the place appointed where Christ should die. Even so goeth it with the faithful. Where and John vii. Luke xxii. Luke xiii. Note.

when God appointeth, the members of Christ likewise should die. For it lieth in no tyrant's power to take away the life of the faithful, till God appointeth both the time and place; as Christ said unto Pilate: "Thou couldest have no power at all against me, except it were given thee from above." God alone hath "the keys of death and hell." Read we not in the Acts of the Apostles, that certain men, about the number of forty, conspired Paul's death, and made a vow that they would neither eat nor drink till they had killed Paul? Yet for all their solemn vow they were deceived. For God delivered Paul out of their hands. Could Esau hurt Jacob, the sea hinder the Israelites, the whale destroy Jonas, the fire consume the three young men, the lions devour Daniel, the false judges slay Susanna, Herod kill Peter, the venomous adder destroy Paul at Milete? Nothing less: God hath the devil, the world, the flesh, and all things that are, in his power, and ruleth them all at his pleasure. Look how far he suffer them to go and to do, so far go they and do they, and no further, seem they to rage never so much; as David witnesseth: "The Lord hath given a commandment; and none shall go beyond it." "Fire, hail, snow, ice, and vaporous stormy winds accomplish his word." Again: "Thou hast limited the waters their bounds, which they may not pass."

John xix. Rev. i. Acts xxiii. Gen. xxxiii. Exod. xiv. Jonah ii. Dan. iii. vi. Acts xii. xxviii. Psal. cxlviii. Psal. civ.

Note. God gave us our life: no man therefore can take it away without his appointment. We are God's people: he therefore will defend us from all evil. We are the workmanship of God's hands: no man therefore shall destroy us (I speak of our bodies) without his fatherly providence. We are sheep of God's pasture: no wolves therefore shall devour us but at his appointment. The angels of God have charge over us: they pitch their tents round about us, and watch continually for the safeguard and defence of us: what then can miserable man do against us, be he emperor, king, pope, bishop, or any other tyrant? If the devil, the lions, the sea, the fire, the winds, the serpents, &c. can do no harm to the faithful, without both the sufferance and determination of God, let us not fear the worldly tyrants, although never so mighty, fierce, and cruel, which are nothing else but vile flesh, earth, ashes, dust, and dung, whose tyranny is like to a staff of reed, whose imaginations, counsels, and devices are vain, foolish, and of none effect, when the Lord God taketh part against them, and whose glory is as the flower of the field. For they shall do no more against the elect and chosen people of God than God both suffereth and appointeth.

Psal. xxxiv.

When Pilate, sitting in judgment, said to our Saviour Christ, "Knowest thou not that I have power to crucify thee, and have power to deliver thee?" Christ "answered, Thou couldest have no power at all against me, except it were given thee from above." Even so may we say of the worldly tyrants, They shall have no power at all against us, except it be given them from above. And the holy apostles, in their prayer unto God, said that "whatsoever Herod and Pontius Pilate, with the gentiles and people of Israel did" against Christ, they did nothing but that "the hand and the counsel of God had determined before to be done." No more shall the tyrants of this world do any thing against us, but that which God before hath determined to be done from everlasting.

John xix. Acts iv.

Of this history of Peter, therefore, may we learn two notable things: first, that God then most chiefly helpeth, when things be brought to greatest extremities: secondly, that the tyrants of this world cannot take away a christian man's life, nor yet do any more against him than the good-will, pleasure, determination, and appointment of God is, in whose hand alone, as the wise man saith, is both "prosperity and adversity, life and death."

Eccius. ii.

The Twelfth Chapter.

Seeing then that we are taught by so many credible histories that God doth at all times help, but chiefly when things be brought unto an extremity; again, that no man can take away the life of any faithful man till God appointeth; let us not doubt but that God will both hear our prayers, and help us also, and deliver us, although for a season he seemeth to defer his help, and to leave us in the briers.

He is the "Father of mercy, and God of all consolation." His "hand is not so shortened, but that he is able to help; neither is his ear so stopped," but that he both can and will hear us. "God is faithful," saith the apostle, "which will not suffer you to be tempted above your strength; but shall in the midst of the temptation make a way that ye may be able to bear it." 2 Cor. i. Isai. lix. 1 Cor. x.

Let us not therefore despair, though present help cometh not from God at the first calling; but rather go forth to pray unto God, after the example of the Canaanite, and not to be weary till we have obtained our request of the Lord our God, following the counsel of the psalmograph, which saith: "O tarry thou the Lord's leisure: be strong, take a good heart unto thee, and patiently abide the pleasure of the Lord." "In silence and hope," saith the prophet Esay, "shall be your strength." Hereto pertaineth the saying of Jeremy: "It is good with silence to abide the saving health of the Lord." If we on this manner behave ourselves toward the Lord our God, we shall without fail shortly behold the wonderful works of God. We shall see the downfall of our enemies, with all their tyranny, papistry, idolatry, superstition, ceremonies, masses, decrees, councils, customs, &c. We shall see the glorious gospel of our Saviour Christ spring again, grow, increase, prosper, flourish, and triumph. We shall see God truly honoured, not after the fond fantasy of men, but according to his blessed will and commandment. We shall see antichrist, "that son of perdition," slain with the breath of the Lord's mouth, and Satan trodden under our feet. God grant it may be shortly! Amen. Matt. xv. Psal. xxvii Isai. xxx. Lam. iii. 2 Thess. ii.

A BRIEF REHEARSAL OF THE WHOLE EPISTLE.

Thus have ye heard, most dear brethren, how it came to pass that the true religion of our Saviour Christ was taken away from us, and in the stead thereof a superstitious and idolatrous kind of worshipping God placed among us, unto the great discomfort and unspeakable sorrow of all faithful Christians. Ye have heard also by what means this plague may be turned away, and how the true and sincere doctrine of Christ may be restored unto us. The cause of God's wrath toward us, as ye heard, was our ingratitude and unthankfulness, yea, our sinful life and wickedness, which was grown up unto such an height that God could no longer dissemble the matter, but must needs take away his blessing from us. We were unthankful for the heavenly benefit of his blessed word, yea, we in a manner loathed and abhorred his godly ordinances, even as the ungodly Israelites were weary of the celestial manna; again, our life was nothing agreeable to the holy will of God, but defiled with pride, envy, covetousness, fornication, adultery, swearing, gluttony, drunkenness, with all other kind of wickedness, unto the great dishonour of the name of God which we profess. It therefore could none otherwise but come to pass that God should be avenged of these things, take away his holy word, and throw us again into the devilish darkness of the popish Egypt. For as "he filleth the hungry with good things, so sendeth he the rich empty away." And as our Saviour Christ pronounceth them "blessed Num. xi. Luke i. Matt. v.

which hunger and thirst after righteousness," and promiseth that all such "shall be satisfied" and have their desire, even so are they cursed which have no delight in the word of God; and from such shall the blessing of Christ's gospel be taken away, and the cursed traditions of men shall be thrown upon them; as the psalmograph
Psal. cix. saith: "He would none of the blessing; it shall therefore be taken away from him."
Matt. xxi. Hereto agreeth the saying of our Saviour Christ: "The kingdom of God shall be taken from you, and shall be given to a nation that bringeth forth the fruits of it."
John iii. Again: "This is condemnation, that light is come into the world; and men have loved darkness more than light: for their works were evil."

Now, to recover the favour of God, and to turn away his heavy displeasure from us, that he may once again lighten his glorious and loving countenance upon us, and bless us with the most blessed benefit of his Son's gospel, the means, as ye heard, is earnest repentance of our former life, humble knowledging of our sins unto God, undoubted faith in the merciful promises of God the Father, set forth unto us in the most precious blood of our Saviour Christ, diligent invocation and constant calling on the name of God for remission of our sins, for mercy, grace, favour, peace, rest of conscience, &c., patient abiding of the Lord's leisure, and finally a continual meditation and practice of a new life.

If we on this manner return unto the Lord our God, let us not doubt but that he will shortly turn unto us, mercifully behold us, and once again bless us with the heavenly benefit of his blessed word, that we here on earth may know his ways, and
Zech. i. his saving health among all nations. "Turn unto me, saith the Lord of hosts; and I will turn unto you."

Remember how favourably God at all times dealt with his people, both when they were captives in Egypt, and also in Babylon, yea, and at all other times, whensoever they were in any distress. For though he worthily plagued them for their wickedness, yet so soon as they unfeignedly returned unto him, he delivered them from their enemies, and gave them their hearts' desire. For God is never so angry with his people, but that in the midst of his anger he will remember his mercy. And though he sometime punisheth us, yet will he be pleased again, if he
Tob. iii. [Vulgate.] seeth our unfeigned conversion; as Toby said in his prayer: "After a storm, O Lord, thou makest the weather fair and calm. After weeping and heaviness thou givest great joy. Thy name, O God of Israel, be praised for ever."

Only let us return unto the Lord our God, and become new men, and without all doubt we shall see out of hand the mighty working of God. Repent betimes, therefore, repent: humble yourselves in the sight of God, believe his promises, call on his holy name, abide patiently his godly pleasure, become new men in life and conversation, walk worthy your profession, and so behave yourselves in all things that God may be glorified by you. Fare ye well, dear brethren; and, according to
1 Cor. xvi. the admonition of the holy apostle, "watch ye, stand fast in the faith, quit you like men, and be strong." The grace of the Lord Jesus Christ be with you all.
Amen.

Psal. xiii. *Man.* How long, O Lord?
Rev. xxii. *Christ.* I come quickly.
Rev. xxii. *Man.* O come, Lord Jesu.
Hab. ii. *Prophet.* He will come, and not tarry.

Give the glory to God alone.

THE HUNDRED AND THIRD PSALM,

MADE IN ENGLISH METRE

BY THOMAS BECON,

FOR A THANKSGIVING UNTO GOD, IMMEDIATELY AFTER HIS DELIVERANCE OUT OF PRISON, WHOSE IMPRISONMENT BEGAN THE 16th DAY OF AUGUST, THE YEAR OF OUR LORD 1553, AND ENDED THE 22nd OF MARCH THEN NEXT ENSUING.

PSALM CIII.

Be thankful, O my soul, unto the Lord,
And all that within me have their being,
Laud, praise, and magnify with one accord
His holy and blessed name above all thing.

O my soul, once again to thee I say,
Be thankful unto the Lord evermore,
And look thou forget not night nor day
All his benefits that thou hast in store.

For he it is, yea, he it is alone
Which pardoneth all thy sins, both more and less:
He delivereth thee from all grief and moan,
And sendeth thee health in time of sickness.

He saveth thy life from destruction,
Which otherwise should perish without doubt:
He of mere grace and tender compassion
Crowneth thee with loving-kindness round about.

He with good things thy mouth doth satisfy,
To eat and drink giving thee abundance:
He maketh thee joyful, young, and lusty,
Even as an eagle that is full of pleasance.

The Lord doth minister justice and judgment
To such as are opprest with violence:
He defendeth the good and innocent;
But the wicked he casteth from his presence.

He shewed his ways unto faithful Moses,
And his works to the sons of Israel,
That all his people might know both more and less
In all kind of virtue for to excel.

O the Lord God, even of his own nature,
Is bent unto gentleness and mercy:
Yea, friendly is he above all measure,
Long-suffering, and eke of great pity.

For though our sins be both great and many,
Yet will not the Lord be alway chiding,
Neither will he for ever be angry,
But shew himself to us both gentle and loving.

After our sins he dealeth not with us,
Neither according to our wickedness;
But like a father, both gentle and gracious,
He forgiveth all our sins, both more and less.

For look, how high is the heaven supernal
In comparison of the earth full low,
So great is his mercy toward them all
That fear him, and wickedness away throw.

And look, how wide the east is from the west,
So far hath he set all our sins from us;
Because our conscience should be at rest,
And no more troubled with works odious.

Yea, like as a father, gentle and tender,
Pitieth his own children natural,
Even so is the Lord merciful ever
Unto them that fear him, both great and small.

For he, being our Maker, knoweth certes
Of what matter we be made and formed:
He remembereth we are but dust and ashes,
All of vile and slimy earth created.

A man in his life is like unto grass:
His days are few, and but a while endure:
Like the flower of the field away he pass,
Flourishing for a time, but nothing sure.

For as a flower, with fierce wind assailed,
Fadeth shortly away and cometh to nought,
So doth man, of cruel death oppressed,
Depart hence, and unto nothing is brought.

But the merciful goodness of the Lord
Doth continue for ever and ever
Upon them that fear him with one accord,
And his justice upon their childer's childer;

I mean upon such as keep his covenant,
And do themselves diligently apply
To keep his precepts, and likewise do grant
To frame their whole life accordingly.

In heaven hath the Lord a seat prepared
For himself, both glorious and royal;
And his prince-like power is so outstretched,
That it reigneth and ruleth over all.

O praise the Lord, all ye angels of his,
Ye that excel both in strength and virtue;
Ye that do his will without any miss;
Ye that hearken to his voice, and that ensue.

O praise the Lord our God omnipotent,
All ye his hosts and armies supernal:
Ye servants of his, which always are bent
To do his will, O praise the Lord above all.

Yea, all things that ever God created,
Praise ye the Lord, the God of might and power;
But thou, O my soul, with heart unfeigned
Look that thou praise the Lord at every hour.

Give the glory to God alone.

PSALM CXII.

O BLESSED is the man at each season
That feareth the Lord God omnipotent,
For such one hath all his delectation
To accomplish the Lord's commandment.

His seed upon the earth shall be mighty,
Flourishing aye like the green olive-tree:
The generation of the godly
Shall be blessed in every degree.

Such a man in his house shall have alway
Of honour and riches great abundance;
And his righteousness shall never decay,
But in all ages have continuance.

When the other in darkness do remain,
Unto the godly pleasant light shall shine;
For such one doth love mercy to maintain,
To kindness and justice his heart he incline.

A good man is bent all unto mercy,
And gladly lendeth to such as have need:
As for his talk, he ordereth discreetly;
So that his words unto virtue do lead.

From his place shall he never be moved,
But alway abide both constant and sure:
The remembrance of the just and true-hearted
Shall for ever and ever still endure.

The righteous shall be nothing afraid
Of any evil tidings when they be brought;
For his heart on the Lord is wholly stayed
Through strong faith, that God therein hath wrought.

Yea, his heart is so throughly stablished,
That he will not shrink in no condition,
Until he seeth his desire satisfied
On his enemies and their destruction.

He disperseth abroad plenteously,
And giveth to the poor their need to sustain;
Remembered therefore continually
Shall he be, and his praise ever remain.

The ungodly seeing these things shall wax wood,
Gnash with his teeth, and consume away;
Yet shall the ungodly with all his mood
Shortly come to nought, perish, and decay.

Give the glory to God alone.

AN

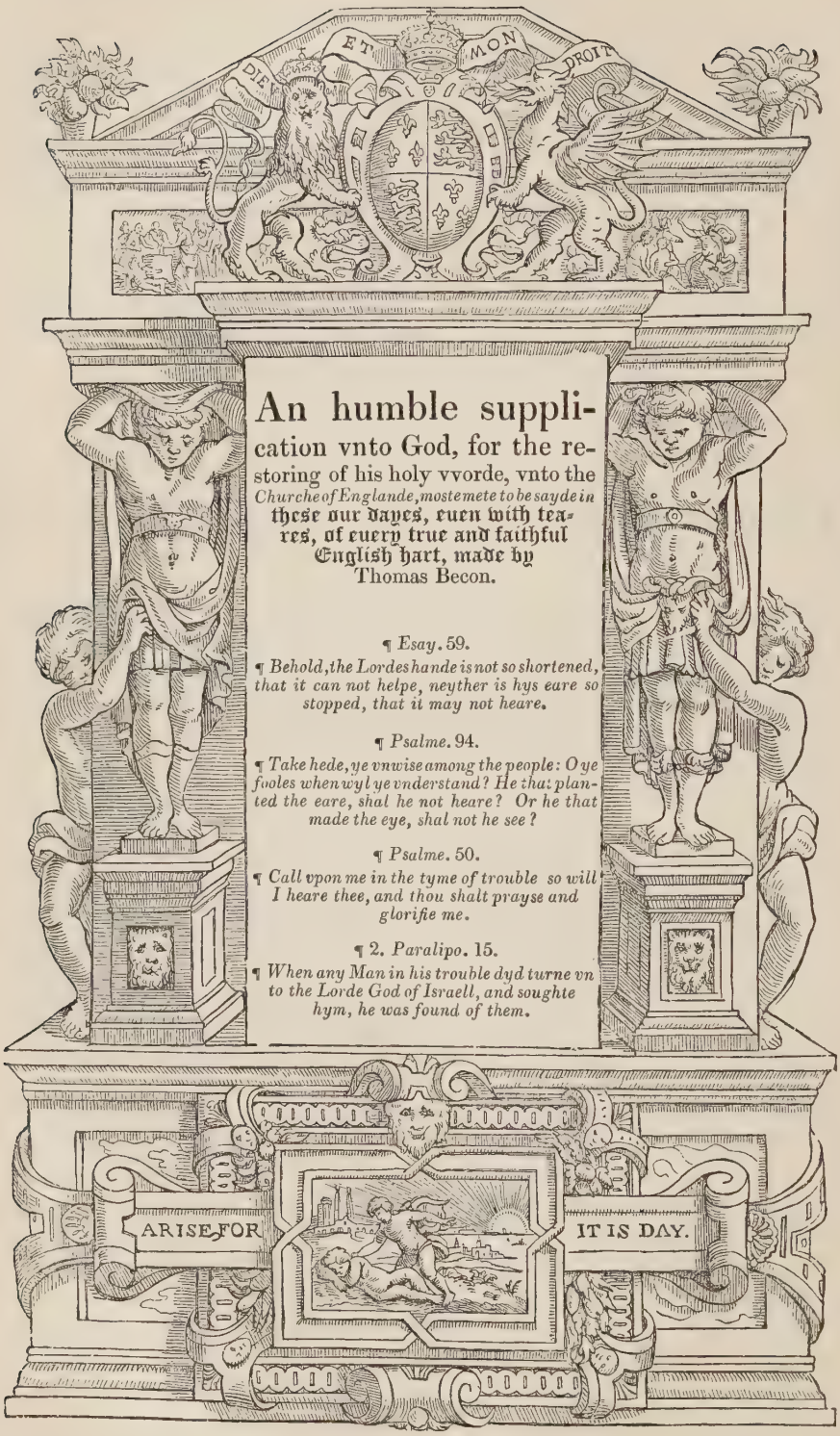
HUMBLE SUPPLICATION UNTO GOD,

FOR THE

RESTORING OF HIS HOLY WORD UNTO THE CHURCH OF ENGLAND.

BY

THOMAS BECON.



An humble supplication vnto God, for the restoring of his holy vvorde, vnto the Churche of Englande, mostemete to be sayde in these our dayes, euen with teares, of euery true and faithful English hart, made by Thomas Becon.

¶ *Esay.* 59.

¶ *Behold, the Lordes hande is not so shortened, that it can not helpe, neyther is hys eare so stopped, that it may not heare.*

¶ *Psalme.* 94.

¶ *Take hede, ye vnwise among the people: O ye fooles when wyl ye vnderstand? He that planted the eare, shal he not heare? Or he that made the eye, shal not he see?*

¶ *Psalme.* 50.

¶ *Call vpon me in the tyme of trouble so will I heare thee, and thou shalt prayse and glorifie me.*

¶ 2. *Paralipo.* 15.

¶ *When any Man in his trouble dyd turne vn to the Lorde God of Israell, and soughte hym, he was found of them.*

THE SUPPLICATION.

O most dear, gentle, loving, and merciful Father, Maker, Ruler, Conserver, and Disposer of all things both in heaven and in earth; without whose will, ordinance, and commandment nothing is done that is done; in whose hands all the coasts of the earth, and the hearts of princes and of all other thy human creatures are, to be ruled, ordered, and bent as thy godly wisdom doth appoint; from whom also, as from most righteous judge, cometh prosperity and adversity, health and sickness, wealth and scarceness, peace and trouble, blessings and plagues, the gift of thy holy word and the taking away of the same, the sending of faithful workmen into thy harvest and the displacing of them again, the appointment of godly magistrates and setting up of hypocrites and tyrants for the punishment of the disobedient, ungodly, and stiff-necked people: we feel, we feel, yea, we Englishmen feel, O Father of mercies and God of all consolation, so great a dung-hill of sin within us, such vileness, such corruptness, such unthankfulness, and such disobedience against thee and thy blessed will, that, except thou hadst given us a commandment to pray, and also joined unto the same a faithful and loving promise that thou wilt hear us whensoever we call on thee in the name of Jesus Christ, thy dearly-beloved Son, our Lord and our alone Saviour, we never durst so much as once to lift up our eyes unto thee, and to approach unto the gracious and merciful throne of thy divine Majesty, for a redress of those evils wherewith at this present (alas for sorrow!) we are miserably yet worthily plagued, punished, and tormented.

Gen. i. Wisd. viii. John i. Psal. xcv. Prov. xxi. Eccles. xi. Deut. xxviii. Psal. cxlvii. Amos viii. Matt. ix. Eccles. x. Job xxxiv. 2 Cor. i. Jer. xvii. Prayer. Psal. l. Matt. vii. John xiv. xv.

But, O heavenly Father, and our most benign and gentle Lord, thou, graciously considering both our vileness and weakness of conscience, hast notwithstanding given us a commandment by thy servant David, not to fear, but frankly to flee unto thee, as unto a most strong, mighty, and invincible bulwark, by fervent prayer in all our troubles; and hast also promised, "not for any works of righteousness that we have done," but for thine exceeding great and unspeakable mercy's sake, to hear us and to satisfy our requests, saying: "Call on me in the day of thy trouble; and I will deliver thee; and thou shalt honour me." Here have we poor wretches, unto our great comfort, both a commandment of thee to pray, and also a promise that thou wilt hear us.

Tit. iii. Psal. l.

And thy most dear and only-begotten Son commandeth us not only to ask, to seek, and to knock, but he also promiseth, that whosoever will ask, the same shall receive; whosoever will seek, the same shall find; and to him that knocketh it shall be opened; yea, his promise is that, whatsoever we ask of thee in his name, thou wilt give it us. We, being encouraged, and as it were under-propped with this thy gracious commandment to pray and loving promise to be heard, are bold at this present, in the name of Christ, to come unto the merciful throne of thy godly Majesty, and before the same to pour out the sorrowful griefs of our most sorrowful hearts, most humbly beseeching thee for thy mercies' sake, for thy promises' sake, for thy name's sake, yea, for thy dear Christ's sake, that thou, turning away thine eyes from our sins, wilt behold thine holy Anointed, whom thou hast made our Mediator and Advocate, for whose sake thou hast openly declared, even from the heavens, that thou art well pleased with man, and for his dignity and worthiness graciously hear the lamentable petitions and humble requests of our bruised hearts and troubled consciences.

Matt. vii. Luke xi. John xiv. 1 Tim. ii. 1 John ii. Matt. xvii. Mark ix. Luke ix. 2 Pet. i.

Ah, most dear Father! great are our miseries; but greater are our sins: grievous are our troubles; but more grievous are the wickednesses which we, most wretched sinners, have committed against thy fatherly goodness: intolerable are the plagues that be laid upon us; but those through our unthankfulness and wicked living (we freely con-

fess) have we most worthily deserved, which have so oft deserved the very torment of hell-fire; alas, wretches that we are! and yet are we compelled even of necessit
Jer. xvii. (for vain is the help that cometh from man, yea, "cursed be he that putteth h trust in man, and maketh flesh his arm") to flee for succour unto thee, whom w have so oft and so grievously offended; whose righteousness notwithstanding in pur ishing sinners when we behold, we begin to despair and to cast away all hope; bu when we behold thy mercy, set forth in the precious blood of thy most dear So Christ Jesu our Lord, we take a good heart unto us, and, setting before our eye thy most loving, sweet, and fatherly promises in hearing us for Christ's sake, we ar encouraged to believe that, although our sins be never so great and grievous, neve so abominable and intolerable, and we were never so wicked and filthy sinners, ye for thy mercy's sake, for thy promise sake, for thy name's sake, yea, for thy dea Christ's sake, thou wilt mercifully hear us and grant us our earnest requests, yea, an that so much the more because the matter is not only ours but thine also; again seeing we come not unto thee to desire long life, gold, and riches with the wicke worldlings, nor yet to crave at thy hand wealth and pleasure, bishoprics and bene fices, deaneries, prebends, and such other worldly promotions, with the swinish ar
Phil. iii. beastly epicures, "whose God their belly is;" but our humble supplication, our earne
The christian man's desire. request, our hearty desire is only that thou wilt consider thine own glory, the hallow ing of thy blessed name, the avancement of thy glorious kingdom, the accomplish ment of thy heavenly will, the honour of thy only-begotten Son, the setting forth his holy gospel, the pureness of the christian religion, the sincere preaching of th lively word, the true administration of thy wholesome sacraments, and the salvatio of such as thy dearly-beloved Son hath bought from the tyranny of Satan wit the price of his most precious and dear heart-blood.

These things, these things, O heavenly Father, do we poor wretches crave an beg at thy merciful hand. These things, these things, even with sorrowful groaning and lamentable tears, do we miserable captives desire thee to consider, and not so t suffer thine adversaries to triumph as though there were no God at all, no Christ, n gospel, no faith, no true religion, but whatsoever pleaseth the hypocrites to comman thy people to believe.

Exod. xx. Thou callest thyself a "jealous God:" why then dost thou suffer thy people, th congregation, thy flock, thine heritage, to be thus seduced and led away from the
Pestilences of the christian common-wealth. unto all kind of spiritual fornication and abominable whoredom by that antichrist Rome, that great Baal, that stout Nemroth, that false prophet, that beast, that whor of Babylon, that son of perdition, and by his abominable adherents, cardinals, arch bishops, bishops, suffragans, archdeacons, deans, provosts, prebendaries, commissarie parsons, vicars, purgatory-rakers, priests, monks, friars, canons, nuns, anchors, an choresses, pardoners, proctors, scribes, officials, sumners, lawyers, massmongers, canonist papists, antichrists, mammonists, epicures, libertines, with all the rabble of beasti hypocrites that have received the beast's mark, which do nothing else than seek ho they may establish their antichristian kingdom by suppressing thy holy word an leading the people into all kind of blindness, errors, and lies?

Isai. [xlii.] Thou callest thyself a Lord, and thou sayest that thou wilt give thy glory to no other, nor thy praise unto graven images: how cometh it then to pass that thou su ferest thy glory so to decay in the realm of England, so many to steal away th
Abomina-tions. praise and honour, by saying their idolatrous and devilish masses, by ministering sort of heathenish and Jewish ceremonies, by praying unto dead saints, by blotti out of the temples thy holy law, there written according to thy commandment f the edifying of thy people, and by setting up in the stead thereof idols and mav mets, clean contrary to thy blessed word?

Deut. iv. Heb. xii. Thou callest thyself a lion and "a consuming fire," and threatenest utter destru tion unto thine adversaries: why sufferest thou then these antichrists thus to ri roar, and rage against the testament of thy most dear Son, to beat down thy trut to call thy holy law heresy, to banish the preaching of the gospel and the true u of the sacrament, and to seek the destruction of so many as unfeignedly love thee a thy blessed word?

Thou promisest that so many as hate Sion, that is to say, thy faithful congre- Psal. cxxix.
ation, shall be confounded and brought to nought: how cometh it then to pass that
he wicked now flourish like the green olive-tree, living in all wealth, pomp, and
leasure; and thy people, whom thou hast sealed with thy holy Spirit unto everlast-
ng life, are most miserably entreated, some banished, some in prison, some cruelly
nurdered, but all in most sorrowful miseries and in miserable sorrows?

Thou promisest that thou wilt deliver thy flock from the hand of the wicked Ezek. xxxiv.
nepherds, and that thou thyself wilt feed them in most pleasant and sweet pas-
ures: ah, good God! how cometh it then to pass that, whereas before thy sheep
ere fed with the comfortable meat of thy glorious gospel by the ministry of the
odly-learned preachers, the faithful shepherds are driven away, and a rabble of raven- Acts xx.
ng wolves are brast into the sheep-fold, which spare not the flock, but cruelly mur-
er, not only their bodies by imprisoning, hanging, heading, and brenning them, but
neir souls also, by teaching them wicked and pestilent doctrine?

Thy most dear Son both promised and prophesied that "every plant" which Matt. xv.
nou, the heavenly Father, hast "not planted, shall be plucked up by the roots;"
ut we see it otherwise come to pass in the realm of England. For such plants as
ne devil and his chaplains had planted were, through the diligence and godly zeal
f thy servants, king Henry the eighth and king Edward the sixth, most blessedly King Henry the eighth.
lucked up, and thy holy ordinances again planted, unto the great joy and unspeak- King Edward the sixth.
ble comfort of all the faithful. But now, through the tyranny and blind zeal of
ertain, are thy blessed statutes plucked up by the roots, and set in again are the
amnable decrees and crooked constitutions of antichrist, unto the exceeding great
rief, sorrow, and pensiveness of all faithful Christians. Ah, Lord God! seem these
nings matters of small importance before the eyes of thy divine Majesty? Can these
utrageous things be done in earth, and thou wink at them in heaven? Art not
nou he that keepeth Israel? But "he neither sleepeth nor slumbereth," saith the Psal. cxxi.
salmograph, "that keepeth Israel." Arise, therefore, O Lord: why sleepest thou?
s thy ear so stopped that thou canst no more hear? and is thy hand so shortened Isai. lix.
nat it can no more help? O Lord, arise for thy mercies' sake, and help us. Haste
nee to deliver us for thy name sake; for great are our troubles, and intolerable are
ur miseries. Ah, Lord! vouchsafe once again to look down from heaven, and con-
der the lamentable state of the realm of England, and of the godly inhabitants
nereof, which desire nothing so greatly as to see thy true honour perfectly set forth,
ny holy word truly preached, the christian religion highly advanced, and thy holy
ame sanctified, praised, magnified, and commended for ever.

Ah, Lord God! heretofore in the time of thy blessing thou gavest to the realm of King Henry the eighth.
ngland a man to reign over it, under whom the church was purged of many enor-
ities and great abuses, and the true religion began to have good success. And when
was thy godly pleasure to call him from this vale of misery unto thy heavenly
ingdom, thou gavest unto us his son to be our king, a prince, although young in King Edward the sixth.
ears and tender in age, yet ancient in the knowledge of thee, of thy Son Christ, and
f thy holy word, and, as another Josias, altogether bent utterly to weed out all false
eligion, superstition, hypocrisy, papistry, &c., and after a most perfect manner to
t up thy holy religion and to advance the hearty favourers of the same, unto the
reat and wonderful example of all christian princes. But (alas for sorrow!) this most
oodly and godly imp, this most christian king, this noble young Josias was, for our
nthankfulness and wicked living, taken away from us before the time, unto our great
rrow and unspeakable heart's disease: whose death was the beginning, and is now
ill the continuance of all our sorrows, griefs, and miseries. For in the stead of that
rtuous prince thou hast set to rule over us a woman, whom nature hath formed
be in subjection unto man, and whom thou by thine holy apostle commandest to 1 Tim. ii.
eep silence, and not to speak in the congregation. Ah, Lord! to take away the
mpire from a man, and to give it unto a woman, seemeth to be an evident token
thine anger toward us Englishmen. For by the prophet thou, being displeased
ith thy people, threatenest to set women to rule over them, as people unworthy to Isai. iii.
ave lawful, natural, and meet governors to reign over them. And verily, though we

find that women sometime bare rule among thy people, yet do we read that suc
as ruled and were queens were for the most part wicked, ungodly, superstitious, ar
given to idolatry and to all filthy abominations; as we may see in the histories
1 Kings xix. 2 Kings xi. Matt. xiv. queen Jesabel, queen Athalia, queen Herodias, and such-like. Ah, Lord God! we da
not take upon us to judge any creature, for unto thee alone are the secrets of a
hearts known; but of this are we sure, that since she ruled (whether of her own di
Psal. lxxx. Acts xxiii. position, or of the provocation of a certain wild boar[1], successor to Ananias, th
white-daubed wall, we know not), thy vineyard is utterly rooted up and laid wast
thy true religion is banished, and popish superstition hath prevailed, yea, and th
under the colour of the catholic church and the old ancient faith, when notwithstan
ing darkness is not more contrary to light, nor cold unto heat, than their proceedin
are contrary to the truth of thy holy word, if the practice and doctrine of the tr
catholic church (we speak of the patriarchs and prophets, of Christ and his apostle
and of so many godly people as lived from Adam unto the time that antichrist t
2 Thess. ii. bishop of Rome set up his kingdom, and "advanced himself above all that is call
God") might be the judge, and go for payment. For besides the giving of the kin
dom unto the rule of a woman, O Lord, we most humbly beseech thee to consid
what outrageous floods of most grievous enormities have brast in and overflowed t
realm of England, unto the utter subversion of the same, except thy merciful goo
ness doth shortly help.

Ah, Lord God! heretofore, under the rule of that most christian king Edward t
Psal. l. sixth, we were taught according to thy word to flee with our prayers unto thee alo
Rom. x. God alone is to be called on. in all our troubles and necessities, as a Lord plentifully rich for so many as call
thee. But now the antichristian preachers teach that we must also pray to creatur
that are dead, that they may pray for us; or else we pray unto thee in vain, a
our prayers shall never be heard.

1 Tim. ii. 1 John ii. Rom. viii. Christ alone is our Mediator, Advocate, and Intercessor. Heretofore we were taught that Christ, God and man, is our alone Mediato
Advocate, and Intercessor. But now the priests of Baal teach that Mary, Jame
Peter, John, Paul, Andrew, and we know not who, are also our mediators, advocate
and intercessors, and that we must call upon them in our troubles and adversitie
whensoever we will have to do with thee, namely if we will have our matter
forward.

1 John i. Rev. i. Christ's blood is the alone purgatory of the faithful. Heretofore we were taught that the precious blood of our Saviour Christ is t
alone and sufficient purgatory for the sins of all them that repent and believe. B
now the papists teach that there is a purging-place after this life, where the souls
the faithful shall be miserably tormented with fiery flames, till either they themselv
have made satisfaction for all their sins by suffering due punishment, or else oth
in this world have made amends for them by praying, by singing of trentals,
going on pilgrimage, by dealing money, by buying the pope's pardons for their redem
Wisd. iii. Rev. xiv. tion, and such-like; when the holy scripture contrariwise teacheth that the faithf
so soon as they depart from this life, go straightways unto glory, the unfaithful un
Luke xvi. everlasting pain and damnation; as we may see in the history of the rich glutt
and of the poor man Lazarus.

Christ's one and alone sacrifice sufficeth for ever and ever. Isai. liii. Heb. vii. ix. x. 1 Pet. ii. Rev. i. Heretofore we were taught that Christ, thy Son and our alone Saviour, made up
the altar of the cross, when he suffered and died for us, so sufficient, perfect, abs
lute, and consummate oblation and sacrifice for the sins of the people, that by th
one and alone sacrifice grace, favour, mercy, forgiveness of sins, and everlasting
is for ever and ever plentifully obtained of thee for so many as repent and belie
But now-a-days those Baalite massmongers are not ashamed to reprove that swe
smelling sacrifice of Christ, and to say that it is not so perfect but that they a
must offer Christ up again daily in their masses for the sins of the people, and th
their oblation is a propitiatory sacrifice, and of no less virtue, strength, efficacy, mig
and power, than the passion and death of Christ, than the sacrifice which Chr
himself offered on the altar of the cross. Our missal sacrifice, say the massing p

[1 Gardiner is most probably here meant.]

pists, is propitiatory, satisfactory, expiatory, and necessary *ad salutem*, both for the quick and for the dead. The people sin daily: therefore must we offer sacrifice for the sins of the people daily in our masses. What other thing is this, O heavenly Father, than to defy the death of thy Son, to despise his most healthful sacrifice, to set at nought his wholesome oblation, to tread under foot the blood of the everlasting testament, and utterly to deface both the kingdom and priesthood of Christ, and to erect and set up a new kingdom and priesthood of their own, a new sacrifice and a strange oblation, invented of the devil, brought in by antichrist, confirmed by such as have received the beast's mark, and frequented, used, and sought of all that have their portion in that "lake that burneth with fire and brimstone," except they repent and amend? Is not Christ an everlasting Priest? Doth not his priesthood continue from generation to generation? Hath he not with one oblation made perfect for ever them that are sanctified? Are we not made holy "by the offering up of the body of Jesu, done once for all?" Did not Christ, after he had offered one sacrifice for sins, sit him down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his footstool? Is not "Jesus Christ yesterday, and to-day, and the same continueth for ever?" What have we then to do with the sacrificing massmongers, or with their missal sacrifice? O heavenly Father, suffer us not to be "carried about with divers and strange learning."

O antichrists

Heb. x.

Rev. xiii.

Rev. xxi.

Psal. cx. Heb vii.

Heb. x.

Heb. xiii.

Moreover, heretofore we were taught to beat down the idolatrous and heathenish altars, which antichrist of Rome, intending to set up a new priesthood and a strange sacrifice for sin, commanded to be built up, as though calves, goats, sheep, and such other brute beasts should be offered again, after the priesthood of Aaron, for the sins of the people, and to set in their stead in some convenient place a seemly table, and, after the examples of Christ, to receive together at it the holy mysteries of Christ's body and blood, in remembrance that Christ's body was broken and his blood shed for our sins. But now the sacrificing sorcerers shame not, both in their private talk and in their open sermons, spitefully to call the Lord's table an oyster-board; and therefore have they taken out of the temples those seemly tables which we, following the examples of thy dearly-beloved Son and of the primitive church, used at the ministration of the holy communion, and they have brought in again their bloody and butcherly altars, and upon those they sacrifice and offer daily, say they, that is, they kill, slay, and murder thy dear Son Christ for the sins of the people. For, as thy holy apostle saith: "Where no shedding of blood is there is no remission" and forgiveness of sins. If through their massing sins be forgiven, then must the sacrifice that there is offered be slain, and the blood thereof shed. If the massmongers therefore offer Christ up in their masses a sacrifice unto God for the sins of the people, so followeth it that they murder, kill, and slay Christ, yea, and shed his blood at their masses; and so by this means we must needs confess, that bloody altars are more meet for such bloody butchers than honest and pure tables. But we are taught in the holy scriptures that "Christ, once raised from death, dieth no more. Death hath no more power over him. For as touching that he died, he died concerning sin once; and as touching that he liveth, he liveth unto" thee, "God" his Father. If Christ therefore dieth no more, then do the papists sacrifice him no more. If they sacrifice him no more, then are they but jangling jugglers; and their masses serve for none other purpose but to keep the people in blindness, to deface the passion and death of Christ, and to maintain their idle and draffsacked bellies in all pomp and honour with the labour of other men's hands and with the sweat of poor men's brows; so far is it off that they with their abominable massing and stinking sacrificing put away the sins either of the quick or of the dead, as they make the unlearned and simple people to believe. Ah, Lord God and heavenly Father! if thou were not a God of long-suffering and of great patience, how couldest thou abide these intolerable injuries and too much detestable blasphemies, which the wicked papists commit against thee and thy Son Christ in their idolatrous masses at their heathenish altars?

Altars not tolerable among Christians.

Christ, his apostles, and the primitive church used tables at the ministration of the holy communion.

O cruel butchers.

Heb. ix.

O murderers.

Rom. vi.

Masses, why they serve.

Heretofore we were taught to receive the mysteries of the Lord's body and blood together, according to the ordinance of Christ. But now no communion is had. For

The faithful ought to receive the

sacrament together, and not the priest alone.

the popish and uncharitable massmongers, utterly abusing the Lord's supper, eatet and drinketh up all alone at his idolatrous altar.

The faithful ought to receive the sacrament under both kinds. Matt. xxvi. 1 Cor. xi.

Heretofore we were taught to receive the sacrament of the body and blood of Chris under both kinds, according unto Christ's institution, which saith: "Drink of thi all ye." And as the holy apostle saith: "So oft as ye shall eat of this bread an drink of this cup, ye shall remember the Lord's death till he come." But now th Romish sorcerers, contrary to the ordinance and commandment of thy Son, the Maste

John xiv.

of truth, yea, the self truth, and contrary to the practice and usage of the primitiv church, like thieves, robbers, and murderers, cruelly take away from thy people th mystical cup of Christ's blood, for the maintenance of their devilish decree, and ministe after their sort the sacrament of thanksgiving to thy Christians only under one kin yea, and that without the preaching of the Lord's death, repentance, faith, amend ment of life, &c. And so make they it an idle and dumb ceremony, altogethe unprofitable and without fruit, which, being rightly ministered, is to the faithful sacrament of great joy and comfort.

The Lord's supper is a memorial of Christ's death.

Heretofore we were taught that the Lord's supper, or breaking of the bread, a the apostles term it, is a memorial of the body-breaking and blood-shedding of ou Saviour Christ; and that, as we outwardly feed of the bread and wine, so we inwardl through faith feed of the blessed body and precious blood of Jesus Christ our Lor

The cruelty of the papists in defending their kingdom.

unto the great and unspeakable comfort both of soul and body. But now the di ciples of antichrist, knowing that the whole glory of their kingdom lieth in th false opinion and abuse of this sacrament, in all their sermons and private talk labou swink, sweat, and seek all means possible, with tooth and nail, with hand and foo with tongue and pen, with fire and fagot, with sword and halter, to persuade th people that, after they have whispered a few Latin words with one breath over th bread and wine, and have blessed, crossed, conjured, and handled them after the ghostly manner, there remaineth no more bread and wine; although we both see, fee and taste very bread and very wine, yea, and although the holy scripture after th words of consecration called the sacrament bread and wine: but, say they, the brea through the virtue of the words which we holy anointed rehearse, is turned into th

O jugglers.

natural substance of Christ's body, and the wine is changed into the natural blood Christ, only the accidents of bread and wine remaining; when notwithstanding th

Mark xvi. Luke xxiv. Acts i. Rom. viii. Eph. iv. Col. iii. Phil. iii. Heb. x.

holy scriptures teach us in divers places that thy Christ is ascended into heaven, an sitteth on thy right hand, and there shall remain, concerning his humanity, till h come to judge the quick and the dead. And after these Capernaites have laboure to persuade the people, that the sacramental bread is the very true, natural, corpora substantial, real, and sensible body of Christ, even the self-same that was born of Mar the virgin, lived upon the earth, was hanged upon the cross, and died for us; the

O abomination.

exhort they the people with all reverence and humility to knowledge and believe to be their Lord God, their Maker and Redeemer, their Saviour and Defender, an so to fall down before it, to honour and worship it, to praise and call upon it, to fl unto it for succour, and to look for all good things of it, as of the very true and eve lasting God. By these means, O heavenly Father, they bring away thy people, throug

1 Tim. i.

their vain, fleshly, and sophistical reasons, from the honouring of the alone true, in mortal, invisible, and everlasting God unto the worshipping of a piece of bread, ye

Psal. lxviii.

of a very idol; whereas thou alone oughtest to have all the honour and glory. " Lord, arise, and let thine enemies be scattered: let them also that hate thee flee befo thee: like as the smoke vanisheth, so drive thou them away; and like as wax melte at the fire, so let the ungodly" papists "perish" and be confounded; that thy peop be no longer seduced and led from the way of truth by their subtile and carnal im

John xvii.

ginations, but that they, being truly taught, may "know thee to be the alone tr God, and whom thou hast sent, Jesus Christ."

Common prayer ought to be in that tongue that all the people understand. 1 Cor. xiv.

Heretofore we had in the temples, when we came together to pray and to gi thanks unto thee, all our prayers and thanksgiving in the tongue that we understoo whereby we received great comfort, and were much edified. But now the papis (which wish thy people to be more rude than asses, more blind than beetles, mo ignorant than dastards, that they might make them their riding fools and laughin

stocks), contrary to the usage and practice of the primitive church, yea, contrary to to thy commandment given by thine apostle, which willeth all things in the congregation to be uttered in such a speech as all might understand and be edified, or else silence to be kept, have brought the matter to this point, that, all English service driven out of the churches, they have stablished their popish Latin service, which the most part of thy people understand nothing at all. And yet so cruel and malicious are the papists, that they enforce, and with violence compel thy people to come unto their Romish, superstitious, blasphemous, and idolatrous Latin service, to hear it, to reverence and honour it with their presence, and to call it God's service, when they understand not whether Baal's priests, that there bleat and mumble, do bless or curse, praise or blaspheme. Most certain is this, that thy people are altogether without edifying, spend their time in vain, and return home again as unlearned and ignorant as they came thither.

O tyranny.

Heretofore we had read in our temples every Sunday, and at divers other times, a godly and learned homily or sermon, and certain chapters out of the holy bible in the English tongue, that all the people might understand what was done or said; which gave them occasion to forsake vice and to embrace virtue, to live in thy fear, and diligently to call upon thy blessed name. But now both those godly homilies and comfortable chapters have thine enemies the papists banished out of the temples, unto the great discomfort of all such as unfeignedly love thee and thy blessed word; and, in the stead of them, they have set up blasphemous collations[1], singing, ringing, piping, censing, holy-water-casting, holy-bread-dealing, palms and candles-bearing, cross-kneeling, bread-worshipping, ashes-dodding, fire and tapers-hallowing, with an infinite number of such-like heathen ceremonies, that the people, being occupied with such childish trifles, lousy traditions, and beggarly ceremonies, might forget the wholesome food of their souls, which is thy holy and blessed word.

Homilies in English, and chapters of the bible.

Popish baggage.

Matt. iv.

Heretofore upon the Sundays, and certain other days in the week, we had the litany rehearsed among us in our English tongue, every one of us kneeling devoutly and heartily calling on thee for mercy and grace. O heavenly Father, this was set forth in the time of thy servant king Henry the eighth, and continued among us until the death of that most godly and virtuous prince king Edward the sixth, and a little after, unto the singular joy and great comfort of all godly and christian-hearted people. But now the subtile and fleshly papists have so bewitched the queen's eyes, that, whatsoever her father and her brother most godly brought to pass for the advancement of thy glory and for the edifying of thy people, that is utterly subverted and taken for heresy, yea, and spitefully preached against in open sermons; so that this godly and most wholesome litany is not only taken away from us, but in the stead thereof we are compelled to go on procession, following an idol, with singing *Ora pro nobis*, *Salve festa dies*, or some other blasphemous song, unto the great sorrow and inward heart-breaking of all thy faithful.

The litany in English.

Heretofore thy sacraments were so ministered unto us, that we received great comfort by them. But now they are so ministered of these swinish spiritual sorcerers, that they are become dumb and idle ceremonies, altogether without edifying or profit. For besides that they are ministered in an unknown tongue, how be they defiled with men's traditions and beggarly ceremonies! Unto the sacrament of baptism they put heathenish rites and wicked conjurations. For Baal's priest, before the child can be baptized, bewitcheth the water, shutteth the church-door, conjureth the devil out of the poor young infant, bespueth the child with his vile spittle and stinking slavering, putteth salt in the child's mouth, smeareth it with greasy and unsavoury oil, &c. And without these apish toys they make the people believe that the baptism is nothing worth. Ah, good Lord! is this any other thing than a plain laughing to scorn of thy dear Son's institution? Do these papists, by adding their beggarly ceremonies, any other thing than set thy Son Christ to school, and avance their own fleshly imaginations above the wisdom of the Lord Christ?

Sacraments truly ministered.

The sacrament of baptism.

The sacrament also of thy dear Son's body and blood, how have the adversaries

The sacrament of Christ's body and blood.

[1 Collations: collections, the bringing together, viz. of blasphemous and superstitious ceremonies.]

A comparison between Christ and the papists in the ministration of the sacrament.

prophanated and defiled! Thy Son both before and after the ministration of the sacrament preached unto his disciples: the papists preach nothing at all. Thy Son spake the words of the institution openly in that tongue that all the disciples understood: the papists utter all things in a strange language, yea, and that so softly that they scarce hear themselves. Thy Son ministered the sacraments without putting on of any disguised apparel: the papists deck themselves like hickscorner in game-players' garments. Thy Son ministered the sacrament sitting at the table with his disciples: the papists stand at the altar, and give the bread and wine to the people kneeling. Thy Son gave the sacramental bread to the disciples in their hands, saying: "Take, eat:" the papists thrust the bread into the people's mouths, as though they had not so much wit as to feed themselves. Thy Son ministered the sacrament of his body and blood under both kinds to his disciples: the papists do minister it to the lay people only under one kind, and like thieves steal the other away from them, and reserve it to themselves alone. Thy Son brake the sacramental bread: the papists use no breaking of the bread, as Christ and his apostles and all the primitive church did, for to declare the mystery of Christ's body-breaking on the altar of the cross for our redemption; but they put into the people's mouths a little light white wafer-cake, speaking to them a few words in Latin which they understand not. Thy Son did appoint the sacramental bread to be broken and eaten: the papists keep it whole, and hang it up in the pix, yea, and carry it about for a pageant in their idolatrous, popish, pompous processions.

Bread and wine remain in the sacrament after the words of consecration.

Thy Son instituted the sacrament to be a memorial of his body-breaking and blood-shedding. The papists teach that the bread and wine is turned into the natural body and blood of Christ, God and man, even the self-same body that was born of Mary the virgin, flesh, blood, and bone, so that there remaineth neither bread nor wine; although the holy scripture affirmeth plainly that there is both bread and wine remaining; the doctors of the christian primitive church testify the same in their writings; the Greek church, even from the apostles' time unto this day, have so received and believed, utterly denying the popish article of transubstantiation; reason also, and all the senses of man testify that there remain both bread and wine after the words of consecration, as they use to term them; yea, and experience teacheth that, if the sacramental bread be long reserved, it will corrupt, putrify, mould, stink, and breed full of worms, and the wine likewise will change the colour and wax sour. O heavenly Father! such corruption cannot chance to thy dear Son's body and blood, which is uncorruptible and immortal, sitteth on thy right hand, and reigneth with thee in glory for ever and ever. This antichristian doctrine, O blessed Lord, was not known in thy holy church until pope Nicholas, pope Innocent, pope Urban, friar Thomas, and such other ministers of Satan, partly with their tyranny, and partly with their sophistry (as their apish adherents do now again in these our days) brought it in, and compelled the Christians with fire and sword to believe this their monstrous opinion for the maintenance of their belly-kingdom, although it be never so much contrary to the articles of our faith, and to the doctrine of the holy scripture, and of all the ancient writers.

Transubstantiation.

☞

O intolerable blasphemy.

Thy Son at his supper willed the sacramental bread and wine to be eaten and drunken for a remembrance of that one and alone sacrifice which he offered on the altar of the cross for the sins of the people. The papists in their idolatrous and abominable masses make of the sacrament a propitiatory, expiatory, and satisfactory sacrifice for the sins of the people, necessary *ad salutem;* affirming that their act in the mass is of equal price, dignity, virtue, might, efficacy, and power before the eyes of thy divine Majesty with the most healthful and sweet-smelling sacrifice that thy Son offered on the altar of the cross, when he gave himself unto the death for the sins of the people. Thy Son ordained the sacrament to be a sign and token of love, when the godly come together to eat all of one bread, and to drink all of one cup. The papists make it a sacrament of dissension, discord, and debate. For if any will not agree to their fleshly, wicked, and devilish opinion, confessing their error of transubstantiation, and affirming that the bread and wine is the very natural body and blood of Christ, God and man, and therefore ought to be kneeled unto

worshipped, honoured, and called upon as the only true, living, and immortal God; they fall out with them, they call them heretics, they persecute them, they apprehend them, they imprison them, and burn them without mercy. And as the wicked papists prophanate and unhallow these two aforesaid holy sacraments, so do they like filthy swine defile all other mysteries that thy Son Christ hath ordained with reverence to be used in thy church.

Ah, Lord God and our heavenly Father! heretofore we were taught to worship thee "in spirit and truth," and to "pray" unto thee "every where, lifting up" our "hands without wrath or doubting." But now the papists teach us to pray unto thee and unto all the company of heaven with boaying[1] and bleating in the quire, with playing on the organs, with saying lady's psalters on beads, with mumbling over certain prayers in the tongue that we understand not.

John iv. 1 Tim. ii. Prayer.

Heretofore we were taught that thou alone forgivest us all our sins, whensoever we earnestly repent, and unfeignedly turn unto thee. But now the papists teach that they also have power to forgive sin, and that our sins cannot be forgiven, except we confess them unto the priest with all circumstances.

God alone forgiveth sin. Isai. xlvii. Mark ii. Luke v.

Heretofore we were taught to look for all salvation of thee through faith in the blood of Christ. But now the papists teach to look for salvation in our own good works, in the intercession of saints, in prayers and merits of sinful hypocrites and beastly belly-gods, in ceremonies, in will-works, in traditions of men, in holy bread, holy water, holy candles, holy palms, holy ashes, Latin service, idolatrous masses, superstitious diriges, trifling trentals, popish fasting, bells, beads, &c.

Faith only justifieth. Abominations.

Heretofore we were taught to cast out of our temples the idols and mawmets wherewith many committed spiritual whoredom and ran an whoring, and to garnish the church with the holy scriptures, that the people might learn to know and to fear thee. But now the ungodly papists have brought the matter to this point, that the sentences of thy blessed law are blotted and utterly wiped out of the temples, and idols are there placed, manifestly and directly against thy blessed commandment, which thy enemies call lay-men's calendars or books: as though, O Lord God, the people might be sooner brought unto the knowledge of thee by looking on deformed stocks and stones, than by reading thy holy and blessed word.

Images not tolerable in the temples of the Christians. Exod. xx. Lev. xix. Deut. v. vii. xii.

Thy Son and our Saviour Christ commandeth us to "search the scriptures," and not to behold idols and mawmets. "He that is of God," saith he, "heareth the word of God." He saith not, He that is of God runneth unto images, and seeth what goodness he can pick out of them. Again he saith: "My sheep hear my voice." He saith not, My sheep hath a delight and pleasure to behold vain idols and Mahound-like mawmets. Thy servant David calleth them blessed that search thy testimonies, and have a pleasure to "study in thy law day and night." For thy holy word is only the book wherein thy people ought to look, and not dumb images and carved idols, which are cursed of thee in thy holy law, yea, and the makers of them also. Ah, Lord God! they that have this procured, that thy holy word should be wiped and blotted out of the churches, is it no[t] to be thought that their names are blotted and wiped out of the book of life also? Yea, is it not to be thought that such antichrists would gladly have both thee and thy holy word, yea, and thy blessed name so blotted and wiped out of all men's hearts, that thou mightest never be remembered more, but that they and their devilish decrees might alone reign, rule, ruffle, and triumph, making all men, even from the highest to the lowest, their miserable captives and wretched bond-slaves? It may right well be said unto them, as our Saviour Christ said unto the wicked and stiff-necked Jews: "He that is of God heareth the word of God. Ye therefore hear it not, because ye are not of God." Again: "Ye believe not, because ye are not of my sheep."

John v. John viii. John x. Psal. cxix. Psal. i. Deut. xxvii. The holy scriptures wiped out of the temples, and idols placed. John viii. John x.

Ah, Lord, these children of Belial have "forsaken thee the alone fountain of lively water, and they have digged to themselves puddles, yea, vile and dirty puddles, that are able to hold no water." They are such people as continually provoke thee unto anger. "They are lying children, yea, such children as will not hear the law of

Jer. ii. Isai. xxx.

[1] Boaying: bawling.]

God. They say to the preachers, Look out of the scriptures no good lesson for us. And to the godly-learned they say, Tell not us those things that are right, neither rebuke our wickedness and idolatry; but speak unto us pleasant things, and such as we delight to hear." Tell not us of God's anger, justice, and judgment against the stiff-necked idolatrous; but preach unto us false things, fables, lies, errors, saints' lives out of the Golden Legend, narration out of the Festival[1], examples out of *Vitas Patrum*, authorities out of sermons *Dormi secure*[2], men's traditions, laudable ceremonies, commendable customs, holy rites, ancient usages, good intents, justification of works, transubstantiation, the corporal presence of Christ in the sacrament of the altar under the accidents of bread, &c., the propitiatory sacrifice of the mass, the receiving of the sacrament under one kind, contrary to Christ's institution, auricular confession, &c. "Tread out of the way: go out of the path: away with the Holy One of Israel from us." We are weary of him. It grieveth us to remember him. We can neither abide his word truly preached, nor yet his laws written in our churches. Out with the scriptures, and in with the idols and mawmets. O Lord God, are not these the heathen that have "brast into thine heritage, that have defiled thy holy temple, and made Jerusalem an heap of stones?" Have mercy on us, O Lord, have mercy on us.

The doctrine of the papists.

Psal. lxxix.

The confirmation of children.

Heretofore we were taught so to bring up our children in the principles of christian religion, that, when they should come to be confirmed of the bishop, they might be able to say the articles of the faith, the Lord's prayer, and the ten commandments, and to answer to such questions as are contained in that short catechism, which was appointed to be learned of every child before he were brought to be confirmed. But now the papists say to such as are witnesses of the child's baptism, Ye are bound by the order of our mother the holy church to see that this child be confirmed so soon as is possible, or as soon as ye hear that the bishop cometh within seven mile of this town, without any further delay. Of the things contained in the godly catechism for the right institution of the child they make no mention. And what is the confirmation of the children that is used at this present, but plain sorcery, devilry, witchcraft, juggling, legerdemain, and all that naught is? The bishop mumbleth a few Latin words over the child, charmeth him, crosseth him, smeareth him with stinking popish oil, and tieth a linen bond about the child's neck, and sendeth him home. O Lord God, what a confirmation of the child's faith is this! Yea, rather, what a delusion and mocking is this of the godly ancient custom in confirming children!

The popish manner of confirming children.

The catechism both in Latin and in English.

Heretofore we were taught to bring up our children in the knowledge of thee and thy Son Christ, that even from the very cradles they might be instructed in thy holy mysteries, and learn to fear thee, to believe in thee, to love thee, to pray unto thee, to be thankful unto thee, and to frame their whole life according to thy blessed law, that they might serve thee their Lord God "in holiness and righteousness all the days of their life." And for this purpose had we set forth a godly and learned catechism, both in Latin and in English, wherein our young ones were most virtuously brought up, unto the great joy of their parents, the singular comfort of all godly Christians, and the wonderful increase both of thy glory and of all godliness and virtue. But now the wicked papists, which alway deal extremely with the righteous, and take away their labours, have condemned that christian catechism as heresy, and have procured certain antichristian articles from the queen, wherein, among too many other, a strait commandment is given that children should so be brought up that they might learn to help the priest to say mass; which mass is the very fountain and head-spring of all idolatry and spiritual whoredom. Ah, Lord God! thy servants both in the old and new testament brought up their children far otherwise; as the histories of Abraham, Isaac, Jacob, Daniel, Toby, Mathathias, the parents of Susanna and of Timothy, Philip the evangelist, and such other do declare: and thy holy commandment is not that parents should bring up their children in learning to help an idolatrous priest to say his abominable and blasphemous mass, but to know thee their Lord God, to believe in thee, to fear and love thee, to call upon thy blessed name, to be thankful unto thee, and to fashion their life according to thy holy word and commandment.

Luke i. Wisd. v. Catechism condemned for heresy.

Articles from the queen.

Examples of bringing up children.

[1 See before, page 199, note 2.] [2 See before, page 200, note 1.]

Heretofore we were taught that it is lawful for every man, be he bishop, priest, deacon, monk, friar, canon, hermit, or any other that have not the gift of continency, to take unto him a faithful yoke-fellow, and with her to marry in thy fear, and "to possess his own vessel in holiness and honour;" as thine holy apostle saith: "To avoid fornication, let every man have his own wife, and every woman her own husband." Again: "Marriage is honourable among all men, and the bed undefiled. But whoremongers and adulterers God shall judge." But now the wicked papists, those lecherous lubbers, those filthy fornicators, those abominable adulterers, those stinking sodomites, those cankered corrupters of maids, wives, and widows, those devilish despisers of all shamefacedness, charity, and honesty, those monstrous maintainers of all licentious living, whoredom, and dishonesty, and those sinful sinks of all filthy and loathsome abominations, have brought the godly and lawful marriage of ministers and their wives unto this point, that it is now counted whoredom. The faithful husbands are taken for whoremongers, and their honest wives for whores. Yea, unto such an height is their furious madness and mad fury grown, that they, against all right and conscience, against all truth and honesty, do not only most wickedly divorce them, but they also cruelly compel divers of the ministers which are faint-hearted, and were, as it seemeth, but timelings[3], serving rather the time (as the manner of the worldlings is) than marrying in thy fear, to do open penance before the people, and to confess (O the too much corrupt manners of this sinful world!) that their marriage was no marriage, but plain whoredom. And there those filthy dogs, which are returned unto their vomit most wretchedly, couch and kneel down before the people, and desire them to forgive them, and promise that they will never more come in their wives' company, but from henceforth live like good and catholic men, according to the order of their holy priesthood; that is to say, abstain from honourable wedlock, and defile themselves with all kind of whoredom, uncleanness, and dishonesty.

Of the marriage of priests. 1 Thess. iv. 1 Cor. vii. Heb. xiii. Papists. The tyranny of the cruel papists, in divorcing priests and their wives. Repent, ye wicked blasphemers of honourable marriage, and take your wives again unto you.

Ah, Lord God! thou commandest thy priests in the old law not only to marry, but thou also appointest them what wives they should marry; which thing thou wouldest not have done, if the marriage of priests had been so vile and detestable a thing in thy sight as the wicked and filthy papists make it.

Lev. xxi. Ezek. xliv. Priests of the old law married.

In the new law also the men, whom thy well-beloved Son did choose in this vale of misery to be his disciples and apostles, to be the preachers of his glorious gospel and the administrators of his holy sacraments, were not fleshly votaries, as the papists are, but honest and godly married men, living with their wives according to thy holy ordinances, and bringing up their children in thy fear, and after the doctrine of thy blessed word. Neither did the apostles put away their wives after they were called unto the ministry, as the lying papists for a colour of their sinful life do most falsely feign; but they continued with their wives lovingly and faithfully till death departed them; as we may see in ancient histories, and as it may easily be gathered of the manifest words of the holy scripture. "Have not we power," saith the apostle, "to lead about, a sister to wife, as well as other apostles, and as the brethren of the Lord and Cephas? Either only I and Barnabas have not power this to do?" Here it is evident that the apostles of Christ did not only not put away their wives after they were called unto the ministry, as the false papists fable, but they also led their wives about with them, as they went abroad preaching the gospel of Christ. Read we not that St Peter continued with his wife until her dying-day; and that, when she was led unto the place of execution to suffer death for confessing Christ to be God, St Peter her husband followed her, and exhorted her to be strong in the faith of Christ, and said unto her, "O wife, remember the Lord[4]"?

Christ's apostles married. 1 Cor. ix. Eccl. Hist. Lib. iii. cap. 30.

O with what forehead durst Peter have exhorted men to dwell in house together with their wives according to their knowledge, if he, contrary to his knowledge, had put away his wife? With what face could the apostle St Paul have made mention 1 Pet. iii.

[3 Timelings: time-servers.]

[4 Φασὶ γοῦν τὸν μακάριον Πέτρον, θεασάμενον τὴν ἑαυτοῦ γυναῖκα ἀπαγομένην τὴν ἐπὶ θανάτῳ, ἡσθῆναι μὲν τῆς κλήσεως χάριν καὶ τῆς εἰς οἶκον ἀνακομιδῆς· ἐπιφωνῆσαι δὲ εὖ μάλα προτρεπτικῶς καὶ παρακλητικῶς ἐξ ὀνόματος προσειπόντα· μέμνησο ὦ αὕτη τοῦ Κυρίου.—Euseb. in Hist. Eccles. Script. Amst. 1695—1700. Lib. III. cap. xxx. p. 82.]

Phil. iv. of his wife, calling her his "faithful yoke-fellow," and desiring her to "help the women which laboured with him in the gospel," if he, being unfaithful, had put away his wife contrary to his promise and the law of God? If the apostles had put away their wives after they were called unto the ministry and preaching of the
1 Cor. ix. gospel, how durst Paul have been so bold as to write unto the Corinthians, that they led their wives about with them? Yea, if the apostles had put away their
Gen. ii. Matt. xix. Matt. v. wives, how could they have exhorted other men, according to the law of God, to forsake father and mother, and to cleave unto their wives, and no man to forsake his wife for any cause, except it be for fornication? This, therefore, is but a shadow of the filthy papists, to blind the eyes of the simple and ignorant.

The bishops and ministers of the primitive church were married. The Greeks. Furthermore, all the holy bishops and ministers of the primitive church were married men, or at the least were at liberty to marry, if they would.

Again, the priests among the Greeks, even from the apostles' time unto this day, have ever been at liberty to marry, neither is their ministry therefore the less
Heb. xiii. esteemed of the godly, which are persuaded by the word of God that "wedlock is
☞ honourable among all men, and the bed undefiled." The marriage of priests was never forbidden in any place, till antichrist of Rome brought it to pass, partly by the tyranny of the secular power, and partly by flattering words, granting priests concubines and whores instead of their lawful wives, whom for an yearly pension they may at their pleasure either keep still, or put away and take a new.

But, O heavenly Father, as thy faithful servant Paul prophesied long before, so
1 Tim. iv. Paul's prophecy fulfilled. it is come to pass. "The Spirit speaketh evidently," saith he, "that in the latter days some shall depart from the faith, and shall give heed unto spirits of error, and devilish doctrine of them which speak false through hypocrisy, and have their consciences marked with an hot iron, forbidding to marry." This prophecy is fulfilled in that antichrist of Rome, and in his whorish generation. For they alone forbid mar-
☞ riage, which thing neither Jew, nor Turk, nor any infidel besides doth. Neither can the papists shift off this prophecy from them unto certain heretics, which utterly condemned marriage. For the holy apostle prophesieth of such as forbid marriage,
Note well. and not of them that utterly cast away and condemn marriage as a thing altogether unclean and unmeet for a christian man. They therefore that forbid the marriage of priests are by the judgment of the most worthy apostle, yea, of the Holy Ghost, departed from the faith, and give heed to the spirits of error, and devilish doctrine of them which speak false through hypocrisy, and have their conscience marked with an hot iron, be they popes, cardinals, bishops, emperors, kings, queens, dukes, or any other. Swift damnation bring all such upon themselves, except they shortly repent.

Godly bishops and faithful preachers. Heretofore we had such shepherds as were tender fosters of thy flock. They cherished and made much of the sheep. For such as were weak they tenderly cherished, the sick they healed, the broken they bound up together, the outcasts and such as ran astray they lovingly brought home again, the lost they diligently sought, and restored them to the sheep-fold. None of thy sheep did they willingly suffer to perish. Even as a nurse among her children, so lived they among thy people. Not with the sour leaven of the Pharisees, but with the heavenly manna of thy blessed word, did they feed thy flock. Neither did they give thy sheep drink of the stinking
John iv. and dirty puddles of men's traditions, but of the fountain of that "living water,
Wolvish shepherds. which springeth unto everlasting life." But now the shepherds, yea, rather the wolves, which are brast into thy sheep-fold, and with violence have unjustly thrust out the faithful and fatherly pastors out of their cures, are lordly, cruel, blood-thirsty, malicious, and spiteful against thy sheep.

Acts xx. They are such "wolves" as "spare not the flock," but scatter and destroy the
John x. Ezek. xxxiv. flock. They are "thieves, robbers," murderers, and soul-slayers. "They feed themselves with the fattest, and clothe themselves with the finest wool; but thy flock they nourish not." The food wherewith they pasture thy sheep is the drowsy dreams and idle imaginations of antichrist. Instead of the preaching of thy lively word, they feed thy flock with Latin mumblings, with dumb images, with heathenish ceremonies, with vain sights, and such other apish toys. Instead of the ministration of the holy and blessed communion, they feed thy sheep with vile, stinking, abominable, devilish,

blasphemous, and idolatrous masses. And unto these unwholesome and pestilent and poisonful pastures they drive the sheep, will they, nill they; and if any of thy flock refuse to come and to taste of those their pestilent poisons and poisons full of pestilences, him they accite[1] to appear before that great wolf[2], whose face is like unto the face of a she-bear that is robbed of her young ones, whose eyes continually burn with the unquenchable flames of the deadly cockatrice, whose teeth are like to the venomous toshes[3] of the ramping lion, whose mouth is full of cursed speaking and bitterness, whose tongue speaketh extreme blasphemies against thee and thy holy Anointed, whose lips are full of deadly poison, whose throat is an open sepulchre, whose breath foameth and bloweth out threatening and slaughter against the disciples of the Lord, whose heart without ceasing imagineth wickedness, whose hands have a delight to be imbrued with the blood of the saints, whose feet are swift to shed blood, whose whole man, both body and soul, go always up and down musing of mischief. This wolf, O Lord, is so arrogant, haughty, and proud, seeing the government of the whole realm is committed unto him, that he hath cast away all fear of thee. He maketh boast of his own wit, learning, and policy. "His ways are alway filthy: thy judgments are far out of his sight: he defieth all his enemies. For he saith in his heart, Tush, I shall never be cast down: there shall no harm happen unto me." "He sitteth lurking like a lion in his den, that he may privily murder the innocent, and suck his blood." When such, O Lord God, as will not obey their popish and devilish proceedings, are brought before that grievous wolf, they are miserably taunted, mocked, scorned, blasphemed, as thy dearly-beloved Son was in bishop Caiphas' house, and afterward cruelly committed to prison, to the Tower, to the Fleet, to the Marshalseas, to the King's Bench, to the Counters, to Lollards' Tower, to Newgate, &c., where they are kept as sheep in a pinfold appointed to be slain.

The description of a certain head wolf clothed in a bishop's rotch. Psal. x. Psal. v. Acts ix. Psal. xiv. [Vulgate.] Psal. x. Matt. xxvi. Mark xiv. Luke xxii.

And as this cruel and bloody wolf dealeth with the poor lambs, even so do the residue of that lecherous litter. He with all other of that wolvish kind hunger and thirst nothing so greatly, as the devouring of the bodies and the sucking of the blood of thy poor and innocent lambs.

Ah, Lord, while the ungodly have the overhand, the poor are most wretchedly handled: they are preys unto the wolves. "Arise, therefore, O Lord God; lift up thine hand: and forget not the poor," which giveth themselves over into thy hand, and committeth him unto thy defence. "Break thou the arm of the ungodly and malicious: search out the wickedness which he hath done, that he may shortly perish from the land of the living." Suffer thy sheep no more to be thus miserably scattered, rent, torn, and devoured of these most cruel, grievous, and insatiable wolves. Remember this thy promise: "Behold, I myself will upon the shepherds, and require my sheep from their hands, and make them cease from feeding of my sheep; yea, the shepherds shall feed themselves no more. For I will deliver my sheep out of their mouths; so that they shall not devour them after this, &c. Behold, I will look to my sheep myself, and seek them. Like as a shepherd among the flock seeketh after the sheep that are scattered abroad, even so will I seek after my sheep, and gather them together out of all lands. I will bring them into their own land, and feed them upon the mountains of Israel, by the rivers, in all the places of the country. I will feed them in right good pastures; and upon the high mountains of Israel shall their folds be. There shall they lie in a good fold, and in a fat pasture shall they feed, even upon the mountains of Israel. I will feed my sheep myself, and bring them to their rest, saith the Lord God. Such as be lost will I seek, such as go astray will I bring again, such as be wounded will I bind up, such as be weak will I make strong, such as be fat and well-liking, those will I preserve, and feed them with the thing that is lawful, &c. I will help my sheep; so that they shall no more be spoiled." "I will make a covenant of peace with them, and drive all evil beasts out of the land; so that they may dwell safely in the wilderness, and sleep in the woods. Good fortune and prosperity will I give them, and unto all that be round

Psal. x. Ezek. xxxiv.

[1 Accite: summon.]

[2 Gardiner is doubtless intended. See before, page 228, note 1.]

[3 Toshes: tusks.]

about my hill. A prosperous shower and rain will I send them in due season, that the trees in the wood may bring forth their fruits, and the ground her increase. They shall be safe in the land, and shall know that I am the Lord which have broken their yoke, and delivered them out of the hands of those that held them in subjection." O Lord God and our heavenly Father, have pity on thy poor, afflicted, and scattered flock; and according to these thy loving and fatherly promises deal with thy people. So shall all men understand that thou art their Lord God and Shepherd, and that they are thy people and the sheep of thy pasture, and by this means be occasioned to magnify and praise thy holy name for ever and ever.

Preachers and ministers heretofore reverenced. 1 Tim. v.

Heretofore the preachers of thy holy word, and the faithful ministers of the sacraments, were had in "double honour," according to the doctrine of the holy scriptures. But now of all men they are most miserable. For besides the too much despiteful words wherewith the wicked papists labour to obscure and deface, so much as lieth in them, the good name of the godly ministers, how cruelly, and against all order of law, are they thrust out of their livings, and deprived of all that they had! insomuch that they, and their poor wives, with their young children, are not only brought to the state of poverty, but also unto extreme beggary, without house or harbour, without meat, drink, and clothe! Yea, many of them, because they will not be defiled with the idolatry of antichrist, which is now received again into England, and bow their knee unto Baal, are compelled to forsake their native country, their parents, their friends, their livings, and to wander abroad in strange realms, leading most sorrowful and comfortless lives, but that they have thee their good Lord and merciful Father, which comfortest them in all their tribulation, and leavest none without succour that put their trust in thee.

A comparison between queen Jezabel's time and ours.

Ah, Lord God, under that most wicked queen Jezabel were not the prophets more cruelly handled than thy faithful ministers be now. For, as in the days of wicked queen Jezabel the priests of Baal were had in great honour, and were chiefest and of highest authority about the queen, none bearing so much rule in the court as they, none having so much reverence done unto them as they had; even so now is it with the idolatrous priests of England. They alone be chiefest, and of much estimation with the queen. They alone ruffle and reign. They alone bear the swing in the court. They alone have all things going forward as they desire. They alone be capped, kneeled, and crouched to. They alone have the keys of the English kingdom hanging at their girdles. Whatsoever they bind or loose, whispering and traitorously conspiring among themselves, that same is both bound and loosed in the star-chamber, in Westminster hall, in the parliament house, yea, in the queen's privy chamber, and throughout the realm of England. The very nobility of England are in a manner brought to such slavery, that they dare not displease the lessest of these spiteful spiritual limbs of antichrist.

Priests chief in the country, and throughout England.

Awake, ye nobility.

1 Esdr. iii.

It is read that certain men gave their judgments what thing was most mighty and strongest upon the earth. "The first said, Wine is a strong thing. The second said, The king is strongest. The third said, Women yet have more strength: but above all things the truth beareth away the victory." But we may now say (unto such an height is the tyranny of the spiritual sorcerers grown), that priests in England are mightier than either wine, king, queen, lords, women, and all that is there besides.

John vi.

But how agreeth this with the example of Christ, which fled away when the people would have made him a king or a temporal governor? Christ refused to meddle

Luke xii.

with any worldly matters; as the history of dividing the inheritance between the two brethren doth declare. Christ willed his disciples to refuse all worldly dominion and temporal rule. When they strove among them who of them should be taken for the

Luke xxii.

greatest, Christ said unto them: "The kings of the gentiles reign over them; and they that bear rule over them are called gracious lords. But ye shall not be so. For he that is greatest among you shall be as the lessest; and he that is chief shall be as the minister."

Christ sent not his disciples to be lords of the council, lords of the parliament, lord president, lord chancellor, lord bishop, lord suffragan, lord dean, master queen's almner, master comptroller, master steward, master receiver, sir John Massmonger, &c.,

but to be "ministers and disposers of the mysteries of God," to be preache[r]s of the gospel, to be labourers in the Lord's harvest, to be pastors and feeders of the Lord's flock, to be "the salt of the earth" and "the light of the world," to be "an ensample to the faithful in word, and conversation, in love, in spirit, in faith, and in pureness," to "feed Christ's flock so much as lieth in their power, taking the oversight of them, not as though they were compelled, but willingly; not for the desire of filthy lucre, but of a good mind; not as though they were lords over the parishes, but that they be an ensample to the flock, that when the chief Shepherd shall appear, they may receive an uncorruptible crown of glory." 1 Cor. iv. Matt. xxviii. Matt. ix. Acts xx. Matt. v. 1 Tim. iv. 1 Pet. v.

But these things, O Lord, have they all forgotten. These ambitious antichrists are so drowned in vain-glory, and in the desire of filthy lucre and worldly promotions, that they neither regard God nor the higher powers; that they neither esteem their office nor any one point of godliness and honesty; that they neither think upon the dreadful day of judgment, nor yet remember themselves to be mortal. Their whole study in the time of this their Lucifer-like pride is nothing else but to suppress thy holy truth, and to advance and set up their antichristian kingdom, that they as gods may sit alone in the consciences of men. The ambition and security of the papists.

But, O Lord God, though thou sufferest these priests of Baal for our unthankfulness awhile to prosper, to reign, to rule, to ruffle, to flourish, to triumph, and to tread down thy holy word under their feet, yet are we certain that thou wilt at the last arise, defend thine own cause against these antichrists, bring thine enemies unto confusion, and set thy people (after they have unfeignedly repented) in a quiet and blessed state. For thy word, O Lord, abideth for ever. Thy "truth endureth, and is always strong; it liveth and conquereth for evermore, world without end." And as for the wicked doers, "they shall soon be cut down like the grass, and be withered as the green herb." "The wicked doers shall be rooted out." "The sword, that they draw out to slay the simple and such as go the right way, shall go through their own heart." "The quivers of the ungodly shall be broken," "yea, the ungodly shall perish; and when the enemies of the Lord are in their flowers and in their chief prosperity, then shall they consume; yea, even as the smoke shall they consume away, and come to nought." Comfort. Isai. xl. 1 Esdr. iv. Psal. xxxvii.

Again, as in the days of wicked queen Jezabel the priests of Baal had all the promotions and livings given them that pertained unto the true prophets of God, yea, they were fed at the queen's table at the queen's costs and charges, and the faithful ministers of God were thrust out of their livings, and lived in all misery, poverty, and beggary; even so is it now with the idolatrous priests of England. They alone be promoted. They alone be advanced unto high dignities. They alone have the livings that were appointed for the preachers of God's word. They alone bear all the swing in the queen's court. They alone may be bold to command what they list in every office of the court, and to eat and drink their bellies full at the queen's cost. And as for the godly ministers, they are thrust most cruelly out of their livings, and are not suffered to have any portion at all to live on; that they, miserably stricken with the sharp dart of poverty, need, and beggary, might by that means be occasioned for living's sake to forsake thee their Lord God, to forswear thy truth, and with those antichrists to embrace a strange religion, to commit idolatry, and to blaspheme thy holy name. Preachers thrust out of their livings.

As in the days of wicked queen Jezabel the prophets of God were fain to fly and to hide themselves in caves and dens; even so at this time are the faithful preachers of God's word compelled for the tyranny of the papists to fly their native country, to go into strange places, where they may with a free and quiet conscience serve thee their Lord God in such holiness and righteousness as is accepted before the eyes of thy divine majesty. Preachers compelled to flee.

As in the days of wicked queen Jezabel the faithful prophets of God lived with bread and water, when the priests of Baal fared most deliciously, and pampered their idle draffsack bellies with all kind of pleasant wines and dainty dishes; even so now the true ministers suffer both hunger and thirst, while the idolatrous bishops and massing priests of England live like hogs of Epicure's flock in all kind of pleasure and delicate fare. Preachers poor and miserable

Preachers miserably handled for speaking the truth.

As in the days of wicked queen Jezabel so many of the prophets of God as rebuked idolatry, and sought the alone honour of thee, which art the alone, true, living, everlasting, immortal God, were apprehended and put to death, if the Baalites might come by them; even so in like manner now the godly preachers of the gospel (so many as the bloody papists can get) are miserably handled, persecuted, thrown into prison, threatened with death, and most wretchedly kept as sheep appointed to be slain.

The Lord's table cast out of the temples.

As in the days of wicked queen Jezabel the altars of the Lord were cast down, and other altars were reared and set up to Baal; even so now the tables of the Lord, where the holy communion was most godly ministered, are cast down and broken on pieces, and idolatrous altars built up to the god Moazim, to Erkenwald, to Grimbald, to Caterine, to Modwyne[1], &c.

Dan. xi. [38.]

The papists in their masses offer strange sacrifice. Heb. vii. ix. x.

As in the days of wicked queen Jezabel the idolatrous priests offered strange sacrifices to strange gods, contrary to the commandment of God; even so now the idolatrous priests of England in their abominable masses offer strange sacrifices directly against the word of God, manifestly defacing the sweet-smelling sacrifice which Christ thy dearly-beloved Son offered once for all on the altar of the cross, for the omnisufficient purgation and perfect cleansing of all our sins.

The true preaching of God's word banished in England.

As in the days of wicked queen Jezabel there was a great hunger and drought in the land of Israel; even so is there now in the realm of England a great hunger and a great thirst, not of bread and water, but of hearing God's word; so that, if a man seeketh the sincere and true preaching thereof from the east to the west, and from the north to the south, he shall not find it at this day in the realm of England.

The faithful preachers accused to be authors of sedition.

As in the days of wicked queen Jezabel the true prophets of God were slandered and accused to be the troublers of Israel, and the authors of all the plagues and mischiefs that chanced to the realm, when notwithstanding not they, but the wicked queen and her ungodly husband, with all the rabble of their retinue and adherents were only the occasion of those miseries and plagues, forasmuch as they forsook the commandment of the Lord and followed Baal; even so now the true preachers of God's word are called seditious persons, troublers of the commonwealth, heretics, schismatics, sacramentaries, despisers of our mother holy church, haters of all laudable ceremonies, breakers of all old ancient customs, and the alone authors of all the evils wherewith the realm of England heretofore hath been, or now is troubled; when the peevish papists themselves through their idolatry, superstition, hypocrisy, false religion, abominable life, and disobedience against the law of God, provoke the vengeance of God to fall upon the realm, which vengeance without all doubt will shortly so oppress our land (except thou, O Lord, be merciful unto us), that the inhabitants thereof shall not be able to abide it.

Note.

The papists' God.

As in the days of wicked queen Jezabel the prophets of Baal made the queen, the king, the lords of the council, the nobility, and the most part of all Israel to believe that Baal was a living god, and a god of great might and power; even so now the wicked bishops and idolatrous priests in all their sermons, books, and private talk do almost nothing else than persuade the queen, the council, the nobility, and all the commons of England to believe that the thin wafer-cake, which they hold up above their shameless shaven heads, is the alone true living God, able to do all things.

The papists' God worshipped.

As in the days of wicked queen Jezabel the idolatrous priests did not only fall down and worship Baal, but they also prayed unto him, asked petitions of him, and exhorted the people so to do; even so now our idolatrous priests do both worship their idol of bread, kneel unto it, ask all things of it, and also teach the people of all degrees so likewise to do.

The papists, only for their bellies' sake,

As in the days of wicked queen Jezabel the prophets of Baal made the queen,

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[1 See before, page 43, note 3. It may be added that Modwina was born in Ireland of royal parentage. Having heard St Patrick preach, she resolved to devote herself to a conventual life. She is said to have wrought many miracles, and to have founded many religious houses in England, Ireland, and Scotland. She died in Ireland; but her body was brought to England for burial; and her reliques were afterwards translated to Burton-upon-Trent.]

er council, and all the people believe that Baal was a living god, whom they erved, because they might live the more easily, gloriously, and pompously, be the nore reverenced and honoured, and be fed with the liberality of the queen and of ne nobility, and also with the labour of the poor men's hands and sweat of their rows; even so now do the false blasphemous bishops and lying priests make the ueen, the council, and all the subjects, so much as in them is, to believe that ney, by whispering these five words, *Hoc est enim corpus meum*, over the bread, nake the bread out of hand the very body of Christ, flesh, blood, and bone, sinews[2], nd loins, &c., the bread losing her substance, and altered into the natural flesh of Christ, as he was born of Mary the virgin.

do so extol their idol of bread.

And this do they to this end only, that they may maintain their beastly spiritual ingdom, their greasy priesthood, and their idle idol-service, and live in all kind of oluptuousness, like beasts of the belly, and be had in the greater honour, not of ne godly-wise, but of the foolish and ignorant, which refuse the knowledge of God, nd delight in fables and lies. For who will not gladly reverence such as are able o make him that made them, yea, that made heaven and earth, and all things ontained in them? Who will not think that mortal man worthy of honour, which able to make the immortal God? But let these miserable jugglers first make the reatures; and we shall the sooner be brought to believe that they are able to make ne Creator. Let them make flesh, fish, milk, eggs, and such other victuals, that ne poor people may have the more freely to eat; and we shall the easilier suffer our-elves to be persuaded that they can make Christ, God and man. But if these piteful spiritual sorcerers cannot do the lessest, we can never believe that they are ble to do the greatest. He that cannot make a rush cannot make the Maker of ne rush. He that cannot make milk cannot make the cow that giveth the milk, nuch less him that made both the cow and the milk.

Set to hand, ye lusty papists, and shew yourselves men.

If these jugglers say they have the words wherewith Christ made the bread his ody, and by the virtue of the same words they also have power to make of bread ne body of Christ, we will desire them to shew their commission. If they allege nis commandment, *Hoc facite*, we would wish them once to become honest men, nd no more to follow their master the devil, which never allegeth the scriptures truly; o notable a liar is he, and the father of all lying. Christ said not only, *Hoc facite*, ut he added, *in meam commemorationem:* "Do this," saith he, "in the remembrance f me;" that is to say, When ye are determined to celebrate this holy supper, gather ourselves lovingly together, knowledge your sins before the throne of God's majesty, ffer your prayers unto God the Father in my name, preach my death and passion, reak and eat the bread in the remembrance of my body-breaking, pour out and rink the wine in remembrance of my blood-shedding for the remission of your sins, nit yourselves together in brotherly love, serve one another, do good one to another, ecome new men, be thankful to my heavenly Father, praise and magnify him for ne benefits which ye receive by my death and passion. This meant our Saviour hrist by *Hoc facite*, and not that the sacrificing sorcerers should make the body of hrist anew of bread, and offer him up again unto thee, O Lord, for a sacrifice to ut away the sins of the people; as the apostle declareth in these words, saying: So oft as ye shall eat of this bread, and drink of this cup, preach," declare, set rth, and call to remembrance "the Lord's death until he come."

Matt. iv. John viii. Luke xxii. *Hoc facite* expounded.

1 Cor. xi.

If the papists have power given them to make Christ by this commandment, *oc facite*, then have the laymen and the laywomen (as they are called) power so given them to make the body of Christ, if they can rehearse these five words, *oc est enim corpus meum.* For this commandment, *Hoc facite*, was given to all nristians generally, to priests, to ministers, to laymen, to laywomen, and to so many are meet to come unto the Lord's table; so that, if the priests by that commission n challenge power to make Christ, God and man, all the other Christians, though ey be neither smeared nor shorn, have the like power so to do.

The papists well promoted fellows to the laity in making God.

If the smeared shavelings and chattering chaplains of lady church can work such ‡

[2 A word is omitted.]

monsters with these five words, *Hoc est enim corpus meum*, because, as they say Christ, God and man, by the virtue of the same made of the bread his natural body we would wish them, for a trial of their power and ability, to attempt other things which are not of so great importance, and to bring them to pass, that we may th better credit their doings in the matter of the sacrament, seeing they have the word wherewith God made other things also. As for an ensample, at the beginning, whe
Gen. i. darkness was upon the deep, God said, *Fiat lux*, "Let there be light;" and there wa light straightways. Here have the papists the plain words wherewith God at th beginning made the light. Let these wonder-workers step forth at midnight in th winter, when the earth is overwhelmed with darkness, and say, *Fiat lux*, "Let ther be light;" and if the darkness at their commandment remove, and light come i place thereof, we will be the easilier persuaded that with *Hoc est enim corpus meu* they make of bread the natural body of Christ. Again, when the earth was empt
Gen. i. and unfruitful, God said, *Germinet terra herbam virentem*, "Let the earth bring fort green grass;" and it came so to pass. Let the papists likewise in the heat of sum mer, when the poor men's pastures be dried and burnt up through heat, so tha they have no food for their cattle, go into the poor men's pastures, and say ther *Germinet terra herbam virentem*, "Let the earth bring forth green grass;" and if th pastures, after the words once spoken, be clothed with green grass, so that the catt have straightways whereof to feed, yea, and that by the virtue of the words spoke by the papists, we will the sooner be brought to believe that with their *Hoc e enim corpus meum* they turn the bread into the natural body of Christ, God an man.

But if these monstrous miracle-makers with *Fiat lux* cannot put away darkne and make light to shine; if these wonder-workers with *Germinet terra herbam v rentem* cannot make the green grass to grow; no more can the false lying papist with their *Hoc est enim corpus meum*, make the substance of bread to be change into the natural substance of the body of Christ, God and man. If they cannot d the lessest thing, they shall never be able to do the greatest. If they cannot mak the light to shine, nor the grass to grow, neither are they able to make him whic made both the light, and the grass, and all other creatures, both in heaven and i earth. O Lord, make the madness of these vain jugglers known to all men, tha they may no longer go forth to bewitch thy people, and to drown them in all kin of pestilent errors: but, O Lord, so lighten the eyes of thy people, that they, pe ceiving the juggling casts of these spiteful spiritual sorcerers, may beware of them and ever after walk in the glorious light of thy most blessed and holy word.

Weaklings and men-pleasers. As in the days of wicked queen Jezabel many of the people of Israel, partly for fea partly for pleasing the queen and her flatterers, and partly for saving their lives an goods, helped on both parts, that is to say, worshipped both God and Baal, Go inwardly with the heart, and Baal outwardly with the body; even so now many the English nation, partly for fear, partly for pleasing the queen and her champion and partly for saving their life and goods, do inwardly serve God after their manne with their hearts, and outwardly, against their conscience, with their bodies the serve Maozim and the devil, by coming unto the popish mass and worshipping a vi idol of bread instead of the living God.

As in the days of wicked queen Jezabel God gave unto Achab her husban many noble victories over his enemies, yea, and that to this end, that he might b provoked to beat[1] his idolatry, and learn to know that the Lord is God alone, an not Baal; and yet afterward neither he nor his gave the glory to the Lord God, bu to Baal (for there was none at all like Achab that was so utterly given to mak wickedness in the sight of the Lord, and that because Jezabel his wife pricked hi
The papists ascribe all things to the virtue of the sacrament and mass. forward); even so now, if any thing fortunately chance either unto the queen or unt the realm, it is straightways ascribed of the papists, not to thee, which art the alon living God and givest all good things, but to the sacrament of the altar, and to tha filthy and abominable idol the mass.

[1 Perhaps the true reading is *leave*.]

As in the days of wicked queen Jezabel the godly Israelite Naboth was unjustly accused of treason and put to death, that the king and the queen might the more freely enjoy his vineyard and his other goods; even so now in these our days many be accused of treason against the queen (whom, notwithstanding, they reverence and honour as their lawful magistrate, pray for her, and wish well to her, although the love of their country sometime compel them, for the safeguard of it against unnatural and tyrannous strangers, to attempt extremities), and for a trifling matter put to death, namely if they be Naboths and true Israelites, that is to say, haters of papistry and lovers of thy godly truth, that the covetous cormorants may the more freely occupy their goods and possessions.

Men put to death in England for trifles or light matters, namely if they be gospellers.

As in the days of wicked queen Jezabel whatsoever commandment came from her was straightways obeyed and executed, though it were never so directly against the honour of God; even so now, whatsoever the queen commandeth and willeth to be done, it is out of hand accomplished of the papists, worldlings, and men-pleasers, though it be manifestly repugnant and contrary to the word of God, as the building up of the altars, placing of idols in the temples, wiping out of the holy scriptures, saying of the common prayer in a strange tongue, praying for the souls departed, honouring of saints and praying unto the same, worshipping of a piece of bread instead of God, receiving of the sacrament under one kind, justification of works, hope of salvation in ceremonies, divorcement of priests and their wives, putting out of godly married ministers out of their livings, and other wicked inventions and devilish articles.

The obedience of the papists in wicked matters.

As in the days of wicked queen Jezabel matters of religion were not rightly discussed, indifferently heard, and truly determined, but the verity was ever suppressed by the greater multitude, which is for the most part always wicked; even so now matters concerning christian religion are not egally[2] heard, godly debated, and truly judged; but whatsoever the greatest part holdeth (even many of them against their own conscience and knowledge, only to please the rulers, and to keep themselves and their livings out of danger, though it be never so wicked and abominable), that goeth for payment, that must needs be truth, that is old, ancient, commendable, and catholic, though neither the patriarchs nor prophets, Christ nor his apostles, nor any of the primitive church had ever knowledge thereof, but was of late years invented of the devil, and brought in by antichrist the bishop of Rome, and his Lucifer-like imbs.

The truth suppressed by the multitude.

As in the days of wicked queen Jezabel none could be suffered to preach but the priests of Baal; even so now none may be suffered to preach, or to have any ecclesiastical living, but such as are blasphemous Baalites, idle idolaters, mumbling massmongers, solemn sacrificers, filthy fornicators, stinking sodomites, &c.

None suffered to preach but papists.

As in the days of wicked queen Jezabel both the king and the queen could abide no prophets or preachers to speak before them, but such as were claw-backs, and flattered them, speaking what they thought might best content the king, the queen, the nobility, &c., although at the last (as the end of all flattery is) it rather turned to their damnation than salvation, to their destruction than preservation; even so now none may be suffered to preach before the queen and the nobility, but such as seek rather to please than to profit, to destroy than to edify, not to offend than to amend, to win love than vices to improve, to encourage them in their naughtiness than to reprehend their wickedness, to confirm them in their idolatry than to teach them the right way into true godliness. Such men-pleasers ought to set before their eyes this saying of the apostle: "If I should study to please men, so could I not be the servant of Christ." But truly prophesied the holy apostle both of the Thrasos and Gnathos[3] in these our days, saying: "The time shall come when they will not suffer wholesome doctrine; but after their own lusts shall they (whose ears itch) get them an heap of teachers, and shall turn their ears from the truth, and shall be given unto fables." But those preachers, O Lord, whom thou sendest, have not men and women in great reverence for filthy lucre's sake, neither seek they to please nor to follow the fond

Flattering preachers.

Gal. i.

2 Tim. iv.

The prosperity[4] of God's preachers.

[2 Egally: equally.] [3 Ter. Eunuch.] [4 Perhaps *property*.]

fancies of such as be wedded to their own idle and fleshly imaginations; but they, setting before their eyes thy fear and thy commandment, without respect of persons teach, exhort, improve, rebuke, come lucre, come loss, come life, come death. This is not found in the papists, which for advantage sake magnify the rulers and such as be in authority; whereof we may easily gather, that they are those false prophets of whom the apostle Judas speaketh in his epistle.

The true preachers miserably handled.

As in the days of wicked queen Jezabel such as held on God's side, and told the king and the queen the truth of God's word freely and without fear, were miserably handled, put in prison, straitly kept, and fed with bread and water; even so now they that are enemies to papistry, they that speak against the drowsy dreams and idolatrous inventions of men, they that inveigh either by preaching or writing against any old ungodly crooked custom, against the new-found god in the box, against the blasphemous mass and the abominable sacrifice thereof, against public prayers mumbled in the congregation by lewd priests in a strange tongue, against the wicked ceremonies, against the receiving of the sacrament under one kind, against the devilish decree of the single life of priests, against auricular confession so shamefully abused, &c., are straightways apprehended, accused, mocked, scorned, wretchedly handled, committed to vile prisons, stocked, locked, chained, fettered, straitly kept, not suffered to speak with any man but with their tormentors, miserably fed, beastly lodged, polled and picked of all that they have, and in all points so handled as sheep laid upon the butcher's stall ready to be slain.

As in the days of wicked queen Jezabel the false prophets could not abide that any should have the spirit of truth but they, and if any taught otherwise than they dreamed, that must needs be an untruth, heresy, sedition, conspiracy, treason, &c., and the preachers thereof cruelly handled, as we have Micha the prophet with other for an ensample; even so now the popish praters, which in these days only occupy the office of preaching, persuade themselves that they alone have the Spirit of God, that they alone have the truth on their side, that they alone are to be credited; and if any will not consent to their devilish doctrine, but openly and freely speak against it, him they entreat more cruelly than if he were either Jew, Turk, Saracen, or any other miscreant as we have at this present for an ensample thy faithful and worthy servants Thomas Cranmer, Hugh Latimer, Nicholas Ridley, John Hoper, John Rogers, John Philpott, John Bradforde, Laurence Saunders, with divers other, whom we most humbly beseech thee, O heavenly Father, for Christ's sake to confirm in thy holy doctrine through thy heavenly Spirit, and to bring unto good effect that which thou hast gloriously begun in them, unto the honour of thy blessed name, the encouragement of all thy faithful, and the utter subversion of antichrist and of his wicked kingdom. Amen.

No truth now but in papists only.

The prisoners of God for confessing his truth.

All these, with many more, were afterward more cruelly brent by the wicked papists.

Finally, as in the days of wicked queen Jezabel none were loved, esteemed, and bare rule, but such as followed the ways of Baal, and forsook their Lord God, walking after the wicked imaginations of the idolatrous priests; even so now is it come to pass in the realm of England. None be made bishops, deans, prebendaries, archdeacons, officials, beneficed men, school-masters, &c., none be appointed magistrates, councillors, rulers, justices of peace, judges, officers, &c., but such as are content to bow their knee to Baal, to worship an idol of bread instead of the living God, to hear the blasphemous mass, to be present at the unfruitful popish Latin service, to seek salvation in ceremonies, to go on procession following an idol, to make their confession to a drunken superstitious priest, to receive the sacrament under one kind, contrary to Christ's institution, to pray unto dead saints, to pray for the souls departed, and in all points to follow the devilish devices of the spiritual sorcerers.

None promoted but Baalites.

Thus seest thou, O most merciful Father, how miserably the face of the christian commonweal of England is beyond all measure defaced. Thus seest thou how thy godly doctrine and most holy ordinances are utterly abolished, and men's traditions set up in the place of them. Thus seest thou how thy glory, and honour that is due to thee alone, is attributed and given to an idol of bread and to their wicked mawmets. Thus seest thou how the salvation, which is through faith to be hoped and looked for only in the glorious passion, precious death, and triumphant resurrection of thy most dear Son and our alone Saviour and Lord Jesus Christ, is now reposed

The christian commonwealth of England miserably deformed.

in the sinful merits of hypocrites, in the intercession of saints, in ceremonies, in the observances of men's idle imaginations, &c. Thus seest thou how thy holy word is set aside, and man's doctrine hath the uppermost hand. Thus seest thou how thy holy mysteries are too much filthily defiled of the swinish papists. Thus seest thou how all things in the temples be done without edifying. Nothing is heard in them but boaying, bellowing, and delating[1]. Thus seest thou how the faithful bishops and faithful pastors are unjustly put out of their cures, deprived of all that they have, banished, and handled like sheep appointed to the slaughter; and in the stead of them white-daubed walls, painted sepulchres full of all filthiness and abomination, blind Pharisees, subtile hypocrites, unlearned asses, Romish foxes, ravening wolves, lordly tyrants, and such-like pestilences, are appointed to rule over thy flock. Thus seest thou how thy poor and miserable sheep are most vilely and wretchedly handled of these pastors, yea, idols, thieves, robbers, and murderers, while they are compelled, will they, nill they, to taste of their pestilent and poisonful pastures, to eat of their pharisaical leaven, and to drink of their dirty and miry puddles. Thus seest thou how the honourable marriage of the godly ministers is utterly condemned as a thing unlawful and unmeet for the ministries of thy word and sacraments, and abominable whoredom freely suffered, borne withal, and winked at. Thus seest thou how "the heathen are brast into thine heritage, have defiled thy holy temple, and made Jerusalem an heap of stones." Psal. lxxix.

Ah, Lord! since the putting down of thy holy religion in England, we that profess thy name, and would gladly serve thee according to thy blessed word, and not after the fancies of men, which we know to be abominable in thy sight, "are become an open shame unto our enemies, a very scorn and derision unto them that are round about us. They that hate us spoil our goods. We are eaten up like sheep." Yea, sometime our dear friends and neighbours abhor us and refuse our company; so fearful are they of life and goods. A very by-word are we among the papists, and the ungodly people shake their heads at us. "Our soul is brought low, even unto the dust; and our belly cleaveth even unto the ground." "For thy sake are we killed all the day long, and are counted as sheep appointed to be slain. Up, Lord: why sleepest thou? awake, and cast us not off for ever. Wherefore hidest thou thy face? Wilt thou clean forget our misery and oppression?" "Arise, O Lord, help us and deliver us for thy mercy sake." The misery of the English Christians. Psal. xliv.

Ah, "Lord, how long wilt thou be angry? shall thy jealousy burn like fire for ever? Pour out thine indignation upon the heathen which know thee not, and upon the kingdoms that call not upon thy name. For they have devoured Jacob, and laid waste his dwelling-place. O remember [not] our old sins; but have mercy upon us, and that soon; for we are come to great misery. Help us, O God our Saviour, for the glory of thy name. O deliver us, and forgive us our sins, for thy name's sake. Wherefore shall the heathen (the papists) say, Where is now their God?" Where is now their gospel? "O let the vengeance of thy servants' blood that is shed be openly shewed upon the heathen in our sight. O let the sorrowful sighing of the prisoners come before thee; and according to the power of thine arm preserve those that are appointed to die. Stir up thy power, O Lord, and come to help us." Psal. lxxix.

"Turn to us again, and shew us the light of thy loving countenance, that we may be saved. O Lord God of hosts, how long wilt thou be angry over the prayers of thy people? How long wilt thou feed them that believe in thee with the bread of tears, and give them plenty of sorrows to drink?" How long shall they be a laughing-stock to the papists? How long shall thy vineyard be rooted up of the wild boar, and be devoured of the beasts of the field? How long shall her hedges be broken, that they which go by may pluck up her grapes? How long shall it be brent with fire, and lie waste? "O turn thee again, thou God of hosts: look down from heaven, behold and visit thy vineyard." Psal. lxxx.

"Hold not thy tongue, O God: keep not silence: refrain not thyself, O God. For, lo, thine enemies make a murmuring, and they that hate thee lift up their head. They imagine craftily against thy people, and take counsel against thy holy ones. Psal. lxxxiii.

[1 Delating, perhaps a mistake for *bleating*. See before, p. 233.]

Come, say they, let us root them out from among the people, that the name of Israel may be put out of remembrance. For they have cast their heads together with one consent, and are confederate against thee" and thy holy word. They shame not to say, "We will have the house of God in possession." We will have men to believe as we list. "Our tongue shall prevail. We are they that ought to speak: who is lord over us?" "As for the words which" the faithful preachers "speak unto us in the name of the Lord, we will in no wise hear them; but whatsoever goeth out of our own mouth, that will we do. We will do sacrifice and offer oblations to the queen of heaven, like as we and our forefathers, our kings and our heads, have done in the cities of Juda, and in the streets and fields of Jerusalem. For then had we plenteousness of victuals. Then were we in prosperity; and no misfortune came upon us. But since we left to offer and to do sacrifice unto the queen of heaven, we have had scarceness of all things, and perish with sword and hunger." "It is but lost labour to serve God."

Psal. xii. Jer. xliv. Mal. iii.

O Lord, keep and preserve us from this generation for ever. For they are "a sinful people, which are overladen with blasphemies, a froward generation, and wicked children. They have forsaken thee, their Lord God: they have provoked the Holy One of Israel unto anger, and are gone backward." "There is no truth in their mouths. Their throat is an open sepulchre: with their tongues they deceive: the poison of adders is under their lips: their feet are swift to shed innocent blood. They eat up and devour thy people as it were bread. Destruction and unhappiness is in all their doings; but the way of peace they know not; for there is no fear of God before their eyes." O Lord God and our most merciful Father, look down from thy holy hill and consider our miseries. "Save thy people, O Lord, and bless thine heritage. Govern them with thy holy Spirit, and lift them up above their enemies for ever."

Psal. xii. Isai. i. Psal. v. Psal. xiv. Psal. xxviii.

"Rise up, O Lord, and have pity on Sion; for it is time, yea, it is high time for thee to have pity on her." "O Lord, let it be thy pleasure to deal favourably with Sion, that the walls of Jerusalem may be built." Build up, O Lord, that spiritual house with living stones, whereof thy Son Christ is the foundation and head corner-stone. Be that same good Lord and merciful God to thy congregation that thou hast ever promised to be. Comfort her as the loving mother cherisheth her tender babes. As a natural mother cannot forget her young one, but that she must needs have pity on the child of her womb; even so, O Lord, pity thou the congregation of England, and by no means suffer the godly people thereof to fall out of thy remembrance.

Psal. cii. Psal. li. 1 Pet. ii. Isai. lxvi. Isai. xlix.

And although our life be such that it rather deserveth punishment than reconcilement, anger than favour, destruction than preservation, yet, O Lord God, we most humbly beseech thee to forgive us our sins, and for thy name's sake, yea, for thy dear Christ's sake, have mercy on us, and deal with us according to thine old accustomed goodness. We have nothing to offer unto thy fatherly gentleness, but only our repentance, our broken hearts, and troubled spirits, our tears, our sighings, and our most sorrowful supplications. These we pour out before the merciful throne of thy divine majesty in the name of Jesus Christ, our alone Mediator and Advocate, most humbly beseeching thee, for his sake, for his dignity and innocency, to have mercy on the godly inhabitants of England, and on so many as unfeignedly reverence thy holy name, and with true heart love the coming of our Lord Jesus. Let it suffice, O Lord, that, since the death of our most christian king Edward the sixth, thy faithful servant, unto this day, thou hast for our unthankfulness and wicked life taken away from us the holy and glorious gospel of thy dear Son Christ, and suffered hypocrites to feed us, yea, rather to choke and strangle us with the pestilent doctrine of men's traditions. Look upon thine holy Anointed, and for his sake have mercy on us, bless us, and lighten thy cheerful countenance upon us, that we Englishmen here on the earth may once again know thy blessed ways, and thy saving health among all nations. Let the realm of England be full of the knowledge of the Lord Jesus, even as though the water of the sea overflowed the earth. Let thy word run swiftly throughout all the borders of England. Let the people thereof drink no more of the dirty and miry puddles of the swinish papists and filthy hypocrites;

The christian sacrifice. Psal. li. Psal. lxvii. Isai. xi. Psal. cxlvii. Jer. iii.

but let them "with joy draw water out of the wells" of that alone Saviour which saith, "If any man thirst, let him come unto me and drink." "I will give to him that is athirst of the well of water of life freely." And "whosoever shall drink of the water that I shall give him shall never be more athirst; but the water that I shall give shall be in him a well of water springing up unto everlasting life." Isai. xii. John vii. Rev. xxi. John iv.

And, that thy blessed word may have the more free passage, take away from us those idolatrous massmongers, those idle Latin mumblers, those shaven Madianites, those lordly loiterers, those wolves, those thieves, robbers, and murderers, which do nothing else than poison thy flock, whom thy most dear Son purchased with his most precious dear heart-blood, and make havoc of thy silly simple sheep, by leading them away from thee through their vain sophistry unto the devil and the pope, from thy holy word and blessed ordinances unto the trifling traditions and crooked, yea, cankered constitutions of hypocrites: and in the stead of them place thou godly bishops, learned preachers, christian ministers, faithful teachers, true spiritual fathers, loving pastors, even such as will diligently seek up the lost sheep, whom the wolvish papists in the time of their tyranny have most wretchedly scattered abroad, lovingly lay them on their shoulders, and faithfully bring them home again unto the sheepfold, "give thy household meat in due season," "be able to exhort with wholesome doctrine, and also to convince and overcome them that speak against it," and brent with a fervent and unfeigned zeal toward the setting forth of thy glory and the health of thy people. Preachers. Ezek. xxxiv. John v. Acts xx. Luke xv. Matt. xxiv. Tit. i.

Send us again the true ministration of thy blessed sacraments, that we may know what they are, what they signify and preach unto us, yea, and that without the corruption of men's traditions, wherewith at this present they are most unworthily defiled of these swinish and filthy papists. Take away from us the Romish Latin service, which the smeared shavelings mumble in the temples before thy people without all edifying, and restore unto us our accustomed common prayers in the English tongue, that we may know what we pray, and by this means "worship" thee "in spirit and truth." Banish out of the congregation that most vile and stinking idol the mass, and restore unto us the holy and blessed communion, that we, eating together of one bread, and drinking of one cup, may remember the Lord's death, and be thankful to thee. Sacraments. Latin service. 1 Cor. xiv. John iv. Mass. 1 Cor. x.

Purge our temples of all popish abominations, of ceremonies, of images, of altars, of copes, of vestments, of pixes, of crosses, of censers, of holy-water-buckets, of holy-bread-baskets, of chrismatories[1], and above all, idolatrous priests and ungodly ignorant curates. Ceremonies.

The propitiatory sacrifice of the popish mass, the wicked opinion of the corporal presence of Christ in the sacramental bread, the receiving of the sacrament under one kind, the intercession of saints, the doctrine of the justification of works, the popish purgatory, the wicked traditions of the elders, with all ungodly customs and strange doctrines, take thou, O good Lord, away from us, and teach us by thy holy Spirit to walk only in that way that thou hast appointed, and by no means to turn neither on the right hand nor on the left; but, all blind zeals and good intents laid aside, give us grace to serve thee our Lord God in such holiness and righteousness as is accepted before thee all the days of our life. Abominations. Deut. iv. vi. xii. Prov. xxx. Isai. xxx. Luke i.

O heavenly Father and most merciful Lord, preserve and sanctify with thy holy Spirit thy universal congregation, namely the faithful congregation of England; that as in their baptism they have given themselves over wholly unto thee, forsaking the devil, the world, and the flesh, with all their works, pomps, lusts, and vanities, and have sworn to serve thee with all that they are able to make, even so they through thy grace may answer to their profession and live according to their promise made in their baptism, entangling themselves with no new counterfeit and strange religion, nor yet defiling themselves with any unrighteousness, but walking in that only way that thou hast appointed. God's congregation.

And such as through the strength of thy Spirit abide still constant and stedfast in Strong in Christ.

[1 Chrismatories: vessels in which the chrism was kept.]

the confession of thy truth before the worldly tyrants and bellied hypocrites, O Lord, confirm them in thy truth through the Holy Ghost, and give them grace to persist and continue in it unto the end, that thou mayest be glorified by them, and that thy truth of thy holy word may the more earnestly be received, embraced, and believed

Psal. xvii. of the christian weaklings. "O hold thou up" their "goings in thy paths, that" their "footsteps slip not." Thou hast delivered them from stinking Sodom: suffer them no more to look back toward it. Thou by thy mighty power and out-stretched arm hast brought them out of sinful Egypt, and hast fed them with the heavenly manna: suffer them no more so much as once to have a lust to return unto that land of bondage, nor to have a desire to sit among the greasy flesh-pots of Egypt, and to eat of the fishes, melons, cucumbers, garlic, onions, leeks, &c., wherewith the filthy Egyptians

Matt. ii. are fed. They have visited and seen Christ thy Son and our King: suffer them no

Luke ix. more to return unto wicked king Herod. They have put their hand to the plough: grant that they never look back again, but persevere, continue, and go forward unto

2 Pet. ii. the end. They have escaped from the filthiness of the world through the knowledge of thee and of our Saviour Jesu Christ: suffer them no more to be entangled therein and overcome, lest the latter end be worse than the beginning. "For it had been better not to have known the way of righteousness, than after they have known it to turn from the holy commandment that is given them. So might it be said of

Prov. xxvi. them according to the true proverb, The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire."

Weaklings. The weaklings, and such as are not yet perfectly stablished in thy true religion but like reeds waver with every wind of doctrine, O Lord, confirm thou and make them thoroughly strong in the knowledge of thy truth, that they with a constant ‡ faith and lusty courage may both believe and confess thee before the tyrants of the world, that thou alone art the Lord, and that there is no truth necessary unto salvation but that only which is contained in thy holy scriptures.

God's prisoners. To them that are in bonds for the confession of thy truth give thou grace, O

Acts v. most loving Lord, to rejoice that they be counted worthy of thy fatherly goodness to suffer rebuke, infamy, imprisonment, loss of goods, &c. for the name of the Lord

Rom. viii. Jesu, and to be "persuaded that the afflictions of this life are not worthy of the glory which shall be shewed" upon the sons of God in time to come; notwithstanding, that

2 Cor. iv. their "trouble, which is short and light, prepareth an exceeding and eternal weight of glory unto them, which look not on the things which are seen, but on the things

2 Tim. ii. which are not seen;" again, that "if they die with Christ, they shall also live with Christ; and if they suffer with Christ, they shall also reign with Christ."

Backsliders for fear. And as for them that, for fear of life or loss of goods, or else for pleasing the higher powers, are outwardly gone from thy true religion, and with their body serve Baal, yea, and that against their own conscience, when in their hearts they wish all idolatrous and strange worshippings utterly to be abolished, that thou alone mightest be glorified and honoured; we most humbly beseech thee to pardon their imperfection and to forgive their infirmities, which by the prophet speaketh of thy Son concern-

Isai. xlii. Matt. xii. Mark ix. ing the weak and fearful on this manner: "A bruised reed shall he not break, and flax that beginneth to burn he shall not quench." O Lord, help their unbelief Increase their faith. Make them strong with thy holy Spirit, that that which they inwardly believe they may outwardly confess, and work accordingly, though loss both of goods and life do ensue. Give them grace always to have before their eyes these

Matt. xvi. sayings of thy dear Son and our loving Saviour Christ Jesu: "If any man will follow me, let him forsake himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it. What shall it profit a man though he should win all the whole world, if he lese his own soul? or what shall a man give to redeem his

Mark x. own soul again withal?" Item: "Verily I say unto you, There is no man that forsaketh house, or brethren and sisters, or father and mother, or wife, or children or lands, for my sake and the gospel's, which shall not receive an hundred-fold now in this life, houses, and brethren, and sisters, and mothers, and children, and lands, with

Matt. x. persecutions, and in the world to come everlasting life." Again: "Whosoever shall

confess me before men, him will I confess before my Father which is in heaven." But "whosoever shall be ashamed of me and of my words among this advouterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Mark viii.

Now as touching the enemies of thy word, whereof some sin of ignorance and for lack of knowledge, some again of obstinate malice and pretensed hate, and make war against thy true religion, we most humbly beseech thee for Christ's sake favourably to behold them that ignorantly and of a blind zeal toward the traditions of their elders, and not of a malicious heart, hate the gospel of thy dear Son, and persecute the preachers of the same. Bring them, O Lord, into the knowledge of their errors and blindness, that they may repent, believe, and amend, which madest Saul of a wolf a lamb, of a persecutor a preacher, and of a tyrant an apostle. Make them of the enemies of thy truth earnest lovers and fervent embracers of thy truth. Turn their hard and stony heart into a fleshly, soft, and gentle heart: make them new bottles, apt to receive the new, sweet, and pleasant wine of the gospel. Make them as zealous in setting forth the truth of thy word as they have heretofore been in the advancement of the blind and unfruitful traditions of men. Be merciful unto them, bless them, and lighten thy countenance upon them, that they may know thy ways and thy saving health. Replenish them with thy holy Spirit and with the graces of the same, that, as they are thy creatures with us, so they may be saved with us. Enemies to the gospel for lack of knowledge. Acts ix. Matt. ix. Psal. lxvii.

But those, O Lord, which are thy sworn enemies, and of a set purpose, even against their own conscience and contrary to their knowledge, persecute the glorious gospel of thy dearly-beloved Son, and the true favourers of the same, and will by no means be reconciled nor lean unto the truth, but go forth daily more and more to hinder the free and joyful passage of thy holy word, and to withdraw so many as they can from believing, receiving, and embracing the same, seeing they sin the sin unto death, and are not to be converted, O Lord, haste thee to root them up from the face of the earth, that they be no more stumbling-blocks to the weak Christians. "Destroy thou them, O God: let them perish through their own imaginations. Cast them out in the multitude of their ungodliness; for they have rebelled against thee." Rain thou "snares, fire, brimstone, storm, and tempest upon them: let this be their portion to drink." "Let them be confounded and put to shame, that seek after the lives of the faithful. O let them be turned back and brought to confusion, that imagine mischief against them. Let them be as dust before the wind, and the angel of the Lord scattering them. Let their way be dark and slippery, and let thy angel, O Lord, persecute them." "Yea, let sudden destruction come upon them unwares, and the nets that they have laid privily catch themselves, that they may fall into their own mischief." "Let the swords that they draw out go thorough their own hearts, and the bows that they have bended slay themselves." "Let the arms of the ungodly be broken," and "let the wicked perish and consume as the fat of lambs; yea, as smoke let them consume away." "Destroy them for ever, and pluck them out of their dwelling, and root them out of the land of the living." "Break their teeth, O God, in their mouths, smite the jaw-bones of the lions: O Lord, let them fall away like water that runneth apace, and when they shoot arrows, let them be rooted out: let them consume away like a snail, and be like the untimely fruit of a woman, and let them not see the sun." "Stand up, O Lord God of hosts, thou God of Israel, to visit all heathen, and be not merciful unto them that offend of malicious wickedness." "Pour out thine indignation upon them; and let thy wrathful displeasure take hold of them." "Let them be cumbered with shame and dishonour, that seek to do thy people evil." "Do thou to them as unto the Madianites, unto Sisera, and unto Jabin, at the brook of Kison; which perished at En-dor, and became as the dung of the earth." In fine: "Let them be confounded and turned backward, as many as have evil will at Sion. Let them be even as the grass growing upon the house-tops, which withereth afore it be plucked up." But let all those that love thee and thy blessed word be joyful, merry, and glad. Let them continue, prosper, flourish, and triumph in thee their Lord God for ever. Let their joy and mirth be sound and everlasting, even such joy and mirth as no man shall be able to take Enemies to the gospel of set malice. I John v. Psal. v. Psal. xi. Psal. xxxvii. Psal. lii. Psal. lix. Psal. lxix. Psal. lxxi. Psal. lxxxiii. Psal. cxxix.

Rev. xviii. Rev. xii. xiii. xix. xxi. away from them. Let stinking Babylon fall down, and let the new and heavenly Jerusalem be built up again. Let the venomous dragon, that filthy beast, that false prophet, and that purpled whore of Babylon shortly come to confusion, that all the glory may

Rev. vii. 2 Thess. ii. be given to the Lamb that sitteth with thee in the throne. Kill antichrist, that son of perdition, with the breath of thy mouth, that thou alone mayest be known to be the Lord.

Psal. liii. O most loving Lord and our heavenly Father, "when thou shalt deliver thy people

Psal. cxxvi. out of captivity, then shall Jacob rejoice and Israel be right glad." Yea, then shall the mouth of the faithful be filled with laughter, and their tongue with joy. We therefore most humbly beseech thee, O Lord, to "turn our captivity as the rivers in

Psal. xc. the south, that they which sow in tears may reap in joy." "Turn thee again, O Lord, at the last, and be gracious unto thy servants. O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life. Comfort us again now after the time that thou hast plagued us, and for the years wherein we have suffered adversity." So shall we with joyful hearts and merry voices sing continual praises to thy glorious and blessed name, which, with thy only-begotten Son Jesus Christ, our alone Saviour, and with the Holy Ghost, that most sweet Comforter, livest and reignest one, alone, true, living, immortal, and everlasting God, world without end.

Amen.

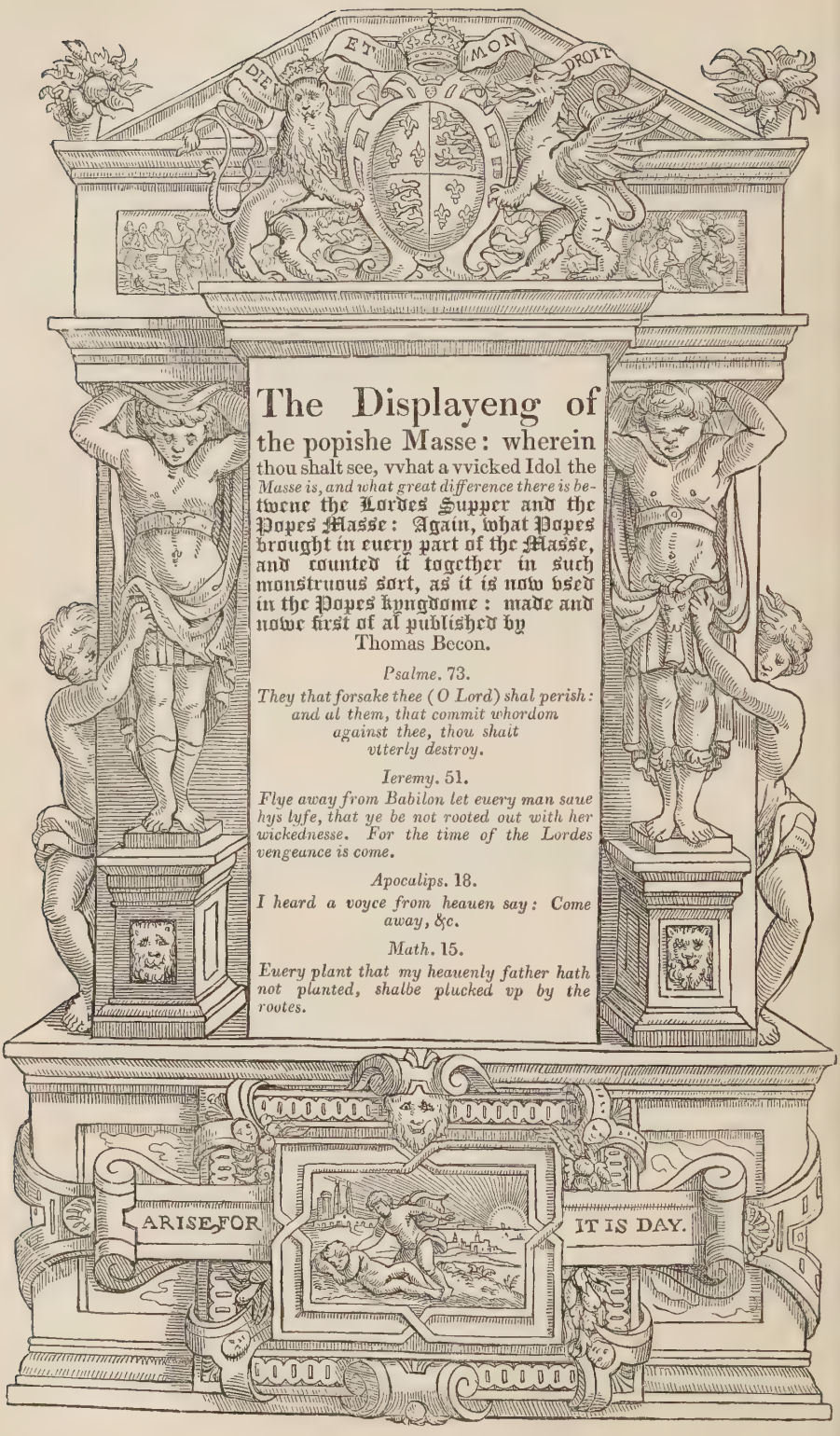
Give the glory to God alone.

THE

DISPLAYING OF THE POPISH MASS,

BY

THOMAS BECON.



The Displayeng of the popishe Masse: wherein thou shalt see, vvhat a vvicked Idol the *Masse is, and what great difference there is betweene the Lordes Supper and the Popes Masse: Again, what Popes brought in euery part of the Masse, and counted it together in such monstruous sort, as it is now vsed in the Popes kyngdome: made and nowe first of al published by*

Thomas Becon.

Psalme. 73.

They that forsake thee (O Lord) shal perish: and al them, that commit whordom against thee, thou shalt vtterly destroy.

Ieremy. 51.

Flye away from Babilon let euery man saue hys lyfe, that ye be not rooted out with her wickednesse. For the time of the Lordes vengeance is come.

Apocalips. 18.

I heard a voyce from heauen say: Come away, &c.

Math. 15.

Euery plant that my heauenly father hath not planted, shalbe plucked vp by the rootes.

THE

DISPLAYING OF THE POPISH MASS.

If I were not led, O ye massing priests, with a natural and fervent affection toward this our common country, which as a most tender mother hath tenderly brought me forth, and as a most loving nurse hath hitherto sweetly embraced, kindly fostered, and carefully kept me up, whose destruction and utter desolation (if provision betimes be not made) I see unfeignedly to be at hand; again, if I were not moved with very pity and tender compassion toward you my countrymen, greatly lamenting and even from the very heart bewailing the miserable and wretched state wherein at this present ye stand, perceiving also your dreadful damnation, besides the corporal plagues which with other ye shall suffer, not to be far off except ye shortly repent, turn unto the Lord our God, and leave your abominable idol-service; I would choose rather quietly to go forth in giving my mind to the study of the holy scriptures according to my profession, and in calling on the name of God by fervent prayer for the redress of the great abominations which now of late days as most fierce and outrageous floods have violently brast in, overflowed, and utterly deformed the christian commonweal of this our realm of England, than breaking off my present studies to take upon me at this time to write unto you, and specially of such a matter as some brain-sick persons straightways will condemn as heretical, but all will judge it superfluous, seeing the matter whereof I intend to write doth but a little agree with the common opinion of religion, yea, rather superstition, that is now received among us; against the which to strive who will not count it a thing of great folly, being so defenced not only with laws and statutes, but also with the power of the head rulers, with the wily subtilties of the fleshly hypocrites, and with the consent of the gross multitude, as I may speak nothing of the untowardness, yea, rather frowardness and malicious madness of a number of you massmongers, to whom these my letters be directed, which have been so rooted from the beginning of your greasy priesthood in this wicked kind of massing, taking it for most perfect, pure, true, sound, godly, and christian religion, and have found so great ease, quietness, lucre, gain, and advantage in it, that it shall be more easy, except God setteth to his helping hand, to make a man of Inde white, than to pluck many of you from your old accustomed and cankered trade; so hard a thing is it to use an old dog to the beam, or to cure that disease that is bred by the bone.

But, notwithstanding, having a good opinion, although not of all, yet of some of you, which sin not of obstinate malice against the truth, but of simplicity, ignorancy, and blindness offend for lack of better knowledge; whom also, peradventure, God hitherto hath suffered to remain in error, that he now at the last, through the riches of his mercy, might bring you into the glorious light of his blessed gospel, and make you of Sauls Pauls, of ravening wolves faithful shepherds, of cruel persecutors christian preachers, of abominable idolaters true worshippers of God, that by this means ye may believe and be saved; I will attempt even for your sakes even to the uttermost of my power, as time shall serve, to declare unto you my mind concerning the great abuse, yea, the abominable idolatry which ye commit in the most wicked and devilish mass, while ye take upon you contrary to the word of God to defile the blessed sacrament of Christ's body and blood; to minister it in your masses unto yourself alone, contrary to Christ's institution; to offer it for a sacrifice unto God for the sins of the quick and dead; to avouch it to be of no less excellency, price, dignity, efficacy, might, virtue, and power, than the sacrifice which our Saviour Christ offered on the altar of the cross; and to make a shew of it to the people, that they may fall down and worship it as a god, yea, God himself, Creator and Maker of all things; that ye, having the knowledge of these your errors, may from henceforth cease to offend the Lord our God, give over your idolatrous

The abomination of the popish mass.

massing, repent you of your former life, and become godly ministers in the church of Christ, unto the glory of God, and the profit of his holy congregation.

And that ye may the better discern the truth from the falsehood, and the profanation of the sacrament from the true ministration thereof, I will compare Christ's doing in this behalf and yours together, that, when ye shall perceive how far ye dissent and swerve from the truth, ye may forsake your error, and follow no more the trifling traditions of antichrist, the bishop of Rome, and of his adherents, but rather embrace that godly and faithful order which our Saviour Christ hath set and appointed in his holy word for the due ministration of his blessed communion.

What Christ did, when he ordained his holy supper.

It is not unknown to you that the Lord Jesus, after he had eaten the paschal lamb with his disciples according to the law of Moses, that same night wherein he was betrayed, knowing that the time appointed of his heavenly Father from everlasting, wherein he should offer himself a sweet-smelling sacrifice to God for the sins of the world, was at hand, and willing to leave behind him a memorial of his glorious passion and precious death to his holy congregation, that the fruits, commodities, and benefits which the faithful penitent sinners have by the offering up of his blessed body, should not be forgotten, but had in an everlasting remembrance, first of all preached a most fruitful and comfortable sermon to his disciples, and afterward, as he sat at the table with them, he took bread into his hands, and, after that he had given thanks to his heavenly Father (as his manner was) for his corporal gifts, but specially for the dear love that he of his own mere mercy and free hearty good-will bare toward mankind, he brake bread and gave bread unto his disciples, saying: "Take ye, eat ye: this is my body, which is betrayed for you. Do this in remembrance of me." And as he took the bread, and made it a sacrament, that is to say, an holy sign, figure, token, and memorial of his body-breaking; so likewise he took the wine, and made that a sacrament, holy sign figure, token, and memorial of his blood-shedding, and, after thanksgiving to his heavenly Father for the benefits aforesaid, he delivered the cup unto his disciples, saying "Drink of this all ye. This cup is a new testament in my blood, which is shed for many for the remission of sins. Do this, so oft as ye shall drink it, in the remembrance of me." And this heavenly banquet once done, they said grace, that is to say, they praised God by saying either certain psalms of David, or some other thanksgivings, and so departed. Here is the whole institution of the Lord's supper.

Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi.

Now let us compare Christ's supper with your popish and idolatrous mass, and see how well Christ's doings and yours agree together. If ye be the ministers of Christ, and not of antichrist, the servants of God and not of the devil, then will ye follow your Master Christ, which saith: "I have given you an example, that as I have done, so likewise ye should do." Let us now then go in hand with the matter.

John xiii.

Christ preached before his supper.

First, we read that Christ, before he fed his disciples with the mystical food of his body and blood, made a sermon unto them, wherewith, as with a certain most wholesome preparative, he made meet the minds of his disciples unto so worthy a banquet, giving all faithful ministers an example, that whensoever they with the congregation come together to celebrate the Lord's supper, there should be some sermon or exhortation made unto the people, that they might the better examine themselves, and the more deeply consider the thing that they go about.

And, according to the example of Christ, not only the apostles, but all the holy fathers also of the primitive church used that trade; and so did it continue in the church of Christ, till antichrist the bishop of Rome had driven Christ out of place and set up himself as God; again, till he had expulsed the supper of the Lord and set up his own peevish, yea, thievish idolatrous mass, as we may see in the monuments of the ancient writers. "They continued," saith blessed Luke, "in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And St Paul saith: "As often as ye shall eat this bread, and drink of the cup, shew," set forth, declare, and preach "the Lord's death till he come." A practice hereof have we in the Acts of the Apostles: there we read that "upon one of the sabbath days, when the disciples came together for to break bread" (so termeth St Luke the receiving of the sacrament of Christ's body and blood), blessed Paul preached unto

Acts ii.

1 Cor. xi.

Acts xx.

them, and continued the preaching unto midnight. And the sermon ended, they brake bread, ate, thanked God, and departed. For if the sacraments of Christ be never so comfortable, yet, if they be not known what they are, to what use they were instituted, what joyful promises are annexed unto them, what they signify and preach unto the faithful receivers, &c., what other thing are they to us than that the precious stone was to Esop's cock? A sacrament ministered without preaching of the word is but a dumb ceremony, a glass offered to a blind man, and a tale told to one that is deaf. Note.

The apostles, before the ministration of any sacrament, preached; and so did the holy fathers of the primitive church. St John Baptist, the son of the priest Zachary, preached unto the people before he baptized them. Our Saviour Christ, a little before his ascension, said to his apostles: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here is baptism and the preaching of the word joined together. And as concerning the blessed sacrament of Christ's body and blood, did not our Saviour Christ himself preach at the institution and ministration of it? Are we not also commanded by the holy apostle, that whensoever we come together to receive the blessed communion, the death of the Lord should be preached, declared, and set forth? Did not the apostles of Christ, and all the godly bishops of the primitive church, observe the same order? They considered right well, how little the ministration of the sacraments availeth without the preaching of the word. For, as Paul saith: "How shall they believe...without a preacher?" "Faith cometh by hearing; and hearing cometh by the word of God." Matt. iii. Matt. xxviii. John xiii. xiv. xv. xvi. 1 Cor. xi. Ministration of the sacraments without preaching profiteth little. Rom. x.

None therefore of the Lord's sacraments ought publicly to be ministered without preaching of the word, yea, and that not in a strange tongue, but in such a speech as the people understand; or else it were as good to speak the words unto a sort of sheep or geese, as unto them that are gathered together at the ministration of any sacrament. And this meant St Austin, when he said: "Take away the word; and what is water but water? But let the word be added to the element, and it is made a sacrament[1]." Whence hath the water such a power, that it should touch the body and wash the heart, but by the virtue of working of the word? not because it is spoken, but because it is believed. The word signifieth here not only the speaking of *Ego baptizo te*, *&c.*, or, *Hoc est corpus meum*, *&c.*, pronounced by the priest in a strange tongue, but the preaching of the word of God uttered by the mouth of the minister in such a language as the people understand; or else how shall they believe? It is not the utterance of God's word in an unknown speech that bringeth faith, but when it is so spoken that it is understanded of them that hear it, and that faith through the operation of the Holy Ghost ensueth; which otherwise is cold, lieth idle, and worketh nothing in the heart of the hearer. For, as St Austin saith: "Take away the word, and what is water but water?" That is to say, take away the preaching of God's word from the sacrament of baptism, which declareth what baptism is, who instituted it, to what use it was ordained, what fruits and commodities we receive by it, &c.; and what doth the water of baptism profit? I speak concerning such as are come to the use of reason, or such as are present at the ministration of baptism. And so likewise may we say of the sacrament of Christ's body and blood: Take away the word; and what is bread but bread? What is wine but wine? That is to say, Take away the preaching of the Lord's death from the holy communion; and what doth it profit to eat and drink the sacramental bread and wine, seeing the mystery is not known nor understanded? But put the preaching of the word to the elements, water, bread, and wine; and so are they made holy and honourable sacraments, full of singular joy and great comfort; as St Austin saith: "Let the word be added to the element, and it is made a sacrament." In Joan. Tract. 80. Note.

[1 August. Op. Par. 1679—1700. In Johan. Evang. cap. xv. Tractat. lxxx. 3. Tom. III. Pars II. col. 703. See Vol. I. page 12, note 1.]

What things ought to be preached at the ministration of the Lord's supper.

Therefore, where the Lord's supper is rightly ministered, there is declared the death and passion of Christ; there is shewed forth the misery of man, from the which he could none otherwise have been released, but only by the death of Christ; there is taught what the sacrament is, what it signifieth, and to what use Christ our Saviour did institute it; there are the people exhorted not rashly nor with unwashed feet, as they use to say, to come unto the Lord's table, but to prove, try, and examine themselves, whether they come with such faith and love unto that most worthy mystery as they ought, lest they eat and drink their own damnation; there are they stirred up unto the works of mercy toward the poor, and unto hearty thanksgiving to God the Father for the death of his Son Christ; there also are they put in remembrance that, after they have tasted these heavenly mysteries and have spiritually fed upon the body and blood of Christ, which through faith are there present and truly received in spirit of the faithful communicants, and are become one body with Christ, they ought no more to return unto their old sinful and wicked conversation, but from henceforth to serve their Lord God in holiness and righteousness all the days of their life.

Luke i.

The popish mass hath no preaching.

Is there any such thing done in the popish mass? Who preacheth? Who maketh the exhortation? Who moveth the people unto repentance, faith, love, amendment of life, mutual reconciliation, works of mercy, or unto thanksgiving to God the Father for the death of his Son Christ? Who playeth the school-master, and giveth the people such exhortations that they go home from your masses better learned than they came thither? What thief ever left his theft, what false lawyer gave over his bribing, what whore forsook her whoredom, what wicked man at any time repented him of his wickedness, by coming unto your mass? Yea, rather, they go from your mass so well instructed, that they think, that now they have heard mass, they may do all the day after what they will. Amends is made aforehand. If they bribe, poll, pill, steal, lie, slander, blaspheme, kill, murder, run on whoring, play the harlot, fall to drunkenship, to dicing, to carding, and do all other unlawful things, it maketh no matter; for they have heard mass. They have satisfied for the sin before it be committed. The hearing of mass hath dispatched all the matter aforehand.

No goodness is learned at the popish mass.

The mass is the nurse of all vices.

And what marvel is it, though such abomination followeth of your massing, seeing the people heareth no goodness at it, but rather are confirmed in all kind of ungodliness? The chiefest jewel of all, I mean the preaching of God's word, is utterly exiled from your mass, as all goodness is besides. There is none of you all that stand up in the pulpit, that lift up your voice to declare unto the people either their wickednesses, or preach unto them the most joyful, pleasant, and comfortable gospel of our Saviour Christ. If there be any preaching at all, the bells make it when the popish clerk ringeth unto mass. The bells, being hanged up, tell the people somewhat which they understand, namely, that there is a popish mass ready at hand, come hear it who list, and be never the better when ye have done. But ye speak nothing at all that the people understand, and so are ye worse than the bells.

Isai. lviii.

Mark xvi.

The bells are better preachers than the massers.

What goodness followed the ministration of the holy communion.

O how oft have I seen here in England, at the ministration of the holy communion, people sitting at the Lord's table after they have heard the sermon, or the godly exhortation set forth in the book of common prayer read unto them by the minister, bitterly weep, heartily repent, and sorrowfully lament their too much unkindness and unthankfulness toward the Lord God, for the death of his Son Christ, and for his other benefits: again, their negligence in doing their duty toward their poor neighbours! What free and large gifts also have I seen given to the poor men's box! What laying aside of all enmity, and renewing of unfeigned mutual reconciliation! What loving embracing and holy kissing of one another! What assurance of hearty friendship, for ever to continue, where immortal hatred was afore! What godliness also of life have I seen afterward practised by them that were the communicants! What alteration of manners! What newness of conversation! The covetous man to abhor his covetousness, the adulterer to leave his adultery, the whore to defy her whoredom, the proud man to detest his pride, the usurer to give over his usury, &c. by hearing the word of God preached, and by the worthy receiving of the holy communion, hath full oft been seen in England, when the doctrine of the gospel flourished among us.

No man the

Never saw I one point of like godliness practised of any man by hearing your

opish masses; but, as they have come thither wicked and ungodly, so have they departed gain with the same wickedness and ungodliness, rather being the worse than the etter by hearing that your idolatrous mass: and yet (O God, be merciful unto us nd forgive us our sins!) the glorious and blessed communion is now, through the raft and subtilty of the devil, and through the wiliness of his sturdy and stout ampions, that filthy "synagogue of Satan," utterly banished out of this realm, unto ne great dishonour of God and the unspeakable sorrow of all true Christians; and nat most vile, most stinking, most pestiferous, most abominable, most wicked, most evilish, and most idolatrous popish private mass received again, set up, and magnified bove the stars, yea, above God and his holy ordinance, when indeed of all idols the ass is most to be abhorred of such as fear and love God.

better for hearing mass.

The mass is to be abhorred of all good men.

But though your mass were never so good, as it is indeed stark naught without omparison, yet, forasmuch as it is done without the preaching of the word, and in a range tongue, it is altogether unprofitable, yea, and abominable. Notwithstanding, ehold the hypocrisy and counterfeit holiness, yea, rather your double dissimulation nd devilish deceiving of the simple people: when ye have stand awhile pattering ke a sort of asses ye know not what[1] at the lower end of the altar, saying the *ntroite*, or office of the mass, as they call it, the *Kyries*, the *Gloria in excelsis*, the ollects, the epistle, the gradual, the alleluia, the tract, or the sequence[2],—and all in atin, because such as are there present should keep counsel and not bewray your ubtile secrets,—ye remove, as men soon weary of a place, from the one end of the altar o the other, and like pretty fellows ye take up the mass-book in your hands, making ne people believe that now ye will speak somewhat whereby they shall greatly be dified and well grounded in the knowledge of Christ.

And because like politic and wise men ye will not stumble in your doings, but ne better see what ye shall speak, ye have a candle lighted, though the day be never o fair, and the sun shine never so bright. Besides this, that ye may be in the etter readiness to do some great nothing, ye pray to God, or I know not to whom, n this manner: *Jube me, Domine, benedicere:* "O Lord, command me to speak well." prayer very necessary for yourselves, which very seldom speak well, but nothing neet for the purpose that ye go about. For ye intend to speak nothing to the peole whereby they shall take any profit. Neither purpose ye, for all your bragging, ny more to preach to your mass-hunters, than ye intend with your bird-bolt to shoot own the weather-cock of Paul's steeple.

And because God is not at hand, but far enough from your elbow, and very seldom ometh at such men's callings, ye yourselves take the pain to answer on this manner: *Dominus sit in corde meo et in ore meo, ad annuntiandum populo sanctum evangelium Dei:* that is to say, "The Lord mought be in my heart and in my mouth, to set orth, preach, and declare to the people the holy gospel of God." O most vain rayer! O wicked dissemblers, both with God and man! Ye wished that the Lord God mought be both in your heart and in your mouth to set forth, preach, and declare o the people the holy gospel of God; and ye intend nothing less. For as God is either in your heart nor in your mouth, so do ye not preach the holy gospel of God o the people; but only ye rehearse a few Latin sentences out of the gospel, which either ye yourselves for the most part, nor yet the simple people understand. And, otwithstanding, the silly, sheepish, simple souls solemnly stand up and give good ar, as though they should hear some notable thing, and go home the better inructed; but all in vain: for they learn nothing. Only when ye rehearse the name f Jesus, they learn to make solemn courtesy; and so, a piece of the gospel being once ead, they stroke themselves on the head and kiss the nail of their right thumb, nd sit down again as wise as they were afore. And ye yourselves, in the stead of our pretty Petronilla[3], kiss the book, and turn you to the people, and say: *Dominus*

The mass-mongers are double dissemblers.

The people are mocked at the popish mass.

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[1] Folio, *that.*]

[2] The different parts of the mass are enumerated ore fully, and the origin of each more explicitly detailed, in a subsequent treatise, the "Reliques of Rome." The authorities need not therefore be given here.]

[3] Petronilla is said to have been a daughter of the apostle Peter. The sense in which the term is here used is evident.]

vobiscum, "God be with you," as though ye could tarry no longer, but had some gre journey to go; and yet do ye tarry there still so long till all good people be wea both of you and of your popish mass. Here is all your preaching. Here is the whc sum of your exhortations.

Are not the people well taught? Have ye not played the good school-master: Have ye not well deserved your dirige-groat and your dinner? Have ye not follow Christ aright? Tell me, of good fellowship, whose disciples are ye massmonger Christ's that preached, or antichrist's that preach not? Look, whose order ye follo his disciples are ye. But Christ's order follow ye not; therefore are ye not the di ciples of Christ, but the vile slaves of antichrist. Here see ye then one foul fau which ye massmongers commit in your wicked masses. The best part ye utter leave out, I mean the preaching of the gospel, which our Saviour Christ, his apostl and all true ministers in all ages chiefly practised at the ministration of the ho communion. And in this behalf ye agree not with Christ; neither is your mass a thing like the Lord's supper.

Christ ministered his supper at a table.

After the sermon Christ came to the table, where he ministered the sacrame of his body and blood to his disciples. Now compare your doings with Christ Christ came to a table to minister his holy supper: you come to an altar for say your popish and idolatrous mass. Christ tabled the matter; and ye altar O how well-favouredly ye agree! even as Christ and Belial, God and the dev light and darkness, or, as they use to say, "like harp and harrow." Christ minister

The primitive church used no altars, but tables at the Lord's supper.

his supper at a table; and so did it continue certain hundred years after in the chur of Christ, who used no altar at all, but a table, at the ministration of the Lord supper, following the example of Christ, which is the self truth and example-giver all perfection and righteousness. But you, following the example of antichrist, li bloody sacrificers, fall in hand with altars, as though ye had sheep and oxen to kil

Why Christ ministered at a table rather than at an altar.

Christ, willing to declare that all bloody offerings and sacrifices were come to end, which were but signs, figures, and shadows of him, being the true and alo acceptable sacrifice for the sins of the world, came not unto an altar, but unto table, and there ordained and ministered his holy supper; shewing hereby that not on all bloody sacrifices, but also all altars, which were built for bloody sacrifices' sak do now cease, and are utterly abolished. But ye, whose desire always is to con as near unto Christ, or unto his holy ordinance, as the hare covet to come nig

☞ unto a tabret, refuse Christ's order, and despise the table, spitefully calling it an oyste board; and, like heathenish and Jewish priests, ye build altars, and upon them ye off your vile and stinking sacrifice, not unto God, but unto the devil, and unto antichrist.

Christ and his apostles, with all the holy bishops and reverend fathers of t primitive church, ministered the Lord's supper at a table; and dare ye, O ye mas mongers, contrary to Christ's order, whose example in this behalf is as it were commandment, and contrary to the practice of Christ's apostles and of the primiti

1 Cor. x.

church, minister it at an altar? The holy scripture maketh mention of eating t Lord's supper at the Lord's table, but at an altar to have it ministered, not o

Christ alone is our altar.

word. We have none altar but one, which is Jesus Christ the Lord; and he is

Heb. xiii.

heaven only concerning his humanity, and not here in earth (as the idle-brain papists dream), upon whom and by whom we do "offer sacrifice of praise always God, that is to say, the fruit of those lips which confess his name." For he

Rom. viii. 1 Tim. ii. 1 John ii.

our alone Intercessor, our alone Mediator, and our alone Advocate. Besides th altar (Christ) the faithful congregation knoweth none, neither in heaven nor in eart All other altars, therefore, which ye have in your churches, chapels, and oratori are idolatrous and abominable, and by no means to be suffered where God is tru honoured, and his holy name faithfully called upon. And what other thing do by maintaining your altars, than shew yourselves very antichrists, and adversaries God's holy ordinance, and (as much as in you is) declare that Christ is not y come, or at the least have not offered himself a sacrifice to God the Father for t sins of the people?

☞ All bloody sacrifices for sin cease now in the new testament, for the which alta served: therefore Christ ministered unto his disciples the sacrament of his body a

lood not at an altar, but at a table. But you, although[1] all bloody sacrifices for sin ere not yet gone, have still your altars, and offer sacrifice upon them, as the hea- henish and Jewish priests did. They killed and sacrificed brute beasts upon their ltars; and you take upon you to sacrifice the Son of God, and to make him meat, hen it pleaseth you. Abomination.

If ye be persuaded that whatsoever Christ did at the ministration of the holy ommunion is best and most perfect, why then do ye not follow him, and minister t a table, as he did? Are ye wiser than Christ? Are ye better learned than the Visdom of God? Have ye gone so long to school with that Romish antichrist, iat ye dare take upon you to teach Christ, the master of all perfection; and to nd fault in his work, as the cobbler played with Apelles' picture? I would have ou remember Apelles' answer: *Ne sutor ultra crepidam.* The communion of the body and blood of Christ ought to be ministered at a table.

Again, if ye believe that all bloody sacrifices be ceased, and that the Lord hrist, by the once offering up of his body, hath paid a full, sufficient, and perfect insom for the sins of all them that repent and believe, why then do ye stand at ie altars like Baal's priests, and take upon you to offer sacrifice for the sins of the eople, as though all such things were not perfectly ended in the passion and death f Christ? If your altars be of God, shew it by the holy scriptures. But this can e not do: therefore are your altars not of God, but of the devil; not of Christ, ut of antichrist. Is this to walk as Christ hath walked? Is this to do as Christ ath given example? Is this to be Christ's minister, or rather Christ's controller? od amend you, and once again destroy those your idolatrous and abominable altars! Note.

When Christ came to the table to minister the holy communion, he came in ich comely apparel as he used daily to wear. But how come ye, in the name of od? that we may see how well ye follow Christ in this behalf also. Ye come nto your altar as a game-player unto his stage. And as though your own apparel[2], r else a fair white surplice, were not seemly enough for the due ministration of ie sacrament, ye first put on upon your head an head-piece, called an amice, to eep your brains in temper, as I think. Then put ye on also a linen alb, instead a smock, to declare how well ye love women, specially other men's wives; and iat alb ye gird unto you for catching of cold, though it be in the midst of sum- er. After this ye cast a stole about your neck, instead of an halter, which signi- eth that ye will persecute and strangle with halter, or else burn with fire, so many speak against your abominable apish mass, and such other wicked traditions. gain, upon your left arm ye put on a fannel, much like to a manacle or a fetter. nd this hath also a solemn mystery. For it preacheth, that so many as ye can me by that unfeignedly favour the truth of Christ's gospel, ye will manacle, fetter, ck, stock, imprison, chain, and do them all the mischief ye can. Last of all come your fool's coat, which is called a vestment, lacking nothing but a cock's comb. his is diversly daubed. Some have angels, some the blasphemous image of the rinity, some flowers, some peacocks, some owls, some cats, some dogs, some hares, me one thing, some another, and some nothing at all but a cross upon the back fray away spirits. This your fool's coat, gaily gauded, signifieth your pleasant ieness and womanly niceness, and your delectation in the verity or change of enus' pastimes, because ye will not be cumbered with one lawful wife. Thus, as men ell harnessed for an interlude, ye come forth to play hickscorner's part with your ameless, smooth, smirking faces, and with your lusty, broad, bald shaven crowns, tichrist's brood of Rome; to signify...that ye...above all other, both for your idleness d belly-cheer, are most meet.....[3] to furnish the place *per alium* when *per se* is out the way: such is your unchaste chastity, O ye filthy haters of godly matrimony! Christ ministered without cope or vestment. Massing apparel. Amice. Alb. Stole. Fannel. Fool's coat, otherwise called a vestment. Shaven crown. Never none evil of that mark for lady Venus' pastime.

But whence have ye your game-players' garments? Of the heathen and idolatrous iests? But with such have the Christians nothing to do. Of the Jewish ministers? ut that law is abrogated by Christ's coming, of whose virtues the garments of the What the garments of the priests in the old law signified.

[1 Although: as though.]

[2 A particular description of the various articles dress worn by the Romish priests may be found, ban. Maur. Op. Col. Agrip. 1626-7. De Inst. Cler. Lib. I. capp. xxiv. &c. Tom. VI. pp. 7, 8. Durand. Rat. Div. Offic. Lugd. 1565. Lib. III. fol. 62—82.]

[3 Part of the sentence is omitted.]

priests were figures and signs, whereof ye have none at all. Had ye them of th devil, and of antichrist of Rome? Send them thither again betimes, lest ye go the devil with them for company. Wheresoever ye had them, certain am I that have them not of the authority of the holy scripture. Christ and his apostles use no such fond coats at the ministration of the sacrament. Christ alloweth no pom nor pride, but all simplicity and plainness. Therefore plainly and simply, witho any such hickscorner's apparel, did Christ deliver the sacramental bread and wine his disciples. The more simply, so that it be comely, the sacrament is ministere the nearer is it unto Christ's institution.

But I know not whether your gay, gaudy, gallant, gorgeous game-player's ga ments, which ye wear at the mass, are more to be disallowed than your blind a corrupt judgment is to be lamented in the wearing of them. For the most part you have such spiced and nice conscience in the use of them, that, if ye lack b the lessest of these fool's baubles, ye dare not presume to say mass for a thousa pound. The laudable order of our mother holy church is broken. Ye cannot consecra aright. Ye have not all your tools. Therefore can ye not play cole under candl stick[1] cleanly, nor whip master Wynchard above the board, as ye should do. A graciously considered. For what is a workman without his tools? God have mer on you, and give you grace to be better minded, and to lay away such apish toy and to "put on the Lord Jesus Christ," that ye may know him to be your alo Saviour, and garnish your life with his most godly virtues, practising that in yo ministration whereof ye have him a precedent in his conversation!

Spiced conscience.

Rom. xiii.

And this is also to be noted, that, when Christ came in his own usual apparel un the table, he did not kneel, as the papists do, nor yet stand, as the Jews did in t old law, but he sat down at the table. How do ye agree with Christ at yo mass in this behalf? Christ sat: ye sometime stand right up, sometime lean up your elbows, sometime crouch downward, sometime kneel; but sit do ye never, becau ye will still contrary Christ, and be one ace above him. And although gestures this behalf seem after some men's judgment to be indifferent, yet the nearer we co to Christ's order, the better it is: for who can prescribe a more perfect trade all things to be done at and about the ministration of the Lord's supper, than th which Christ used himself?

Christ sat at his supper.

Gestures.

Why the Jews stood at the eating of the paschal lamb.

Psal. xxxix. Heb. xiii. 1 Pet. ii.

Indeed the Jews, when they received their sacrament, I mean the paschal lam (which was also a figure of Christ to come and to be slain, as ours is a sign and tok that he is already come, slain, and gone), stood upon their feet with their loins gird and staves in their hands, to signify not only that they were strangers and pilgri in this world, and had here no dwelling-city, but also that there was a further journ yet to go in the religion of God, and that other sacraments were to be looked f

Why Christ with his disciples sat at his supper. Rev. xiii.

But Christ and his disciples did sit at their supper, to declare that all things af figured in the law are now perfectly fulfilled in Christ, that Lamb of God, which w "slain from the beginning of the world," and that there are no more sacraments to looked for, nor none other doctrine to be inquired for, neither the Jews' Talmu nor Mahomet's Alkaron, nor the pope's Decretals, nor yet the emperor's Interim[2], b that doctrine only which Christ hath already taught and left in writing by the han of his apostles.

The doctrine of Christ is perfect and sufficient for our salvation.

The christian religion, both concerning sacraments and doctrine, is now by Chr brought unto such a consummate perfection and perfect consummation, that nothi ought to be added as necessary also for our salvation. Therefore doth Christ wi his apostles sit at the receiving of the sacrament, and not stand, after the manner the Jews; even as they, which, travelling by the way, are come unto their journe end, are wont to sit down and to take their rest. Here have we an example Christ to sit at the Lord's table when we receive the holy communion, and not kneel. But this do ye papists neither observe yourselves, nor yet suffer other so

Note.

[1 This proverbial expression seems to imply deceitful secrecy. Coll is deceit. See Nares' Glossary, in Cole-prophet.]

[2 The Interim, so called because it contained temporary regulations, was a system of doctrine l before the German diet May 15, 1548, by the empe Charles V., and shortly after published.]

lo. Ye are like those lewd lawyers, subtile scribes, boisterous bishops, saucy Sadducees, fine Pharisees, prattling priests, and hollow hypocrites, against whom our Saviour Christ thundereth on this manner: "Wo unto you, scribes and Pharisees, ye hypocrites! Matt. xxiii. or ye shut up the kingdom of heaven before men: ye neither go in yourselves, neither uffer ye them that come to enter in." There may be no sitting at your ministration, hough we have Christ for a precedent never so much. The servant may not follow is Lord, nor the disciple his Master. Whatsoever Christ practiseth, we may not do; ut what antichrist deviseth, that must we needs do. Therefore do ye papists, which e always enemies to Christ and to his holy ordinances, bind all your captives to eeel at the receiving of the sacrament, and so make them plain idolaters in worhipping the bread for a God. O wicked soul-slayers!

But why bind ye the people rather to kneel at the ministration of the Lord's Christ is no less present at baptism than at the supper. upper than at the ministration of baptism? seeing Christ is no less present at the ne than at the other, and by his holy Spirit worketh no less effectually in baptism an he doth in the supper. Why do ye not also compel the people to kneel at ie preaching of God's word? seeing it is of no less authority than the sacrament of Christ's body and blood.

But I know your subtilties right well. Ye will say: The sacrament of the altar (I An error of the papists. se your own terms) is God and man in form of bread, and therefore it cannot have oo much reverence, worship, and honour given unto it. I answer: It is sooner said than roved. As the old idolaters in times past had gods of their own making, and wor- A comparison between the old idolatrous priests and ours. hipped them; so have ye a god of your own devising, which ye yourselves worship, nd compel other so to do likewise. And as the old idolatrous priests, by boasting ie dignity of their feigned gods whom they served, lived an idle and voluptuous life, nd were fed of the painful labours of other men's hands; so likewise ye new idolaters nd priests of Baal advance, set forth, and blow out at Paul's Cross and in all other laces the majesty, excellency, dignity, and worthiness of your new-baken little great od, that by this means ye may be had in admiration among the foolish simple idiots, nd be nourished of the sweat of other men's brows, you yourselves, like idle, lazy, itering lubbers, and very pestilences of the commonwealth, only born to consume the ood fruits of the earth[3], going idly up and down swinging with your long gowns, rcenet tippets, and shaven crowns, like very caterpillars of Egypt.

A wonderful god it is that ye set forth to the people to be worshipped. Not The God of the papists. any days past it was corn in the ploughman's barn; afterward the miller ground it meal; then the baker, mingling a little water with it, made dough of it, and with pair of hot printing-irons baked it. Now at the last come you, blustering and owing, and with a few words spoken over it, ye charm the bread on such sort that ther it trudgeth straightways away beyond the moon, and a fair young child, above teen hundred years old, come in the place of the bread; or else, as the most part you papists teach, of the little thin cake ye make the very same body of Christ at was born of Mary the virgin, and died for us upon the altar of the cross, the ead being turned into the natural flesh of Christ, and the accidents of the bread ly remaining, according to the doctrine of pope Nicholas and pope Innocent[4]. O onderful creators and makers! O marvellous fathers, which beget a child older than e father! And, after ye have made him, ye tear him on pieces, ye eat him, ye gest him, and send him down by a very homely place. O cruel and unmerciful thers, so to handle your poor young old child!

And this is the goodly god whom the people may not receive sitting nor standg, but kneeling upon their marrow-bones. O false and subtile hypocrites, right usins to the idolatrous priests of Babylon! For as they made the king believe, and B. & Dr. s nobility with all the commons, that Bel was a living god, and that there must prepared for him every day twelve cakes, forty sheep, and six great pots of wine, eat and drink; so do ye make the queen, her council, the nobility, and commons this realm for the most part believe, that the little thin round white cake, which hold up above your head at your abominable mass, after ye have once said these

[3 Hor. Epist. I. ii. 27.] [4 See Vol. II. page 260, note 2, and page 264, note 3.]

five words over it, *Hoc est enim corpus meum*, and have blowed, blasted, and breathe over it, is straightways both a very living God and a very living man, even Christ, Go and man, as he was born of Mary the virgin. But full falsely do ye lie and dissembl with the queen, with her council, and with the commons of this realm; even as thos idolatrous priests of Babylon did with the king and with his subjects. For as tha idol Bel was not a living God, but an image made of clay within, and of met without; so likewise, for all your consecrating, blowing, blasting, and breathing, you little cake is neither a living God nor a living man; but as it was bread before y brought it to your idolatrous altar, so is it when ye both hold it up and eat it. Bu as the idolatrous priests of Babylon taught the people plainly that Bel was a livin God, that they by that means might live in wealth and idleness; so do ye likewis stoutly, both at Paul's Cross and elsewhere, preach unto the people, that the sacramen of the altar is the true, natural, real, corporal, carnal, and substantial body of Chris God and man, even as he was born of virgin Mary, and hung on the altar of th cross, flesh, blood, and bone, that ye by this means may maintain your popish king dom, and live idly and pleasantly of the labours of other men's hands. But, if Daniel might sit at the queen's table, talk with the nobility, and preach to the commor of England, the juggling of the papists should soon be espied.

God, for his mercies' sake, and for the dear heart-blood of his most dear Son, send u a Daniel, and open the eyes of the queen, of her council, and of all the inhabitants this realm; that they, perceiving your subtile juggling and crafty daubing, may kno you to be as ye are, even very antichrists, hiss you out of all honest company, an for ever after beware of your pestilent and damnable doctrine! Amen, amen.

After that our Saviour Christ was set down at the table with his disciples, an had eaten the paschal lamb, willing to institute an holy memorial of his passion an death, "he took bread, and gave thanks," saith the scripture. Now let us see wh ye do.

What the papists do at their mass.

Priests' massing vestments.

First, ye come solemnly forth in your gay, gallant, game-player's garments, whic as Isidore and Polydore write, was the invention of pope Stephanus, about the ye of our Lord two hundred fifty and six, borrowed, as it may seem, of the Jewis priests[1]. Ye come unto the altar with your mass-book, corporass, chalice, and brea

Altars.

with such other trinkets. Your altars brought into the church first of all po Sixtus the second, about the year of our Lord two hundred three-score and fiv

Hallowing of altars.

And pope Felix the first adjoined the hallowing of altars, commanding that no ma should be sung upon any altar, except it were first hallowed, in the year of our Lo

Altar-cloths.

two hundred and seventy-six. And pope Bonifacius appointed white linen cloths be laid upon the altars, about the year of our Lord six hundred and ten. T

Corporass.

corporass was the device of pope Sixtus (as Platina and Sabellicus write), about t year of our Lord an hundred and twenty-five. The cup, wherein the sacrament Christ's blood was ministered, which we now commonly call the chalice, was in t

Cups of wood.

time of the apostles and of the primitive church made of wood; but pope Zephe

Chalices of glass.

nus commanded chalices of glass to be used, in the year of our Lord two hundred a

Chalices of silver or gold.

two. And afterward pope Urbanus ordained that the chalices should be made eith of silver or of gold, in the year of our Lord two hundred and twenty-seven. T

Bread.

bread appointed for the communion was indifferent whether it were leavened or u leavened, till pope Alexander came, which, as they write, in the year of our Lord hundred and eleven commanded that only unleavened bread should be used at t Lord's supper. Notwithstanding, the Grecks, from the apostles' time unto this day, ha ever used leavened bread in the ministration of the holy communion, as they u

Wine mingled with water.

also wine only in their cup; whereas the Latin church customably mingle water wi the wine, which was also pope Alexander's device.

Now standing before the altar, after ye have crossed yourselves upon your for

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[1 Item ab Hebræis sumptum est, ut vestes sacerdotales cum altarium tegumentis ac reliquis rebus ad usum templi necessariis sacrarentur, et vestimenta ipsa sacerdotibus aliisque initiatis assignarentur, qui ea induerent, cum sacris essent operam datu Quod Stephanus pontifex primus apud nostros pri faciendum statuit.—Polyd. Verg. De Invent. R Amst. 1671. Lib. vi. cap. xii. pp. 415, 6.]

ead and breast, for fear of wicked spirits, ye say the *Confiteor*, and make your con- Confiteor.
ssion; which was the ordinance of pope Damasus, about the year of our Lord three
undred and seventy. But to whom do ye make your confession? To God alone?
Jone of that: but to blessed Mary, and to all the saints of heaven, *et vobis*, ye
ight say, *et bobus*, well enough. For many times, besides the boy or parish clerk
iat wait upon you, there be in the church as many white bulls and fat oxen as
iere be men or women. But where have ye learned to confess your sins to blessed An error of the papists concerning confession.
Iary and to all the company of heaven, which hear not one word that ye speak?
Ye have sinned against God, and ye confess your faults to Mary, Peter, James,
Thomas, Adam, Abel, Nohe, Abraham, John Baptist, and I know not to whom
or to how many. This is new catholic divinity, found in your portass and missal,
ut in no part of God's blessed book. Divinity meet for such divines! Again, whom An error of the papists concerning the intercession of saints.
o ye desire to pray for you? Our Saviour Christ, which alone is our Intercessor,
Iediator and Advocate? Nothing less. Ye make no mention of him. He is utterly
orgotten. Ye desire holy Mary and all the saints of God to pray for you. But
/here learned ye this tyrology? For theology is it not. Even of your father, anti-
hrist of Rome. But as Mary and the other heavenly citizens hear your confession,
o pray they for you. But they hear not your confession, neither do they pray for
ou. O vain babblers and talkers of trifles! Your mass, having so good a beginning,
iust needs have a glorious ending. It beginneth with lies; we shall find it also to The mass is a monster of lies.
roceed with lies, yea, and to end with lies, that it may be proved a monster of lies.

After that ye have made your confession to God and to our lady, and to all
he holy company of heaven, and have given yourself absolution, for lack of a ghostly
ather, ye approach to the altar, and making a cross upon it, ye kiss it instead of
ome other whom ye love much better. Then fall ye in hand with your massing, The Introite, or office of
nd ye begin the *Introite*, or office of the mass, which pope Celestinus brought in the mass.
bout the year of our Lord four hundred and thirty. That done, ye say the *Kyrie*, The Kyrie.
/hich, as some report, pope Gregorius the first put to the mass about the year of
ur Lord six hundred. Some ascribe it to pope Silvester, which lived about the
ear of our Lord three hundred and thirty. But it seemeth to be borrowed of the
Greek church; forasmuch as the words be Greek, and sound in English, "Lord, have
iercy on us."

After these things ye go unto the midst of the altar, and looking up to the
ix, where ye think your god to be, and making solemn courtesy, like womanly
oan, ye say the *Gloria in excelsis;* a godly both thanksgiving and prayer, and very Gloria in excelsis.
ruitful and comfortable, if it were spoken in the English tongue. The author hereof
ome affirm pope Stephanus to be, who lived in the year of our Lord seven hundred
nd seventy. Some ascribe it to pope Telesphorus, which was in the year of our The papists cannot agree.
Lord an hundred and thirty: some to pope Symmachus, who lived in the year of
ur Lord five hundred: some to St Hilary, bishop of Pictave[2], about the year of our
Lord three hundred and forty-five.

These things dispatched out of the way, ye have a pleasure to see who is in the
hurch, and how well your mass is frequented; and therefore ye turn you to the
eople, if any be there, and bid them God speed in Latin, with *Dominus vobiscum*,
ecause they understand nothing but English. Turning again to the altar, ye say
ertain collects, whereof although some of them be good, yet many of them be very Collects.
uperstitious and stark staring naught. For in them ye set forth before God the in-
ercessions and merits of saints, and ye desire for the dignity and worthiness of them
o be heard, to have forgiveness of sins and everlasting life. O blasphemous idolaters!
What is it to rob Christ of his priesthood, if this be not? What spoileth Christ
f his merits, if this do not? What treadeth under foot the precious blood of our
aviour Christ, if the saying of such abominable and blasphemous collects doth it
ot? The author of the collects some make pope Gelasius, which lived in the year
f our Lord three hundred and ninety[3]; some pope Gregory, of whom ye heard afore.

The collects once done, ye read the epistle, but in such a tongue as the people The epistle.

[2 Pictavensis, i. e. of Poitiers.] [3 Probably an error for *four hundred and ninety.*]

understand nothing, as ye do all other things. Some say that pope Telesphorus, c whom we spake afore, added the epistle to the mass. Some make Jerome the autho of it, which lived about the year of our Lord three hundred four-score and seven

The grail. Then do ye say the grail, whereof they make pope Gelasius the author, of whom

The alleluia. we spake afore. Immediately followeth the alleluia, which they say pope Gregory brought in, of whom also we spake afore. Some say it was borrowed of the church of Jerusalem, and so brought into the church of Rome in the time of pope Damasus It soundeth in English, "O praise ye the Lord." Here is Latin, Greek, and Hebrew in your popish mass, whereof the people understand nothing; but as for English, which the people understand, ye meddle nothing withal, because ye will make them you riding fools[1], and keep them still in blindness. Then follow the tract or the sequence

The tract or sequence. one brought in by pope Telesphorus, the other by abbot Nothgerus, who lived in the year of our Lord eight hundred and forty-five.

The gospel. After that ye have mumbled over all these things, ye take up your mass-book and away ye go to the other end of the altar to read the gospel. But first of all ye uncover the chalice, and look whether your drink be there or no, lest ye should chance to be deceived when the time of your repast come. If it be there, ye make solemn courtesy to your little idol that hangeth over the altar, and so go in hand with the gospel: and all in Latin, because it shall do no man good. The author of adding the gospel to the mass some make pope Telesphorus, some St Jerome, of whom we spake afore. Pope Anastasius, who lived in the year of our Lord four hundred

Why the people stand up at the gospel. and four, ordained that the people should stand up when the gospel is read, that they might hear and understand the doctrine of the gospel, and frame their lives according to the same. This use is observed at this day in the popish masses; I mean, the people stand up and make courtesy when they hear the name of Jesus, but they understand not one word. It were as good to be read on such sort to swine and dog as to the christian people, seeing they understand it not.

The creed. The gospel ended with another kiss upon the book, ye say the creed, which, as they write, pope Marcus made about the year of our Lord three hundred and thirty five, and commanded that the clergy and the people should sing it together, for the

Censing of the altars. confirmation of their faith. After the creed, upon solemn feasts, ye use to cense the altar, which was first brought in by pope Leo about the year of our Lord eight hundred and seventy-six. These things done with all solemnity, ye turn you again into the church to see whether your customers be come or no, and so bidding them God speed, ye turn again to the altar, and go forth with your business.

The offertory. Then do ye say your offertory, which pope Eutichianus brought in, who lived about the year of our Lord two hundred and eighty-five. After the offertory is said ye take the chalice up in your hands, with the little round cake lying upon the patine or cover of the chalice, and lifting up your eyes, ye pray on this manner

A blasphemous orison. *Suscipe, sancta Trinitas, &c.:* "Take, O holy Trinity, this oblation, which I, unworthy sinner, offer in the honour of thee, of blessed Mary the virgin, and of all thy saints, for the salvation of the living, and for the rest or quietness of all the faithful that are dead." The author of this prayer I cannot find. It is so good that, I think, he was ashamed to tell his name. But what think ye of this prayer? Be judges yourselves whether any thing may be uttered more unto the dishonour of God, and the utter

Idolatry. defacing of Christ's blood, than this your popish and blasphemous orison. First of all, what offer ye? Ye must answer, either the little round cake, or else the chalice or the wine and water that is in it. To whom do ye offer it? To God, to Mary the virgin, and to all the saints of heaven, because ye will lack no company, but gratify a multitude with a thing of nought. Wherefore do ye offer that oblation For the salvation of the living, and for the rest or quietness of all the faithful that are dead. Ah, who ever heard of such a sacrifice or oblation? A wafer-cake, which is yet but mere bread, and no sacrament, and a chalice with a spoonful of wine

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[1 The allusion may be to the "episcopus stultorum," who upon his election "per consocios elevatur, ac super humeros ad domum, ubi ceteri pro potu sunt congregati, lætanter deportatur. See Du Cange, v. *Kalendæ*.]

mingled with two or three drops of water, to be offered for the salvation of the living, and for the rest or quietness of all the faithful that are dead! O abomination! O intolerable blasphemy! If Adam's posterity might have been saved by such trifling oblations, what needed the Son of God to have died for us? If a morsel of bread and a spoonful of wine, offered up of an idolatrous priest, be of such virtue that it may obtain salvation for the quick and dead, was not Christ greatly overseen to suffer so great pains for the redemption of man? If thousands of great oxen, bulls, kine, calves, goats, sheep, lambs, doves, &c., in the old law could not take away the sins of the people, although they were offered at the commandment of God; is it to be thought that a wafer-cake and a spoonful of wine mingled with water, and appointed to be offered by antichrist, is a sufficient oblation to purchase salvation for the living, and rest and quietness for the dead? O damnable idolatry!

The death of Christ is the alone sacrifice for sin.

There is no sacrifice that can save us, but the glorious passion and precious death of our Lord and Saviour Christ Jesu alone; as St Paul saith: "God forbid that I should rejoice in any thing but in the cross," that is to say, in the passion and death, "of our Lord Jesu Christ." And to whom do ye offer your new solemn sacrifice? To God alone? Nay, but to blessed Mary also, and to all the company of heaven. In this also, if your oblation and sacrifice were good, do ye grievously offend: for ye may offer sacrifice to none but to God alone. Therefore you, making your oblation also to Mary, to Peter, to Paul, to Magdalene, to John, to James, to Erkenwalde, to Grymbalde, and I cannot tell to how many thousands more, are abominable idolaters; seeing that, as much as lieth in you, ye make of the saints gods, and so do ye rob God of his glory. God saith by the prophet: "I am the Lord: this is my name: I will give my glory to none other." And the saints themselves cry on this manner: "Not to us, O Lord, not to us, but to thy name give the glory."

Gal. vi.

Sacrifice ought to be offered to God alone.

Isai. xlii.

Psal. cxv.

After that your prayer, ye set your chalice down again, saying these words: *Acceptum sit omnipotenti Deo hoc sacrificium novum:* that is to say, "O that this new sacrifice might be thankfully taken of Almighty God!" Why, do ye doubt of the matter? Is your prayer so good and your faith so strong, that ye doubt whether God will hear you and receive your sacrifice or no? Indeed ye may right well call it a new sacrifice. For it was never heard of afore, that a wafer-cake and a spoonful of wine mingled with water should be an oblation and sacrifice for the salvation of the living, and for the rest or quietness of all the faithful that are dead. But notable is your doing afterward. When ye have thus sacrificed and offered, ye trudge straightways to the altar's end, and wash your hands: to what end, I know not, except it be that ye have defiled yourselves with your new stinking sacrifice, which you even now offered unto God, to blessed Mary, and to all the company of heaven, for the salvation of the quick, and for the rest and quietness of all the faithful that are dead, and think by the writhing of your hands to be cleansed from the abominable spiritual whoredom which ye have committed against God. I suppose ye learned this washing of your hands of Pilate, which, when for favour of the Jews and for fear of Cæsar he had unjustly condemned Christ unto death, called for a basin of water to wash his hands, and said: "I am clean from the blood of this righteous man." But as he, for all his washing, escaped not the vengeance of God, but died a most miserable death; even so may ye be sure, though ye wash your hands never so oft, not to escape the heavy hand of God for speaking such blasphemies against the Lord and his Anointed, except ye out of hand cease from your abominable massing; which is nothing else but very idolatry, mere blasphemy, great dishonour to God, and extreme injury to the precious blood of Christ, while ye ascribe that unto bread, wine, and water, which only appertaineth unto the passion and death of our Saviour Christ.

A new sacrifice.

Washing of hands.

Matt. xxvii.

After ye have washed your hands, ye return again to the altar, holding your hands before you like maidenly priests, and, mannerly bowing yourselves to your little great god that shall be, ye make a cross upon the altar, and kiss it instead of your pretty Petronilla; and then, having peradventure a good mind to behold some she-saint in the church, ye turn yourselves, looking down to the people, and saying: *Orate pro me, fratres et sorores:* "O pray for me, ye brethren and sistern;" when many times there is nobody in the church but the boy that helpeth you to say mass; and so,

Crossing. Kissing.

Turn and return.

making solemn courtesy, like womanly Joan, ye return unto your accustomed patter-
The secrets. ing. What ye say, no man can tell. For now come in your subtile secrets. And they may right well be called secrets; for they are so secret and so secretly spoken, that no man is the wiser for them. But whatsoever they are, good stuff, I warrant you, they are. And forasmuch as they be certain collects, they father them upon pope Gelasius and pope Gregory, of whom we spake afore.

When ye have once done with your subtile, solemn, sleepy secrets, ye brast out into open words, and exhort the people to lift up their hearts unto God, and to consider the mysteries that are now in hand, and to be thankful to God for the benefits of their redemption. Ah, would God ye so spake the words that the people might be edified by them! But ye speak on such sort that it were much better for you to hold your peace, and the people to be at home asleep. For ye do nothing else than beat the air with your breath. The people understand nothing at all, neither do they consider any thing, but only are there present as vain gazers. These admonitions to the people, of lifting up their hearts unto God, and to be thankful to him for his benefits set forth in the death of his Son Christ, were used in the primitive church; as we may see in St Cyprian[1] and St Austin[2]. The author of these godly exhortations is not known.

The preface. Immediately followeth the preface; and because there be divers, they father them upon pope Gelasius and pope Gregory, as they do all other things whereof they can find no certain author. But this is most certain, that the ancient church used but one preface, which is called the quotidian, or daily preface. These things passed
The sanctus. over, ye fall in hand with the *Sanctus*, which, lifting up your hands, ye speak with
Kissing. a loud voice; and that ended, ye kiss the mass-book, because some other is not at hand. The *Sanctus*, as they say, was brought in by pope Sixtus, which was about the year of our Lord an hundred and twenty-five, and commanded to be sung in the church.

The canon of the mass. Now cometh in your holy mass-canon, whereof be divers authors. For it is an hotch-potch, devised and made by a number of popes, and by other also. It is a very beggar's cloke, cobbled, clouted, and patched with a multitude of popish rags. And yet the papists affirm it to be the holiest part of your mass. And it may soon be: for there is not one part of the mass that can worthily be called good, as it is used at this present; all things are so far out of order, without edifying,
The authors of the canon. and contrary to God's holy ordinance. The authors of this their goodly and godly canon they make pope Alexander, pope Gelasius, pope Gregory, pope Sixtus, pope Leo, and a certain man called Scholasticus, with other.

Crossing. And here begin ye wonderfully to cross, and to pray for the universal church; first for our lord pope, secondly for the bishop of the diocese wherein ye dwell, thirdly for your king and queen, last of all for all those that be of the catholic faith.
The first memento. And now come ye to your first *Memento*, which serveth for the living; where ye stand nodding like a sort of drunkards, and praying (ye say) for all your good friends and benefactors, for all that uphold and maintain the kingdom of the clergy, and defend our mother holy church against the assaults of the gospellers: and here
A blasphemous error of the papists. ye allege a sort of saints, and ye desire that, for their merits' and prayers' sake, ye may be saved and preserved from all evil. O abominable blasphemers!

This done, ye fall to crouching and beholding the little cake and chalice; and speaking a few little good words in Latin, ye bless and cross wonderfully the cake and chalice, as though they were haunted with some ill spirits. While ye are thus
Ringing to sacry. blessing, the boy, or parish clerk, ring the little sacry bell, which biddeth the people lay all things aside now, and lift up their heads, behold their Maker, kneel down

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[1 Ideo et sacerdos ante orationem præfatione præmissa, parat fratrum mentes dicendo, Sursum corda; ut dum respondet plebs, Habemus ad Dominum, admoneatur nihil aliud se quam Dominum cogitare debere.—Cypr. Op. Oxon. 1682. De Orat. Domin. p. 152.]

[2 Quia corda fidelium cœlum sunt, quia in cœlos quotidie eriguntur. Nam dicente sacerdote, Sursum corda; securi respondent, Habemus ad Dominum.—August. Op. Par. 1679-1700. Serm. cxii. 4. de Verb. Apost. Tom. V. Appendix, col. 205. The Benedictine editors, but perhaps without sufficient reason, pronounce against the authenticity of this sermon.]

and worship their Lord God, which sir John shall straightways make with as much speed as may be, and shew him unto them above his head. Before it was *Sursum corda*, "Lift up your hearts," unto the Lord; but now is *Sursum capita* come in, "Lift up your heads," and look upon your Maker between the priest's hands, with his back[3] turned toward you, because no woman at that present shall be enamoured with his sweet and loving face. Come off, kneel down, look up, knock your breast, behold the apple-maker of Kent, and mark well him that killed thy father[4]. This is the Lord thy God. Let us fall down and worship him. O unsufferable idolatry! Notable is the doctrine of Nicene council, which commandeth that we shall not direct our minds downward to the bread and cup, but lift them up to Christ by faith[5], which is ascended up into heaven really and corporally, and not present carnally in the sacramental bread, as the papists teach. Christ, while we live in this world, is not to be seen with the eyes of this body, but of the spirit by faith. If we will see and worship Christ aright, we must see and worship him in spirit, sitting in his glory and majesty above in heaven at the right hand of God his Father; and not behold him in the sacramental bread with the corporal eyes, where nothing is to be seen, felt, tasted, or received with mouth, but bread only.

Why the priest at mass turneth his back to the people.

Idolatry.

The council of Nice.

An error of the papists.

But before we come to your consecration, to your sacring, and to the lifting up of your little great, young old god, we will first see what Christ did, and afterward compare your doings with his.

What Christ did.

Christ, sitting at the table, took bread, and, after he had given thanks, he brake the bread, and gave it to his disciples for to eat. Christ sat at the table: ye stand at an altar. Christ took bread to make it a sacrament of his body: ye take a little thin round cake, or rather a thin piece of starch, to make it the natural body of Christ, God and man, and to offer it a sacrifice for the sins of the quick and dead. Christ delivered the bread to his disciples, to eat it in the remembrance of his death: ye take the bread, and hold it up above your head, and make a shew of it to the people, and when ye have once so done, ye alone devour and eat it up. Christ brake the bread, signifying thereby the breaking of his body on the altar of the cross for the salvation of the world, according to this his promise in the gospel of John: "I am that living bread which came down from heaven. If any man eateth of this bread, he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world." Ye break the bread also, which, ye say, is the natural body of Christ, flesh, blood, and bone. But very fondly ye break it. For ye break your host (I use your own terms) in three parts, holding it over the chalice while ye break it, I think, because ye would lose none of the blood that should[6] issue out of the body, which ye newly have made, and now suddenly ye break and destroy again. When ye have broken your new-formed god in three parts, two pieces ye keep still in your hands for flying away, and the third ye let fall down into the chalice, to lie there awhile a sleeping, or to put you in remembrance of your nappy ale[7] and toast, which your pretty Parnel hath full lovingly prepared for you against your mass be done, lest ye should chance to faint for taking so great pains at your butcherly altar.

A comparison between Christ and the mass-mongers.

John vi.

Breaking of the host in three parts.

Many significations have the papists invented for those three broken pieces of the cake, which all here to rehearse were too too long. I will rehearse one; and, if ye desire to know more, inquire of your brethren the papists; and they shall easily teach you. The first part, say they, which is both the longest and the greatest, doth not only signify, but also is a sacrifice of thanksgiving to God the Father, for his benefits declared to mankind in the death of Christ his Son. The second is a sacrifice propitiatory for the sins of the people that be living in this world, but specially for the sins of such as have bought the mass for their money, that they may be delivered *a pœna et culpa toties quoties*. The third piece, which is let down into the

What the breaking of the host signifieth and is.

[3 A word is substituted.]

[4 The editor regrets his inability to explain this and two or three other proverbial allusions occurring in this treatise.]

[5 Gelas. Hist. Concil. Nic. in Concil. Stud. Labbei. Lut. Par. 1671-2. cap. xxx. Tom. II. col. 233. See Vol. II. p. 295, note 11.]

[6 Folio, *shed*.] [7 Folio, *noppy nale*.]

chalice, is a satisfactory sacrifice for the souls that lie miserably puling in the hot fire of purgatory, to deliver them from the bitter pains and grievous torments that they there suffer, and through the virtue and merits of that sacrifice to bring them unto everlasting glory. O intolerable abomination! Here is the breaking of your host, with the goodly mysteries thereof.

Matt. xxvi. Mark xiv. Luke xxii. I Cor. xi. A point of little good fellowship.

Christ, say the evangelists, took bread, brake it, and gave it to his disciples, saying: "Take, eat: this is my body, which is broken for you. Do this in the remembrance of me." Ye also take bread and break it; but ye give it to yourselves. But as Christ gave the bread to his disciples, willing them to eat it in the remembrance of his passion and death; so ought ye to do to the faithful congregation that are present, and not like swinish beasts to eat and drink up all alone yourselves, and afterward to bless the people with an empty cup, as ye do at your high and solemn feasts. But this do ye not; therefore are ye plain antichrists. Take this bread, saith our Saviour Christ: take it in your hands. Hand off, say ye papists: gape; and we will put it in your mouths, and feed you, as children use to feed their jackdaws. Handle so precious a relique? Marry, sir, God forbid! The woman, peradventure, hath lien with her husband all night, or the husband with his wife; and shall such touch the precious body of our Lord with their hands? Marry, sir, God forbid! That were a piteous case. But ye abominable whore-masters, ye filthy fornicators, ye stinking sodomites, ye deceitful deflowerers of maids, ye devilish defilers of men's wives, ye cankered corrupters of widows, and ye lecherous locusts, may lie with your whores and harlots all night, and the next day after go to mass, consecrate, make, touch, handle, break, eat, and devour your god; and yet ye defile the sacrament nothing at all. O abominable whore-hunters! O monstrous massmongers! Honest matrimony, after your corrupt judgments, defileth the sacrament of Christ's body and blood; but filthy fornication, abominable adultery, wicked whoredom, and stinking sodomitry advanceth the dignity thereof. O right chaplains of that filthy idol Priapus!

Handling of the sacramental bread.

Of the hand and mouth.

But come off, I pray you, what hath the hand more offended than the mouth, that it may not touch the sacrament? Are they not both the good creatures of God? Are they not made both of one substance? And, to say the truth, there cometh not so much evil from the hand, as there doth out of the mouth. For out of the mouth come blasphemies, cursed speakings, evil reports, bannings, slanders, lies, malicious words, filthy tales, idle talk, singing of bawdy ballads, &c. But from the hand cometh virtuous occupation, honest labour, painful travail, getting of thy living, helping of our neighbours, and alms-giving to the poor.

But ye are always like yourselves, that is to say, very antichrists: for ye are evermore contrary to Christ. Christ delivered the sacrament into his disciples' hands; and you put it into the communicants' mouths, as though the people were not so wise as to put a morsel of bread in their own mouths. The people are much bound to you that have so good opinion of them. Ye make them momes indeed, asses, louts, and your very riding fools. God once open their eyes, that they may perceive your juggling! Ye are well worthy to have your tithes and offerings truly paid, ye do your duty so well. Verily they that give ought to find you massmongers withal, and to maintain you in your abominable massing, do nothing else than offend God, dishonour Christ, tread under foot the precious blood of Christ, make Christ's death of no price, maintain idolatry, defy the holy communion, destroy the christian commonweal, uphold antichrist's brood, cherish Satan's chaplains, pamper Priapus' pilled-pates, make fat Venus' stout stallions, enrich Bacchus' sacrificers, and nourish such monsters as do nothing else than murder, kill, and slay the souls of so many as follow your damnable doctrine, and haunt your idolatrous masses. Let the Christians, therefore, beware, how and upon whom they bestow their goods, lest by giving to massing priests they get to themselves everlasting damnation. The doer and the maintainer shall receive like punishment.

Beware, ye that maintain massmongers.

Note.

He that readeth the practices of the ancient church shall evidently see that the manner of the godly ministers at that time was not to put the sacramental bread into the people's mouths, as ye do at this present, but to give it them into their

hands. For it was not then taken and honoured for a God, as it is now; but it was reverently used and taken as an holy and worthy sacrament of Christ.

But what marvel is it though ye will not suffer the people to handle the sacramental bread, seeing ye will not suffer the communicants to touch your pope-holy chalice; wherein, notwithstanding, is not the sacrament of Christ's blood, but only mere wine, dedicate and appointed to no godly use? Ye are contrary to Christ in all things. God amend you! Touching of the chalice.

"Take, eat," saith our Saviour Christ. Nay, say ye massmongers, neither take ye nor eat, but come and hear mass devoutly, and see us take and eat up altogether; and it is enough for you. Fall down, kneel, and worship your Maker that we shew unto you. Honour your God that is hanged up in the pix over the altar; and so shall ye be good catholics and dear children of our mother holy church. If ye come at Easter, according to pope Zepherinus' commandment, and then receive your Maker devoutly, it is enough for you. At all other times we will receive the sacrament for you; and it shall do you as much good as though ye had eaten it yourself. O false and subtile hypocrites! O wicked corrupters of the Lord's blessed testament! If other men should eat up your dinners and suppers in your stead, as ye eat up the sacrament from the people, ye should not have so fat paunches as ye have, nor yet so fry in your grease as ye do. Christ delivered the sacramental bread to his disciples, and bade them eat; but ye eat up all yourselves, and will give no man part with you. O cankered carls! O churlish chuffs! Idolatry. Housling at Easter. A point of little good fellowship. Antichrists.

And here may we note by the way, to what end the sacramental bread is ordained; not that it should be kneeled to nor honoured as a God, nor gazed on, nor carried about in popish pompous processions, nor offered up for a sacrifice for the sins of the quick and dead, nor yet to reserve it and to hang it up in the pix over the altar, as ye papists do; but that it should be received and eaten of the faithful communicants at the Lord's supper in the remembrance of Christ's death. "Take, eat," saith our Saviour Christ. Why the Lord's supper was instituted.

Hitherto have we heard that your peevish, popish, private pedlary pelting mass agreeth with the Lord's blessed supper and holy communion nothing at all. Let us now see how well ye behave yourselves in the words of consecration, as ye call them, wherein, after your opinion, hangeth all the matter.

Christ said: "This is my body, which is betrayed for you. Do this in the remembrance of me." Now let us behold your consecration. Taking the little cake in your hands, ye say these words: "The day before he suffered he took bread into his holy and worshipful hands, and lifting up his eyes unto heaven to thee God his Father Almighty, and giving thee thanks, he blessed, brake, and gave to his disciples, saying, Take and eat of this, all ye. For this is my body." The author of these words, as they be here recited, was pope Alexander, about the year of our Lord an hundred and twelve. Here do ye not rehearse the words truly as our Saviour Christ spake them. Some words ye added, and some ye have taken away. Consecration. Juggling.

But I much marvel of your gross ignorancy in this one thing. Ye put a difference between blessing and thanksgiving. For when ye rehearse this word, *benedixit*, "he blessed," ye cross and bless the bread with your greasy fingers; as though Christ's blessing in that place were the wagging of his fingers, and not rather thanksgiving. For where St Mark hath, *cum benedixisset*, "when he had blessed," St Matthew, Luke, and Paul hath, *cum gratias egisset*, "when he had given thanks." So that to bless, after Mark's phrase, is nothing else than to give thanks, to praise, and to magnify. And so is it taken in divers places of the holy scriptures, both in the old and new testament. Ignorancy. Blessing signifieth thanksgiving.

Again, ye put to these four words of Christ, *Hoc est corpus meum*, this word *enim*, and ye say, *Hoc est enim corpus meum*, one word more than ever Christ put in, because ye may be found still as ye are, even abominable liars. But for putting in of this one word *enim* (which is of so great virtue, say ye, that without it there can be no perfect consecration; and then what is to be thought, I pray you, of Christ and of his apostles, of the primitive church, and of the Greeks at this day, which never used that word?) being your own superfluous addition, ye most wickedly leave Enim. Corrupters of Christ's testament.

out these most necessary words that Christ spake: "Which is betrayed for you: Do this in the remembrance of me." This joyful promise, that Christ's body was betrayed, given, and broken for us, with the residue, ye leave clean out, as a thing pertaining nothing to the purpose. And yet are they so necessary, that without the knowledge of them the sacrament profiteth nothing at all. If I receive the sacrament a thousand times, and yet if I know not to what use it was instituted of Christ, what profits and benefits I have by the worthy receiving of it, if I do not set before the eyes of my mind the death of Christ, and faithfully believe to have remission and forgiveness of all my sins by the breaking of Christ's body and by the shedding of his most precious blood, &c., it profiteth me no more than the precious stone did profit Esop's cock.

Note well.

Antichrists.

Again, those words which Christ spake openly to his disciples, unto their great joy and comfort, ye partly leave out and partly whisper in hocker-mocker to yourselves, that no man may be the better for your doings, and that the people may be kept still in blindness. Our Saviour Christ saith: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye in the house-tops." But ye do clean contrary. For that which Christ spake openly to his disciples, ye mutter it softly to yourselves. O cruel soul-slayers and bloody murderers! But is this your dexterity, uprightness, and true dealing with the word of God? So to corrupt and mangle the words of the glorious testament of the Son of God! It is not lawful to alter a mortal man's testament; and dare ye presume, O ye antichrists, to alter and change the blessed testament and heavenly will of the King of glory? Are ye faithful ministers, which deal so unfaithfully with your Lord and Master? Ye that deal so wickedly with God, how will ye deal with man? God keep all faithful people out of your claws!

Matt. x.

Corrupters.

Idolatry.

After ye have once spoken these five words, *Hoc est enim corpus meum*, over the bread, and have blasted, breathed, and blowed upon it, ye kneel down to it and worship it, like abominable idolaters; and afterward ye hold it up above your pestilent, pilled, shaven, shameless heads, that the people by looking upon it and worshipping it may be partakers also of your abominable idolatry, not being contented with your own damnable estate, except ye bring other also into the same danger.

Sacring or levation.

The author of your levation and lifting up the bread above your head was pope Honorius the third, about the year of our Lord one thousand two hundred and ten, which commanded that the host should be lifted up above the priest's head at mass, and that all the people should fall down and worship it. O antichrist! Here may all men see how ancient a thing your holy sacring is, which is counted the best and chiefest part of your mass, when notwithstanding it is the most wicked and most abominable part of your idolatrous mass. Verily it is not much more than three hundred years old. Let the lying papists therefore be ashamed to brag that their devilish mass came from the apostles; seeing it is proved to be a new and late invention of antichrist.

The sacring is the most abominable part of the mass.

And although the whole mass of the papists be utterly wicked and abominable, yet this part, which they call the sacring, is most wicked and abominable; forasmuch as it provoketh the people that are present to commit most detestable idolatries. For the people take it to be their God. They believe that bread which the priest heaveth above his head to be Christ, perfect God and perfect man. Therefore kneel they down unto it, knock their breasts, lift up their hands, worship and honour it. When the bell once rings (if they cannot conveniently see), they forsake their seats and run from altar to altar, from sacring to sacring, peeping here and touting there, and gazing at that thing which the pilled-pate priest holdeth up in his hands. And if the priest be weak in the arms, and heave not up high enough, the rude people of the country in divers parts of England will cry out to the priest: "Hold up, sir John, hold up; heave it a little higher." And one will say to another: "Stoop down, thou fellow afore, that I may see my Maker: for I cannot be merry except I see my Lord God once in a day." O abomination! Ah, wo worth you, ye massmongers, that are the authors of this abominable idolatry, and through your wicked massing send thousands to the devil, except the mercy of God be the greater. Better were ye

massmongers to leave your fat benefices, your rich prebends, your wealthy deaneries, your honourable chaplainships, your long gowns, your sarcenet tippets, and your shaven crowns, and to become water-tankard-bearers in London, or to cobble a shoe, or to go to plough and cart, yea, to have a mill-stone tied about your neck and to be cast into the bottom of the sea, than through your most stinking, wicked, and vile massing to provoke so many people unto idolatry, and to bring the wrath of God and everlasting damnation upon them, except they repent and amend. "Verily I say unto you, it shall be easier for the land of Sodom at the day of judgment, than for you." Matt. xviii. Matt. x.

But I know what ye will say: That we hold up is the very natural body of Christ, God and man; therefore may we all justly worship it. I ask you: How prove ye it to be the natural body of Christ? Ye answer: By the virtue of these words, *Hoc est enim corpus meum.* I reply: Christ spake these words of the bread, as the holy scriptures and all ancient writers do witness; and so then followeth it that bread is Christ's body, and Christ's body is bread. And by this means it must needs be granted that Christ hath two bodies, one made of bread, and another of flesh which he received of Mary the virgin. The objections of the papists concerning Christ's corporal presence in the sacrament. An absurdity.

But ye answer: Christ's calling is making. Christ called the bread his body; therefore is it made his body. I answer again: Christ called himself a "vine," a "door," a "shepherd," and called his heavenly Father a "ploughman:" is Christ therefore made a natural vine, a material door, a rustical shepherd, and his Father an husbandman of the country? Christ called John Baptist Helias: is John therefore made that Helias the Thesbite, which preached in the time of wicked king Achab? Christ called John the evangelist Mary's son, and called Mary his mother: is John therefore made the natural son of Mary the virgin, Christ's mother? and is Mary made the very true and natural mother of John the evangelist? I am sure ye will not so say. No more is the sacramental bread Christ's natural body, although Christ called it his body, but his body in a mystery and in a figure; as the old writers testify. John xv. x. Matt. xi. xvii. 1 Kings xviii. John xix. Note.

Tertullian, that most ancient doctor, saith: "Jesus, taking bread and distributing it among his disciples, made it his body, saying, 'This is my body,' that is to say, a figure of my body[1]." Lib. iv. contra Marcion.

Hereto agreeth the saying of St Austin: "Christ did not stick to say, 'This is my body,' when he gave the sign of his body[2]." Contra Adimant.

And St Hierome saith, that Christ did represent the truth of his body and blood by the bread and wine[3]. In Matt. xxvi.

An infinite number of like sentences concerning this matter are found in the ancient authors, which prove evidently that this saying of Christ, *Hoc est corpus meum*, "This is my body," is a figurative speech. Signs or sacraments in the holy scripture are called by the names of the things whereof they be sacraments and signs; as we read of the ark, of circumcision, of the paschal lamb, of the sacrifices of the old law, of baptism, which St Paul calleth "the laver or fountain of regeneration, and the receiving of the Holy Ghost." And after this sort is the sacramental bread called by the name of Christ's body, because it is the sacrament, sign, and figure of his body. Tit. iii.

"Those things which do signify," saith St Cyprian, "and those things which be signified by them, may be both called by one name[4]." Serm. de Chrism.

And St Austin, rehearsing divers sentences which were spoken figuratively, numbereth among them these words of Christ, *Hoc est corpus meum*, "This is my body[5];" whereby he declareth plainly that Christ spake these words figuratively, not meaning that the bread was his body by substance, but by signification. Contra Adimantum. Mark well.

[1 Tertull. Op. Lut. 1641. Advers. Marcion. Lib. iv. 40, p. 571. See Vol. II. page 285, note 5.]

[2 August. Op. Par. 1679—1700. Cont. Adimant. cap. xii. 3. Tom. VIII. col. 124. See Vol. II. page 282, note 3.]

[3 Hieron. Op. Par. 1693-1706. Comm. Lib. iv. in Matt. cap. xxvi. Tom. IV. Pars i. col. 128. See Vol. II. page 285, note 9.]

[4 Cypr. Op. Oxon. 1682. De Unct. Chrism. (Arnold.) Appendix, p. 48. See Vol. II. page 285, note 12.]

[5 See above, note 2.]

An absurdity. Christ's natural body cannot be but in one place at once.

Moreover, it is directly against the verity and truth of Christ's natural body to be in more places at once than in one, as he must be in an hundred thousand places at once, if your doctrine be true. A stinking sodomite or a wicked whoremonger, being dressed in his fool's coat, and standing at an altar with a little thin round cake in his hand, shall with these five words, *Hoc est enim corpus meum*, and with blowing and breathing upon the bread, make Christ, the King of glory, to come from the right hand of his Father, and to touch[1] himself in the accidents of the little cake, till ye have eaten him, and then trudge up again to heaven, till *Hoc est enim corpus meum* fetch him down again, if your doctrine be true. O proud Lucifers! And ah, poor wretched Christ, which at every filthy massmonger's commandment art compelled to come down from the glorious throne of thy Majesty, and to be handled as the papists please, either to be torn asunder with their teeth, or else to be hanged up with an halter in their popish pix! But know ye, O ye vile and blasphemous papists, that, although ye whisper your five words never so oft at your idolatrous altars, and breathe, blast, and blow, till ye be windless, yet shall ye never pluck the Son of God from the right hand of his Father, nor make that thin cake of yours Christ's natural body.

The article of our faith is, that Christ "is gone up into heaven, and sitteth on the right hand of God the Father Almighty, and that from thence he shall come to judge the quick and the dead." Our Saviour Christ told his disciples full oft, a little before his passion, that he should leave the world, and go up again unto his Father. St Mark saith that Christ "was taken up into heaven, and sitteth on the right hand of God." St Luke saith that Christ went away from his disciples, and was carried up into heaven. The angels of God said to the apostles, when Christ did ascend up into heaven: "Ye men of Galilee, why stand ye gazing up into heaven? This Jesus, which is taken up from you into heaven, so shall he come, as ye have seen him going into heaven." Of these words of the angels we learn that, as Christ went up visibly, and was seen with the corporal eyes of the disciples, so likewise, when he came[1] again from thence, he shall come visibly, and be seen with the corporal eyes of men. But never man saw him yet coming down with his corporal eyes; therefore never came he down corporally since his ascension.

John xiv. xvi. Mark xvi. Luke xxiv. Acts i.

St Stephen, indeed, saw Christ even with his bodily eyes; as we read in the Acts of the Apostles. But where? Here on the earth, between the priest's hands? Nay, but in heaven, "standing on the right hand of God." St Paul heard Christ speak; but from whence? From the popish pix? Yea, rather from heaven. St Peter saith, as blessed Luke testifieth, that "Jesus Christ must receive heaven till the time that all things which God hath spoken by the mouth of all his holy prophets since the world began be restored again." This time is till the day of judgment. If ye will have Christ therefore bodily at your masses, ye must tarry till the day of judgment: for till that time, saith blessed Peter, he must keep heaven. Alas! where is your *Hoc est enim corpus meum*, after your gross understanding, become?

Acts vii. Acts ix. Acts iii. Note.

Moreover St Paul, in divers places of his epistles, declareth that Christ is ascended into heaven, and sitteth on the right hand of God, and maketh intercession for us unto God his Father. So likewise do the other apostles in their writings. "Jesus Christ," saith St Peter, "is on the right hand of God, and is gone into heaven." "We have an advocate with the Father, Jesus Christ the righteous," saith St John.

Rom. viii. Eph. iv. Col. iii. 1 Thess. iv. 1 Tim. iii. Heb. x. 1 Pet. iii. 1 John ii.

All these authorities of the holy scriptures, with many other, do testify that Christ, as concerning his corporal presence, is no more in the earth, but in heaven only. Christ hath in him two natures, the nature of God, and the nature of man. As concerning his divine nature he is in heaven, in earth, and in every place. But as touching his human nature he is in heaven only, and there shall remain till the day of judgment, as St Austin saith: "As concerning the presence of his majesty we have Christ always; but as touching the presence of his flesh, it was truly said to his disciples, 'Me shall ye not alway have with you.' For the church had him a

Note. Tract. 50, In Joan.

[1] Perhaps *couch*, and *come*.]

few days after the presence of the flesh; but now it holdeth him by faith, and seeth him not with the eyes[2]." Again he saith: "God and man is one person, and both is one Christ Jesus, in every place in that he is God, but in heaven in that he is man[3]." Also in another place: "Where and after what manner Christ is in heaven, it is a vain and superfluous thing to ask or demand; but we must surely believe that he is only in heaven[4]." Ad Dardan. De Fide et Symb. cap. 6.

If he be only in heaven as concerning his corporal presence, as both the holy scriptures and St Austin affirm, how then is he either in your round cake at mass, or else hanging up in your popish pix over the altar with an halter?

But let us hear what the ancient doctor Vigilius writeth concerning this matter: "The Son of God," saith he, "as concerning his humanity, is gone away from us; but as touching his divinity he saith unto us, Behold, I am with you always, unto the end of the world[5]." Again: "Forasmuch as the word is every where, and his flesh is not every where, it appeareth that one and the same Christ is of both natures; and that he is in every place as concerning the nature of his Godhead[6]:" Again, that "he is contained in a place as touching the nature of his manhood[6]." Lib. i. contra Eutichen. Lib. iv. contra Eutichen.

Of these authorities doth it manifestly appear that Christ, inasmuch as he is God, is in every place; but having respect to that he is a man, he is only in one place, that is to say, in heaven. If he be only in heaven inasmuch as he is man, then consider ye what is to be thought of the doctrine of the papists, which teach that Christ's natural body is in every place, wheresoever his Godhead is. O antichrists! If this be not to play the heretic Marcion's part, and utterly to destroy the verity of Christ's human nature, or of his natural body, what is it? The papists are plain Marcionists.

But St Austin saith very well in this behalf: "We must take heed," saith he, "that we do not so set forth, maintain, or affirm the Godhead of the man (Christ) that we take away or destroy the truth of his body. For it doth not follow that that which is in God should be every where as God. Christ, inasmuch as he is God, is every where; but being man, he is only in heaven[7]." Ad Dardan. Note well.

But ye will object, according to your old wont, the omnipotency or almighty power of God, and say that, forasmuch as he is omnipotent and almighty, he may both make the bread his body, and also be in as many places concerning his corporal presence as he list, that is to say, in infinite places at once. I answer: God is not called almighty because he can do all things, but because he is able to do whatsoever his godly pleasure is to do. For there are certain things which God cannot do; as, for an example, he cannot deny himself, he cannot lie, he cannot save such as die in infidelity, he cannot make another of like power with himself, he cannot save the reprobate, nor condemn the elect, which have their names written in the book of life, &c. Whatsoever is contrary to his word, that cannot God do; but it is contrary to the word of God for Christ's body to be in more places at once than in one, yea, to be both in heaven sitting on the right hand of God the Father, and here also in earth at your popish masses, in a thousand thousand places at once: therefore is not God able to make his body to be in so many places at once, as ye feign; forasmuch as the nature of God only is infinite, and the nature of all creatures is contained in some certain one place at once. The omnipotency or almighty power of God. Why God is called almighty.

But here again ye will bring forth these promises of Christ: "Wheresoever two or three are gathered together in my name, there am I in the midst of them." Again: "I am with you always, unto the end of the world." These promises, and such-like, are to be understanded, not of the corporal presence of Christ here in earth, but of his spiritual presence by grace; as the doctors themselves do declare. The promises of Christ concerning his presence. Matt. xviii. Matt. xxviii.

"It is to be marked, noted, and considered," saith Cyril, "that, although Christ hath taken away the presence of his body from hence, yet by the majesty of his In Joan. Lib. vi. cap. 16.

[2] August. Op. Par. 1679-1700. In Johan. Evang. cap. xii. Tractat. l. 13. Tom. III. Pars II. col. 634. See Vol. II. page 274, note 1.]

[3] Id. Lib. ad Dard. seu Epist. clxxxvii. 10. Tom. II. col. 681. See Vol. II. pages 277, 8, note 4.]

[4] Id. Lib. de Fid. et Symb. 13. Tom. VI. col. 157. See Vol. II. page 278, note 6.]

[5] Vigil. adv. Eutych. in Cassandr. Op. Par. 1616. Lib. I. p. 518. See Vol. II. page 275, note 9.]

[6] Id. Lib. IV. pp. 546, 7. See Vol. II. page 279, note 10.]

[7] See above, note 2.]

Matt. xxviii. Godhead he is always present, as he at his departure promised his disciples. 'Behold,' saith he, 'I am with you always, unto the very end of the world.'[1]" The like saying of St Austin heard we afore[2].

Of all these things heretofore spoken is it evident, that the natural body of Christ is not here in earth, as ye massmongers would gladly make us believe, but in heaven only, and there shall remain unto the day of judgment, Christ in the mean season being here present with us by his Spirit and grace.

Seeing then that the sacramental bread is not the natural body of Christ, God and man, but a figure, sacrament, and holy sign of his body, with what forehead dare ye either affirm that your little thin round cake, after five words pronounced over it, and you breathing, blasting, and blowing upon it, to be the true, natural, real, corporal, and substantial body of Christ, God and man, as he was born of Mary the virgin, and suffered for us on the altar of the cross; or worship it yourselves, or yet provoke other so to do, according to pope Honorius' decree, and not after Christ's institution? What is idolatry, if this be not idolatry? To worship a piece of bread for God, what heathen idolater ever so doated? If good king Ezechias lived in these our days, he would rather play with the sacrament of Christ's body and blood, as he did with the brasen serpent, than he would suffer such abominable idolatry to be committed at the ministration of it, unto the great dishonour of God, the utter defacing of Christ's passion, blood, and death, and unto the dreadful damnation of innumerable souls.

Idolatry.

2 Kings xviii.

England provoked unto repentance.

O England, England! tears, yea, tears of blood mayest thou well weep, which, in the prosperous time of that most godly king, Edward the sixth, wast blessedly purged of all superstition, idolatry, and popish doctrine, and hadst restored unto thee the true gospel of thy salvation, and the right ministration of the Lord's sacraments: but now, for thine unthankfulness toward the Lord thy God, all these heavenly treasures are taken away from thee, and the stinking dung of the pope most miserably cast upon thee. Lament thy sins, O England, lament, lament! Return to the Lord thy God, and most humbly beseech him once again to look upon thee with his merciful countenance, to take away these popish dregs, to restore unto thee his lively word, and to bless thee again with the true ministration of his holy sacraments, that thou mayest serve the Lord thy God in holiness and righteousness all the days of thy life.

The doctrine of the papists concerning the presence of Christ in the sacrament is new.

This doctrine, that the sacrament of the altar, as ye term it, is the true, natural, real, carnal, corporal, and substantial body of Christ, is the dream of antichrist the bishop of Rome, and was never received in the church till pope Leo, pope Nicholas, pope Innocent, pope Honorius, and pope Urban, through their tyranny brought it in, and compelled the Christians with fire and fagot (as the manner of the tyrannical papists is) to receive their abominable doctrine: and yet in all ages God stirred up some to confess the true doctrine of the sacrament against antichrist, even unto the death. Neither is this popish doctrine so ancient as the papists brag. For it is not much more than five hundred years since their gross opinion of the sacrament began first to be attempted. And although pope Nicholas the second did much in the matter, yet was it not thoroughly received nor agreed upon till pope Innocent the third came, which, about the year of our Lord a thousand two hundred and fifteen, kept a council at Rome, called *Latronense*, (I would say, *Lateranense concilium*,) where were gathered together a swarm of papists about the number of thirteen hundred pilled-pates, of the which number eight hundred and odd were monks, canons, and friars, chickens of the pope's own brood. Last of all came pope Urban the monk, in the year of our Lord one thousand two hundred and sixty-four, and he made up all the market: for he ordained a feast, called *Corpus Christi*, in the

The feast of Corpus Christi.

[1 Sed diligenter hic animadvertendum, quod etsi corporis sui præsentiam hinc subduxerit, majestate tamen divinitatis semper adest: sicut ipse a discipulis abiturus pollicetur: Ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi.— Cyril. Alex. Op. Lat. Par. 1604-5. In Joan. Evang. Lib. vi. cap. xiv. Tom. I. p. 562. See Vol. II. page 273, note 2, where by an error, afterwards corrected, a different passage is given.]

[2 See before, pages 272, 3, note 2.]

honour of the sacrament; so that ever after that time the sacrament was no more taken for a sign, figure, and token of Christ's body, but for Christ himself, God and man; and therefore was it reverenced, worshipped, honoured, censed, and kneeled unto, as ye teach the people to do at your unsacred sacrings; and so are ye their school-masters, to learn them to commit idolatry against their Lord God. But let us go forth with our matter.

After our Saviour Christ had delivered the sacramental bread to his disciples for to eat, "he took the cup, and thanked, and gave it them, saying, Drink ye all of this: for this is my blood (which is of the new testament) that is shed for many for the remission of sins." "This do, as oft as ye drink it, in the remembrance of me." Here Christ delivered to his disciples holy wine (I call it holy, because it was dedicate and appointed to an holy use), which he made a sacrament of his blood. "And they all drank of it." And here is to be marked by the way, that our Saviour Christ, aforeseeing that there should arise false anointed, that would take away from the people the sacrament of his blood, bade them all drink of it. All, all, without exception, even so many as believe on him, spiritual or temporal, as they call them. Are not ye popish shavelings these false anointed? Have not you taken away the cup of the Lord's blood from the lay people, and reserved it to yourselves alone? Do not ye minister the sacrament of Christ's body and blood to the lay people under one kind only, clean contrary to Christ's institution? O God-robbers! O spoilers of christian men's souls! Neither can ye abide that the people should touch your pope-holy chalice when they drink the wine, but ye yourselves, holding the chalice in your own hands, give them drink; as though they were babes of three days old, and could not put the cup to their mouth. O tender and jealous nurses! In the primitive church, and many hundred years after, as we may see in the monuments of learned men, the sacrament, according to Christ's institution, was received of the people under both kinds, until antichrist, the bishop of Rome, by his devilish decree determined the contrary at the council of Constance, not much more than an hundred years past[3]. Pope Gelasius made a godly decree, that those people which would not receive the sacrament under both kinds should receive none at all, but be put away from the Lord's table[4]. The Greeks and Bohemes, with all other that be not under the tyranny of the pope of Rome and of his wicked laws, receive the sacrament under both kinds at this day, according to Christ's institution[5]. Where the contrary is used, there reigneth the devil and the pope, and not Christ and his holy word. But now let us behold your doings.

Matt. xxvi.

The sacrament ought to be received of the people in both kinds.

Sacrilege.

The council of Constance.

Gelasius' decree.

The Greeks and Bohems.

After that ye have committed idolatry with the sacramental bread (if it be worthy of that name), ye fall in hand to consecrate (I use still your own terms) the wine with these words: "In like manner, after supper was done, he took this noble chalice (that is a lie, for Christ never handled that chalice) into his holy and worshipful hands; and after he had given thanks to the Father, he blessed (here fall ye to crossing again) and gave it to his disciples, saying, Take ye, and drink ye all of this: for this is the cup of my blood, a new and everlasting testament, a mystery of faith, which shall be shed for you and for many for the remission of sins. So oft as ye shall do these things, ye shall do them in the remembrance of me." How many words ye have put in here of your own brain ye shall easily perceive, if ye compare them with the words which our Saviour Christ spake. But forasmuch as they do not greatly disagree from the truth of God's word, I will not strive with you in this behalf, although I would wish you once to deal faithfully and truly in all your doings, but specially when ye have to do with God, seeing it is written: "Put nothing to the words of God, lest he reprove thee, and thou be found a liar."

Idolatry.

A lie.

Crossing.

Prov. xxx.

After the aforesaid words, spoken in hocker-mocker, ye breathe and blow and shake your head over the chalice; and then ye kneel down, lift up your hands, and honour it, like most abominable idolaters. After that ye stand up again, like pretty

Idolatry.

[3 Concil. Constant. in Concil. Stud. Labbei. Lut. Par. 1671-2. Sess. xiii. Tom. XII. col. 100. See Vol. II. page 244, note 3.]

[4 Gelas. Papa in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 12, col. 1918. See Vol. II. page 243, note 2.]

[5 See Vol. II. page 245.]

fellows and well appointed, and taking the chalice in your hands, ye hold it up with heave and howe above your heathenish heads, that the people also may worship it and be fellow idolaters with you, and fall into the like danger of everlasting damnation. This done, ye set the chalice down again upon the altar, and ye cover it with your corporass-cloth for catching of cold. Then once again kneel ye down, and up again, like dive-doppels[1], and kiss the altar, and spread your arms abroad, as though ye would embrace some she-saint.

Kissing.

After all these things (as I may let pass your crossings and blessings, your crouchings and noddings, with many other apish toys), ye fall again to your solemn prayers; and among all other ye stand nodding and praying in your *Memento* for the souls departed, which was put to the mass by pope Pelagius, about the year of our Lord five hundred and three-score.

The second memento.

And here in your mind and thought (for now ye play mum-budget and silence-glum) ye pray for Philip and Cheny, more than a good meany, for the souls of your great grand Sir and of your old beldam Hurre, for the souls of father Princhard and of mother Puddingwright, for the souls of good-man Rinsepitcher and good-wife Pintpot, for the souls of sir John Huslegoose and sir Simon Sweetlips, and for the souls of all your benefactors, founders, patrons, friends and well-willers, which have given you either dirige-groats, confessional-pence, trentals, year-services, dinner or supper, or any thing else that may maintain you, our lady's knights.

Praying for the souls departed.

But, I pray you, how can ye with an assured conscience and true faith pray for such as are departed out of this world? If these your prayers be of faith, then do your faith hang on God's word. If ye have the word of God for you so praying, bring it forth, of good-fellowship; and we will hear you. Have ye none? Alas, silly souls! Then put up your pipes, and lay you down to sleep. Trudge with your diriges, and pack up your masses of *Requiem*. Do ye allege pope Pelagius and old fathers or ancient customs? We have nothing to do with them, except they bring the word of God in their mouths. Prayer is a matter of faith; and faith always leaneth upon the word of God solely and fully. If ye have not the word of God for your prayer, then can ye not pray of faith. If ye pray not of faith, then are your prayers abominable in the sight of God; so far it is off that they be heard; as the apostle saith: "Whatsoever is not of faith is sin." St John saith: "This is the trust that we have in him, that, if we ask any thing according to his will, he heareth us." But how do ye ask according to the will of God, when ye have not one tittle of the holy scripture to declare that ye ought to pray for the dead? Think ye to be heard of God? Even as Baal's priests were when they cried, "O Baal, hear us O Baal, hear us." If ye would leap upon your altars, yea, and cut yourselves with knives till ye be all on a gore-blood, as their manner was, yet shall ye never be heard of God. For ye pray without faith; seeing ye have not the word of God for you.

The holy scripture teacheth not praying for the dead.

Prayer.

Rom. xiv. 1 John v.

1 Kings xviii.

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Do ye allege charity, and say it is a charitable deed to pray for them that are departed? I answer: Ye are very antichrists, that turn the roots of trees upward. Will ye have charity before faith? Is not faith the mother of all virtues? Is not charity the daughter of faith? How dare the daughter move you to do that whereof the mother knoweth nothing at all? It is not charity that moveth you to pray for the departed, but blind affection, corrupt zeal, cankered custom, and hope of gain.

After the departure from this life all go straightways either unto eternal glory, or else unto everlasting pain; as the history of the rich glutton and of the poor man Lazarus evidently declareth. Our Saviour Christ saith: "He that believeth on the Son hath everlasting life. But he that believeth not on the Son shall not see life but the wrath of God abideth on him." Here also are reckoned but two kinds of persons, faithful and unfaithful: the one sort after their departure go immediately unto everlasting life, the other unto eternal damnation. And the preacher saith: "Where the tree falleth, whether it be toward the south or north, in what place soever it fall there it lieth." As we depart, so shall we have our place. If we depart in faith

Note.

Luke xvi.

John iii.

Eccles. xi.

[1 Perhaps the bird called dive-dapper, or dab-chick, is meant. See Nares' Glossary.]

heaven is appointed for us; but if we die in infidelity, unfaithfulness, or misbelief, hell is ready at hand. Therefore your prayers for the dead are in every condition frustrate and vain, superfluous and unprofitable: heaven needeth no prayer, hell refuseth all prayer.

Notable is this sentence of St Austin. "Know ye," saith St Austin, "that so soon as the soul is departed from the body, it is straightways either for the good merits placed in paradise, or else for the sins thrown headlong into the deep dungeon of hell[2]." Again in another place he saith: "Brethren, let no man deceive[3] himself. For there are but two places; and there is no third place for any. He that hath not deserved to reign with Christ (in this world) shall without doubt (in the world to come) be damned with the devil[4]." Ad Fratres in Erem. Serm. lvii. Serm. de Temp. Hom. xvii.

And St Cyprian saith: "When we depart hence there is no place of repentance. Life is here either lost or gotten[5]." Contra Demet.

But I marvel much of this one thing concerning this matter, that ye pray God the Father that he will mercifully give to all such as rest in Christ a place of refreshing, of light, and peace. As though those that rest in Christ could want any of them all. Can any man that rests in Christ be tormented in pains, darkness, and disquietness, trouble, or grief? To rest in Christ after this life is not to be pained in purgatory (if there were such a place, as the papists feign), but to reign with Christ in glory, to possess[3] everlasting joy, and to have the fruition of God's glorious majesty with the heavenly angels and blessed spirits; as it is written: "Blessed are the dead which die in the Lord. For the Spirit saith that from henceforth they rest from their labours." And David calleth the "death of the saints" "precious and right dear in the sight of the Lord." Doth not the wise man also say, that "the souls of the righteous are in the hand of God; and that no grief, pain, nor torment shall touch them?" "They are in peace," saith he. If these things be true, as nothing is more true, what need you then to stand nodding in your *Memento*, praying for the dead? Ye might as well pray for dead swine: for ye have as good authority of the holy scriptures for the one as for the other. But this praying for the dead hath made your kitchens warm, your pots to seethe, and your spits to turn merrily. It hath fed your idle bellies with the fattest of the flock, and caused you to live in all joy, pleasure, and quietness, without any labour, pain, or travail. Therefore no marvel though such things be placed in your mass. Take away the praying for the dead, and ye purgatory-rakers may pick your meat upon Newmarket-heath: for your dirige-groats, your trentals, your month-minds, your anniversaries, your bead-rolls, your soul-mass-pence, and all such other pelf, falleth to the ground straightways. And then welcome home again hard fare, greasy cap, threadbare gown, broken shoe, torn hose, empty purse, and all that beggarly is. Make much, therefore, of praying for the dead, and wish that your mass, which of late ye have to your great joy recovered again, may long continue in her prosperity; or else your cake is dough, and all your fat lie in the fire. What it is to rest in Christ after this life. Rev. xiv. Psal. cxvi. Wisd. iii.

What shall I speak of dancing of your little great god[6] about the chalice, with *per ip, et cum ip, et in ip, sum*, which followeth the praying for the dead? That is so holy a thing that it is called the second sacring, and may by no means be left undone. Your child must needs be dandled and played withal a little while, lest he chance to sleep too long. The second sacring, otherwise called God's hopping about the chalice.

After that ye have laid your young god to rest again, ye say your *Pater-noster*, like good devout men: that done, ye take up the patine off the chalice, and kiss it, and The Pater-noster.

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[2] Scitote vero quia anima cum a corpore evellitur, statim aut in paradiso pro bonis meritis, aut certe pro peccatis in inferno continuo præcipitatur.—August. Op. Par. 1679-1700. De Rect. Cathol. Conv. Tractat. 21. Tom. VI. Appendix, col. 274. This treatise is with great probability attributed to Eligius. Nearly all the sermon entitled Ad Frat. in Erem. lvii. is contained in it.]

[3] Folio, *receave*, and *professe*.]

[4] Nemo se decipiat, fratres: duo enim loca sunt, et tertius non est ullus. Qui cum Christo regnare non meruerit, cum diabolo absque dubitatione ulla peribit.—Id. Serm. ccxcv. 5. Tom. V. Appendix, col. 495. This Sermon is very probably the production of Cæsarius.]

[5] Cypr. Op. Oxon. 1682. Ad Demetr. p. 196. See Vol. I. page 327, note 1.]

[6] Crosses were here made with the host about and within the chalice.]

afterward ye cross yourselves withal both upon your breasts and upon your bald crowns, and lay it down again. I think ye do this either to fray away spirits, or else to enarm yourselves with the sign of the cross, that ye may be the more able to bring to pass your butchery that is now at hand. For straightways ye strike up your sleeves, ye uncover the chalice, ye lay down the corporass-cloth, ye take up your little god, ye hold him up over the chalice, and ye cruelly tear, pluck, and break him in three pieces, according to pope Sergius' commandment, about the year of our Lord seven hundred. When ye have once so done, ye keep two parts of your Christ's body, which ye yourselves made, and have now destroyed again, in your hands, holding them over the chalice; and the third part ye let down into the wine, that it may be the tenderer when ye eat it. The mystical mysteries hereof I declared a little afore.

The breaking of the host in three parts.

The Agnus.

Then do ye say the *Agnus*, which pope Sergius also commanded that it should be said at mass, a little before the receiving of the host. And here again ye play the abominable idolaters. For looking upon the bread ye look yourselves and worship it, saying in Latin: *Agnus Dei, qui tollis, &c.:* "O Lamb of God, that takest away the sins of the world, have mercy upon us." Thrice do ye call that bread which ye hold in your hands, "the Lamb of God, that taketh away the sins of the world." O intolerable blasphemy! Was there ever idolater that worshipped a piece of broken bread for God? What marvel is it though the Jews, the Turks, and all other infidels be so loth to come unto christian religion, when they see so manifest idolatry committed? when they behold a piece of a thin wafer-cake honoured for God? Certainly this abominable idolatry, which ye massmongers maintain and commit at your mass, hath been and is the occasion that innumerable thousands of souls have been and are daily damned.

Idolatry.

An history of a certain emperor of Turkey.

Yea, these your wicked doings are the cause why so many do abhor the christian religion, and defy the name of Christ; as we read of a certain emperor[1] of Turkey, which, when he was demanded why he and his people did so greatly abhor the religion of Christ, answered, that he could by no means approve nor allow the religion, service, and honour of that God whom men at their pleasure do make, and straightways eat him when they have done. Better were it for you, O ye massmongers, to have a mill-stone tied about your necks, and to be cast into the bottom of the sea, than thus with your abominable massing and wicked god-making to drive so many from Christ, and to provoke so great multitudes unto idolatry, and finally unto everlasting damnation.

The petty degree of the papists' god.

And with what a conscience can ye say to that bread, which is a dumb and an insensible creature, without all life or spirit, "O Lamb of God, that takest away the sins of the world, have mercy upon us?" Is that bread, which a little afore was corn in the ploughman's barn, meal in the miller's trough, flour in the baker's boulting-tub, and afterward tempered with a little water and baken of the wafer-man between a pair of hot printing-irons, come now suddenly through your charming unto such dignity that it is "the Lamb of God, that taketh away the sins of the world?" and that men must pray unto that to have mercy and forgiveness of sins? O Lord, thou living God, have mercy upon us, and destroy this abominable idol the mass! In the worshipping of Baal, Astaroth, Moloch, Bel Peor, Melchom, Moazim, Dagon, Chames, the queen of heaven, Saturnus, Jupiter, Priapus, Juno, Venus, Vesta, and such other idols, was never so great a blasphemy and dishonour to God as is the setting up of this broken bread to be worshipped for a God. And the matter is so much the more to be abhorred, because ye colour your abominable idolatry with God's word. "Feigned holiness," saith St Gregory, "is double iniquity."

Ah! is that the polluted and defiled bread the "Lamb of God, that taketh away the sins of the world?" Then was that your bread also born of Mary the virgin, and nourished with the milk of her breasts. Then did that bread live, and walk upon the earth, speak, eat, drink, sleep, preach, work miracles, &c. Then was that

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[1 Probably the Arabian philosopher, Averroes, is meant, who said: Quandoquidem comedunt Christiani quod colunt, sit anima mea cum philosophis.—See Bingham, Orig. Eccles. Book xv. chap. v. 5.]

bread betrayed, accused, beaten, buffeted, spitted on, crowned with a crown of thorn, clad with a garment of purple, crucified, and nailed to the cross. Yea, then did that bread offer himself on the altar of the cross a sacrifice to God the Father for the sins of the world, "died, and rose again for our justification." Hath your broken bread done all these things? Christ, the "Lamb of God, which taketh away the sins of the world," hath done all these things alone, alone. Be ashamed once, O ye wicked papists, thus to blaspheme God, and to deceive the people through your abominable massing. Again, is grace, mercy, favour, and remission of sins to be craved of these fragments of bread which ye hold in your hands? So is it that true, living, immortal, and everlasting God, which hath been without beginning, which made heaven and earth, and all things contained in them: for none can forgive us our sins but God alone. Hath your broken bread been without beginning? Hath it made all things? Yea, it is a creature itself, vile and devilish, as ye use, or rather abuse it. Be ashamed, O ye shameless hypocrites, thus to deface the glory of God, and to lead the people in damnable blindness.

Note. Rom. iv. Matt. ix. Mark ii. Luke v.

Shortly after the *Agnus* ye kiss the *pax*, which was the ordinance of pope Innocentius, in the year of our Lord four hundred and ten. And while the boy or parish-clerk carrieth the *pax* about, ye yourselves alone eat up all and drink up all. Ah, what riding fools and very dolts make ye the people! Ye send them a piece of wood or of glass or of some metal to kiss, and in the mean season ye eat and drink up altogether. Is not this a pageant of hickscorner? Is not this a toy to mock an ape withal? Is this Christ's *Accipite et edite*, "Take ye, and eat ye;" speaking to many, and not to one alone? Is this Christ's *Bibite ex eo omnes*, "Drink of this, all ye?" Did Christ eat the sacrament alone? Did he not rather give it to his disciples, and commanded all faithful ministers so to do? Why then do ye, O ye antichrists, eat and drink up all alone, contrary to Christ's institution and commandment? And yet behold how ye shame not to lie even to God's face. Ye say at your post-communion these words: *Quod ore sumpsimus, Domine, &c.*: "That which we have taken with our mouth, O Lord, grant that we may receive it with a pure mind, and that it may be made unto us of a temporal gift an everlasting remedy." Again: *Hæc nos communio purget a crimine, &c.*: "This communion mought purge us from sin, and make us partakers of the heavenly remedy." And in another place ye desire God, that so many as shall receive the holy body and blood of Christ may be filled with all heavenly blessing and grace. Ye tell God that you with the rest of the congregation have received, even with your mouths, the sacrament of Christ's body and blood; and ye lie most abominably. For ye yourselves have eaten and drunken up altogether alone, and like churlish carls ye have given no man part with you. Again, ye call it a communion, which is a partaking of many together; but ye might right well call it an union[2]: for no man eateth and drinketh of the bread and wine but you alone. Item, ye desire God that so many as shall be communicants may be filled with the heavenly blessing and grace; and no man do receive but you alone. What a mocking is this of God, and a deceiving of the people! God have mercy on us, and once again deliver us from this most lying, wicked, abominable, and devilish idol the mass, and restore unto us the holy and blessed communion!

The pax. A point of little good-fellowship. A lie, therefore failing.

Christ's ordinance is, not that one standing at an altar should eat, devour, and munch up altogether alone; but that a multitude should receive the sacramental bread and wine together. "Take ye," saith our Saviour Christ, "eat ye, and drink ye all of this." He saith not, Take thou, sir John, eat thou, and drink thou all alone.

In the Acts of the Apostles we see that a multitude of the Christians came together to break the bread, and not that one alone did eat all alone, turning his back[3] to the people, as ye massmongers do. St Paul saith: "The bread which ye break, is it not the partaking of the body of Christ?" He saith not, the bread which *I* break, but which *we* break, speaking of many, and not of one. Again: "We all be partakers of one bread and of one cup." Indeed we be, or we ought to be. But we be not: therefore ye massmongers do us the more wrong. Where the blessed apostle entreateth of the Lord's supper, he saith: "My brethren, when ye come together to

Christ's ordinance is that the congregation should receive the sacrament together. Acts ii. xx. 1 Cor. x. 1 Cor. xi.

[2 Union: unity, oneness, wherein there is but a single person.] [3 A word is substituted.]

eat (he meaneth the holy communion or the Lord's supper), tarry one for another." He saith not, When ye come together to see the priest say mass, and to eat and drink up altogether alone, standing at an altar, and turning his back toward you, as one full of little good manners. He saith also: "Tarry one for another." But ye tarry for no man; but, having a boy to help you say mass, ye go to your mingle-mangle, and never call purre[1] to you. For ye eat and drink up altogether alone, being much worse than the swine-herds.

The papists at their mass in receiving the sacrament tarry for the people, as the abbot tarrieth for his convent.

We read in the ancient canons, that such as would not communicate should be excommunicate and driven out of Christ's congregation, and not be reputed or taken as members of Christ's body[2]. Whereof we may easily and truly gather, that this private massing which ye massmongers use at this present is not of God, but of the devil; and was not practised of the holy ancient fathers in their churches, but of late years brought in by antichrist and his shameless shavelings, which in their private masses do nothing else than prophanate, defile, and corrupt the Lord's supper, and make merchandise of it; while they take upon them to receive the sacrament for other, and to make it a sacrifice for the sins of such as hire them for their money, that they, of the labour of other men's hands and of the sweat of other men's brows, may live an idle and voluptuous life, as epicures and belly-beasts, born only to consume the good fruits of the earth.

The private mass is of the devil, and not of God.

But as ye massmongers cannot be baptized nor believe for other, no more can ye receive the sacrament for other. As every man is baptized for himself, so must he eat and drink the mystery of the Lord's body and blood for himself. Can my eating slake your hunger? No more can your eating of the sacrament do me good. "The righteous man," saith the prophet, "shall live by his own faith." The priest's eating therefore of the sacramental bread for other is abominable, and in all points contrary to Christ's holy institution, which ordained his blessed supper not to be received of one alone for all the congregation, but that every one should receive it for himself, that by the worthy receiving thereof his troubled conscience might be quieted, and his faith confirmed.

Every man ought to receive the sacrament for himself. Hab. ii. Rom. i.

We read that when St Anthony, which lived about the year of our Lord three hundred and fifty, was in the wilderness, he saw a vision, which was this. He beheld a number of altars suddenly built up, and covered with white linen cloths, with bread and wine set upon them, and a great sort of unclean and filthy swine standing at them, and slovenly devouring all that ever was set upon the altars. St Anthony being wonderfully amazed at this strange sight, cried unto God, and said: "O Lord God what mean these foul ill-favoured sights?" God said unto him: "These filthy swine which thou seest standing at the altars, are the lecherous priests which after thy days shall arise, and, driving away the holy communion out of churches, which I instituted to be received of many, shall eat and drink all the sacramental bread and wine alone giving no part thereof to the residue of my people, whom I redeemed with my precious blood, and for whose sake I ordained my holy supper to be received of them also[3]." Are not ye lecherous priests these filthy swine? Have not ye cast away the Lord's table, and set up idolatrous altars? Do not ye at your masses eat and drink up all alone, like hungry hogs, and give no part to God's faithful people? Ye may right well be compared to filthy swine: for as these brutish beasts cannot abide any other to eat with them, but would fain eat up all alone themselves; even so

The vision of St Anthony.

Note well.

[1 Purre, or pur: a word of invitation to hogs. Thus Latimer, in his 4th Sermon before Edward VI. observes: "They say in my country, when they call their hogs to the swine-trough: Come to thy mingle-mangle: come pur, come pur."]

[2 See Vol. II. page 258, note 2.]

[3 The following account, though not precisely that described by Becon in the text, may possibly be that intended: Μέλλει τὴν ἐκκλησίαν ὀργὴ καταλαμβάνειν, καὶ μέλλει παραδίδοσθαι ἀνθρώποις ὁμοίοις ἀλόγοις κτήνεσιν. εἶδον γὰρ τὴν τράπεζαν τοῦ κυριακοῦ, καὶ περὶ αὐτὴν ἑστῶτας ἡμιόνους κύκλῳ πανταχόθεν, καὶ λακτίζοντας τὰ ἔνδον οὕτως, ὡς ἂν ἀτάκτως σκιρτώντων κτηνῶν γένοιτο λακτίσματα. πάντως δὲ ἤσθεσθε, φησὶ πῶς ἐστέναζον, ἤκουσα γὰρ φωνῆς λεγούσης· Βδελυχθήσεται τὸ θυσιαστήριόν μου. ταῦτα εἶδε ὁ γέρων. καὶ μετὰ δύο ἔτη γέγονεν ἡ νῦν ἔφοδος τῶν Ἀρειανῶν, καὶ ἡ ἁρπαγὴ τῶν ἐκκλησιῶν.—Vit. S. Anton. Eremit. a D. Athanas. Aug. Vinde. 1611. p. 108. See also Soz. in Hist. Eccles. Script. Amst. 1695-1700. Lib. vi. cap. v. p. 523.]

lay ye. At your idolatrous masses, like a sort of beastly hogs, ye eat and drink up all alone, giving no man part with you, clean contrary to Christ's institution. And ye may justly be called lecherous priests. For ye abhor godly and lawful matrimony, and ye defile yourselves with all kinds of stinking whoredom and abominable sodomitry. Maids ye deflower, men's wives ye defile, and widows do ye corrupt, besides much other abomination, which chaste ears abhor to hear. Men meet to consecrate such a God, and fit champions to say such devilish masses! God give you grace once to leave this most detestable wickedness!

The Lord's supper is a sacrament of love and concord.

Moreover, was not the sacrament of Christ's body and blood ordained to move and stir all men to friendship, love, and concord, and to put away all hatred, variance, and discord, and to testify a brotherly and unfeigned love between them that be the members of Christ? But what friendship or love can be maintained at that ministration of the sacrament, where one eateth and drinketh up all alone; as ye do at your masses? If it be a sacrament of charity and love, then ought the members of Christ charitably and lovingly to eat and drink at the Lord's supper together; as the apostle saith: "We all are partakers of one bread," and of one cup, and not one to devour all alone. For charity consisteth not in one alone, but in many. And the Lord's supper is called a communion, and not an union. Therefore ye massmongers grievously offend, which, contrary both to the commandment of Christ and to the order of charity, at your masses eat and drink up all alone; and by this means ye make the Lord's supper a sacrament rather of hate and dissension than of love and unity.

1 Cor. x.

An history of a Christian and of a Jew.

And here cometh into my remembrance an history of a Christian and of a Jew. The Christian, perceiving the Jew to be an honest civil man, faithful in his promise and upright in his dealing toward all men, sorrowed greatly in his heart that he was not also of the christian belief. The Christian, thinking that the most ready way to bring the Jew unto Christ was to lead him to church, that he might there hear and see how well God was served among them, desired the Jew, upon a certain sabbath-day, to go with him unto the temple of the Christians, nothing doubting but if he would so do he should be allured to give over his Jewish opinions, and to become a christian man. The Jew consented, and went with him to church, where he quietly saw and beheld all things. He heard jolly ringing, pleasant singing, and merry organs playing. He beheld a sort of gay gaudy mawmets, and a number of merry fellows in the quire, singing sometime high, sometime low, sometime in a mean, and sometime nothing at all. He saw also a fellow with a shaven crown going up and down in the church, and casting water in the people's teeth, and afterward, having a jolly coat upon his back, he saw him go about the church-yard after an image, all the people following him. After all these things he saw that shaveling cast off that gay coat again, and put on other game-player's garments, and so to address himself unto an altar, covered with white linen cloths, whereupon was set (as he thought) meat and drink; for he saw the cup there. After much singing and piping he saw the sacrificer that stood at the altar lift up a little thin round cake and a cup of drink above his head. Here will be good cheer, thought the Jew, anon; for here are jolly signs and proffers. But when he saw the people fall down and worship the bread and cup, he marvelled greatly at their madness. Mass ended, he looked always when the people should have been called to eat and drink with hickscorner that heaved the bread and cup over his head; but no man had part with him: he devoured all alone, like Sim Slap-sauce. When they were departed out of the church and going homeward, the Christian, willing to prove how the Jew was affected toward the christian religion, said unto him: "Sir, how like ye our religion and serving of God?" To whom the Jew answered: "Ye have in the temples many things that would make a sad man glad, and one that is sorrowful cheerful. I mean your thundering of bells, your playing on the organs, your merry singing, the casting of water in the people's teeth, and your running one after another about the church-yard, like the prior of Pricklingham and his convent. All these things seem to be matters of mirth, used among you, as I think, only to make you merry. But the having of idols in your temples I do not allow. I see you

also fall down and worship a piece of bread and a silver cup, which I judge high abomination and damnable idolatry. And another thing there is used in your temples, which I also do nothing like." "What is that?" quod the Christian. "I will tell you," said the Jew. "Ye talk, crack, and boast much of charity; but I say right well that there is little used among you. For there was an altar spread with fair white cloths, and meat and drink, as I suppose, set upon it. I always looked when ye should have been called to eat and drink together, according to the order of charity; but that shaveling, that stood at the altar in the gay coat, did both eat and drink all alone, giving you no part with him, which is a token of small charity and friendship among you. Certes ye shall redress these great evils, and have more charity among you, before I become one of your order." And so the Jew refused to be made a Christian.

God have mercy on us! Among many other notable faults which the Jew perceived in our temples, this was not the least; that one, standing with his back toward the people at an altar, did eat and drink all alone, giving no man part with him, which is a token of small charity and friendship, as the Jew said. Verily the private mass, wherein the sacrament of Christ's body and blood is too much abused, hath been and is the cause that many at this day do abhor the name of Christ, and utterly condemn the christian religion. God, for his mercy, drive that idolatrous mass out of this realm once again, and restore unto us the true use of his holy supper! Amen, amen. But let us see what followeth in your popish mass, and make an end.

Drink, and still drink.

When the boy or parish-clerk cometh again with the *pax*, ye hold forth your chalice, like sir Ralph Rinsepitcher, for a little more drink. And when ye have once drunken up that, ye hold forth your goddard[1] yet once again, to have a little more swill. No marvel. For, peradventure, ye fell the night before into a great heat, while ye kept company with your toying Thais; and therefore no marvel, silly souls, though ye drink solemnly. But, O good Lord, what wiping of the mouth and licking of the fingers is there then! It would do a woman good to see how cleanly sir John Sweetlips is. And yet, not so contented, ye go to the altar's end, and there once again ye wash your hands, to shew how minion, trim, fine, neat, and white-fingered gentlemen ye are in all your doings, but specially in matters pertaining to lady Venus' court.

Rinsing of the chalice.

Washing of the hands.

Licking of the chalice.

After this ye return to the altar, and take another lick or two of the droppings of the chalice, because ye would be loth to lose any thing; and, taking up your book in your hand, ye come again to the altar's end, where ye began your popish and idolatrous mass, to declare that as good never a whit as never the better, and to shew that the matter for the which ye said mass is as far forward now as though ye had said none at all.

What the coming again to the altar's end signifieth.

After a few collects mumbled over ye turn you to the people, and say, *Dominus vobiscum*, bidding them adieu; and, with *Ite missa est*, ye bid them go home, and tell them mass is done: and all in Latin, because the people understand nothing but English. Then fall ye once again to kneeling down at the altar; and, because ye are our lady's knights, ye salute her most humbly with some devout orison. That done, ye rise up again, like tall fellows, and, saying the beginning of St John's gospel, ye bless you and cross you, as though a thousand devils were about you.

An orison for our lady. St John's gospel.

After all these things ye truss up your trinkets, ye shut your book, ye fold up your corporass-cloth, ye wind up your chalice, ye put off your fool's coat, your vestment, your stole, your fannel, your girdle, your alb, and your amice; ye put out the candle, and solemnly making courtesy to your God, that hangeth over the altar, ye trudge out of the church, either home, or else to the ale-house, being now at liberty all the whole day after to do what ye list with a safe conscience, to dice, to card, to hunt, to hawk, to bowl, to bib[2], to make good cheer, to play revelrout, to drink them all out, to set cock on the hoop, let the devil pay the maltman, to fish in Venus' pond, to sacrifice to Bacchus, and what not!

God give you good night at Aldgate.

How the priests spend the day after they have said mass.

[1 Goddard: a cup or goblet. See Nares' Glossary.]

[2 Bib: to drink.]

And here is your goodly godly massing, wherewith ye bewitch the ignorant, and make the simple people to doat. I pass over your monstrous and apish toys, your inclinations and prostrations, your complications and explications, your elevations and extensions, your incurvations and genuflexions, your inspirations and eposculations[3], your benedictions and humiliations, your pulsations and pausations, with your consignations and all other abominations. Good stuff. Work for the tinker.

What christian heart can abide either to say, hear, or see such a devilish and abominable kind of massing as ye use at this day? Ye do nothing at all in your mass that agreeth with Christ's institution. The Lord's supper and your peevish popish private mass do agree together like God and the devil, Christ and Belial, light and darkness, truth and falsehood, and, as the common proverb is, "like harp and harrow," or "like the hare and the hound." Sour and sweet are not so contrary one to another as your mass is contrary to Christ's holy communion; as ye have abundantly heard heretofore.

For whereas Christ preached at the ministration of his holy supper, ye preach nothing at all at your mass. Whereas Christ ministered his blessed supper at a table, ye say your popish mass at an altar. Whereas Christ did sit while he gave the sacrament of his body and blood to his disciples, ye stand, and by no means will sit, when ye receive it. Whereas Christ did use none other apparel but his usual garments, ye disguise yourselves with such gear as is more meet for a game-player than for a sober minister. Whereas Christ at his supper both prayed and gave thanks to his heavenly Father in that tongue which those that were present did understand, ye at your mass speak all things in such a speech as ye yourselves for the most part understand not; and so are they that are present unedified. Whereas Christ in his holy supper gave the sacrament of his body and blood to all his disciples, ye in your abominable masses give it to none, but ye yourselves eat and drink up altogether alone. Whereas Christ at his maundy gave to his disciples holy bread and holy wine to be figures, signs, and memorials of his blessed body-breaking and of his precious blood-shedding, ye at your masses take upon you to eat and drink, not spiritually, but corporally and naturally, the corporal and natural body and blood of our Saviour Christ, as he was born of Mary the virgin and hung on the cross. A comparison between the Lord's supper and the popish mass.

Whereas Christ ministered with true and perfect bread, ye minister with starch, or with a thin wafer-cake. Whereas Christ delivered the cup containing wine only in it, ye in your chalice put both wine and water mingled together. Whereas Christ gave the sacrament of his body and blood to his disciples sitting at the table, ye give the sacrament to such as kneel before the altar. Whereas Christ gave his disciples the sacramental bread and the cup into their hands, ye put the bread into the mouths of the communicants, and by no means will ye suffer them to touch your pope-holy chalice. Whereas Christ delivered the sacrament of his body and blood under both kinds to his disciples, and so commanded it to be observed in his holy congregation, ye, contrary to Christ's institution and ordinance, minister it to the common people under one kind only. Whereas Christ did institute his holy supper to be eaten and drunken in the remembrance of his blessed passion and precious death, ye reserve the sacramental bread, and hang it up in your pixes, and carry it about for a pageant at your pompous popish processions. Whereas Christ ordained his blessed supper to be a sacrament of thanksgiving, ye make your mass to be a sacrifice propitiatory, satisfactory, and expiatory for the sins both of the quick and the dead. Whereas Christ at his supper gave the sacrament of his body and blood freely to his disciples, ye sell your masses, and make merchandise of the sacrament, as the costardmonger doth of his costards[4] and of his other fruits.

To conclude, whereas Christ appointed the sacrament of his body and blood to put us in remembrance of his blessed body-breaking and precious blood-shedding, and so stir us up unto mutual love and unto thanksgiving to his heavenly Father for the benefits received by the death of his Son Christ, ye apply your masses to a thousand The virtues of the mass.

[3 Eposculations: kissings.]

[4 Costard: a species of apple.]

sundry purposes clean contrary; as to the getting of fair weather, rain, health, long life, riches, victory in battle, overhand of enemies, &c.; to driving away of devils, chasing away of agues, putting back of pestilences, curing of measled swine, healing of sick horses, helping of chickens of the pip, making whole of a Winchester goose[1], restoring of a good name, procuring of friends, preserving from evil chances, bringing of good luck, pacifying of God's wrath, obtaining of remission of sins, delivering of souls out of purgatory, yea, out of hell, and placing them in everlasting glory.

The mass serveth for all purposes.

What thing is it, either in heaven, earth, or hell, for the which the mass is not profitable and serveth for the purpose, if it please you to apply it? It is a sauce for all meats, a salve for all sores, a remedy for all diseases, a maintenance of all prosperity, and a defence against all adversity. Proteus never turned himself into so many forms, shapes, and fashions, as your mass hath virtues. O blessed mass! O holy mass! O virtuous mass! yea, O most vile, stinking, and abominable idol!

Now judge ye, O ye massmongers, what is to be thought of the peevish, popish, prattling, private mass, which the papists, and the most part of you that are massmongers, do so highly praise, commend, advance, extol, magnify, and set forth, not as God only, but in a manner above God. For what thing is it that we desire to have, for the which we do not rather resort unto the mass than unto God? And is this any other thing than mere idolatry, and a very robbing of God and stealing away of his glory? Which thing whosoever doth, is he not God's enemy? Is he not an adversary to the true christian religion? Doth he not tread the precious blood of our Saviour Christ under his foot? Doth he not defile the holy mysteries of God, and blaspheme the name of the Lord? Doth he not give himself from God to the devil, and become the child of wrath, a vessel of vengeance, a fire-brand of hell, and heir of everlasting damnation? God have mercy on us!

Note in how damnable state the massmonger is.

An exhortation to cease from massing.

Behold now the miserable state wherein ye stand, and so many as cleave to your abominable massing. Cease, therefore, cease betimes to be haters of God, blasphemers of his holy name, enemies of Christ's blood, polluters of the christian religion, defilers of God's most holy sacraments, corrupters of his blessed mysteries, seducers of the people, destroyers of men's souls, pestilences of the christian commonweal, and ministers of Satan. Forsake your abominable kind of massing: forsake it, forsake it, and defile yourselves no more with idol-service, lest ye provoke the fierce wrath and hot vengeance of God to fall both upon you the massmongers, and upon all them also that are the mass-hunters, and, finally, for your wickedness, upon the whole realm. For God cannot always abide his holy sacraments thus to be abused and defiled. If they escaped not unpunished that did eat leavened bread, while the feast of the Lord's passover did endure; if Uzia went not away unplagued, but was stricken with sudden death, because he touched the ark of the Lord; if he that came to the marriage, because he had not the wedding-garment, was taken from the table, bound hand and foot, and cast into utter darkness, where weeping and gnashing of teeth shall be; if the devil entered into Judas, after he had received the Lord's bread unworthily; if the Corinthians were grievously plagued, yea, and that many unto the death, because they did abuse the Lord's supper, and unreverently behave themselves at the ministration of it; if these, with many other, escaped not unplagued for abusing the Lord's mysteries, think not that ye, which daily defile the honourable sacrament of Christ's body and blood in your most wicked, damnable, devilish, idolatrous, heathenish, vile, stinking, blasphemous, detestable, and abominable massing, shall escape free from punishment, neither ye yourselves nor the consenters to your idolatry.

Exod. xii.
2 Sam. vi.
Matt. xxii.
John xiii.
1 Cor. xi.

Therefore, if there be any love in you toward God, any hearty good-will toward Christ our Saviour, any fervent affection toward God's most holy word, any godly zeal toward the christian commonweal, any desire of goodness toward this our native country, any spark of well-willing toward the salvation either of our own souls or of others; I exhort you all by the tender mercies of God and by the precious blood of our Saviour Christ Jesu, that ye without tarriance give over your abominable massing, which, without all doubt, is not the acceptable service of God (as the blind sort of

[1 Winchester goose: swelling produced by a certain disease. See Nares' Glossary.]

people judge), but the very vile blasphemous bondage of Satan, invented by the devil, brought in by antichrist, confirmed and established by such as have received the beast's mark, whose inheritance shall be in that lake that burneth with fire and brimstone. Rev. xx.

Neither let any thing move you, that the idolatrous mass, which before was worthily banished out of the realm, is now again restored by act of parliament; but rather hear what the apostles say: "We must obey God more than men." In all matters of religion the will of God is to be considered before the commandment or act of any mortal prince. Pharao was a king; yet the godly midwives obeyed not his ungodly commandment in killing the male children of the Israelites. Nabuchodonozor was a king; yet the three young men would not obey his wicked proclamation in worshipping his golden idol. Antiochus was a king; yet the faithful Jews would not observe his abominable laws in sacrificing to idols, and in eating unclean flesh. Maacha was a queen, and made an abominable idol of Priapus, and offered sacrifice unto it, and exhorted other without doubt to do so likewise: but so many as feared God abhorred her doings and defied her idolatry; insomuch that king Asa her son put her down because she had made images in groves, and brake down her idols, and stamped them, and burnt them to ashes at the brook Cedron. Note. Acts v. Exod. i. Dan. iii. 1 Macc. i. 2 Chron. xv.

Jezabel was a queen and an abominable idolatress, promoting and making much of Baal's priests, and feeding them even at her own table, but imprisoning and murdering the prophets of God. She worshipped Baal, and caused many other so to do. But those that loved God abhorred her idolatry, and by no means would follow her wicked steps, but choosed rather to worship God according to his word. The prophet Helias slew all her prophets that did service to Baal; and queen Jezabel herself came to a most miserable end. She was thrown down to the ground from an high window; insomuch that the wall was sprinkled with her blood, and the horses trod her under their feet, and the dogs came and eat up her flesh; so that there was nothing left of her but her skull, her feet, and the palms of her hands. Athalia was a queen and a great idolatress. She worshipped Baal, and enticed her son Ahaziahu to do so likewise. Notwithstanding, such as feared God obeyed in this behalf neither the king nor his mother, but walked after the commandments of God. Both the mother and the son were slain miserably. 1 Kings xviii. 2 Kings ix. 2 Kings xi.

The bishops, the priests, the lawyers, the scribes, the Pharisees, the Sadducees, and such other were great rulers in Jewry, and they commanded the apostles that they should no more preach in the name of Jesu; but they obeyed them not, but stoutly answered: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak that which we have seen and heard." Rulers are so far to be obeyed as the limits of God's word do suffer. If their laws and acts agree with the word of God, they are to be obeyed: if they be contrary to the commandment of God, it is to be answered with the apostles: "We must obey God more than men." Acts iv. How far the civil magistrates are to be obeyed. Acts v.

Furthermore, if ye be afraid of losing your livings, and by that means of falling into beggary, remember that he for whose sake ye forsake your idolatrous massing, that ye may serve him with a pure conscience according to his word, will never forsake you, nor leave you succourless and unprovided for. Sooner shall God deal with you as he did with the children of Israel in the wilderness, with Helias, with the widow of Sarepta, with Daniel, with the people whom Christ fed in the desert, as we read in the history of the gospel, and with such other as unfeignedly feared God, than ye shall want any good thing. Hear what David saith: "They which seek after the Lord shall want no manner of thing that is good." Again: "I have been young, and now I am old; and yet saw I the righteous never forsaken, nor their seed begging their bread on the earth." Our Saviour Christ also saith: "There is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this life, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come everlasting life." And God himself saith: "I will not leave thee, nor forsake thee." Poverty. Exod. xvi. 1 Kings xvii. B. & Dr. Matt. xiv. Psal. xxxiv. Psal. xxxvii. Mark x. Josh. i.

Having these loving promises of God, fear ye not the loss of your livings, no the hatred of the wicked worldlings. If God provideth for you (as undoubtedly h doth), what can ye want? If God be your friend, your buckler, and shield, who
Rom. viii. can hurt you? As St Paul saith: "If God be on our side, who can be against us?"

Now have ye heard how far the mass dissenteth from the Lord's supper. Ye have heard what manifest blasphemies and intolerable untruths be contained in the mass. Ye have heard that the mass is the invention of the devil, the nurse-child o antichrist, and the well-beloved darling of all them that have received the beast's mark. Ye have heard that no christian man can either say mass or hear mass with a good conscience. To end, ye have heard that the mass is the fountain, well, head-spring, and original of all idolatry, superstition, wickedness, sin, and abomination and that it is not God's worship, but idol-service. Considering therefore these things, if ye tender the glory of God, your own salvation, and the peace, quietness, and safeguard of our country, flee idolatry, forsake your abominable massing, and serve the Lord our God according to his holy word. So shall God bless you with all
2 Cor. xiii. good things, both in this world and in the world to come. Fare ye well. "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all. Amen."

Psal. xiii. *Man.* How long, O Lord?
Rev. xxii. *Christ.* I come quickly.
Rev. xxii. *Man.* O come, Lord Jesu.

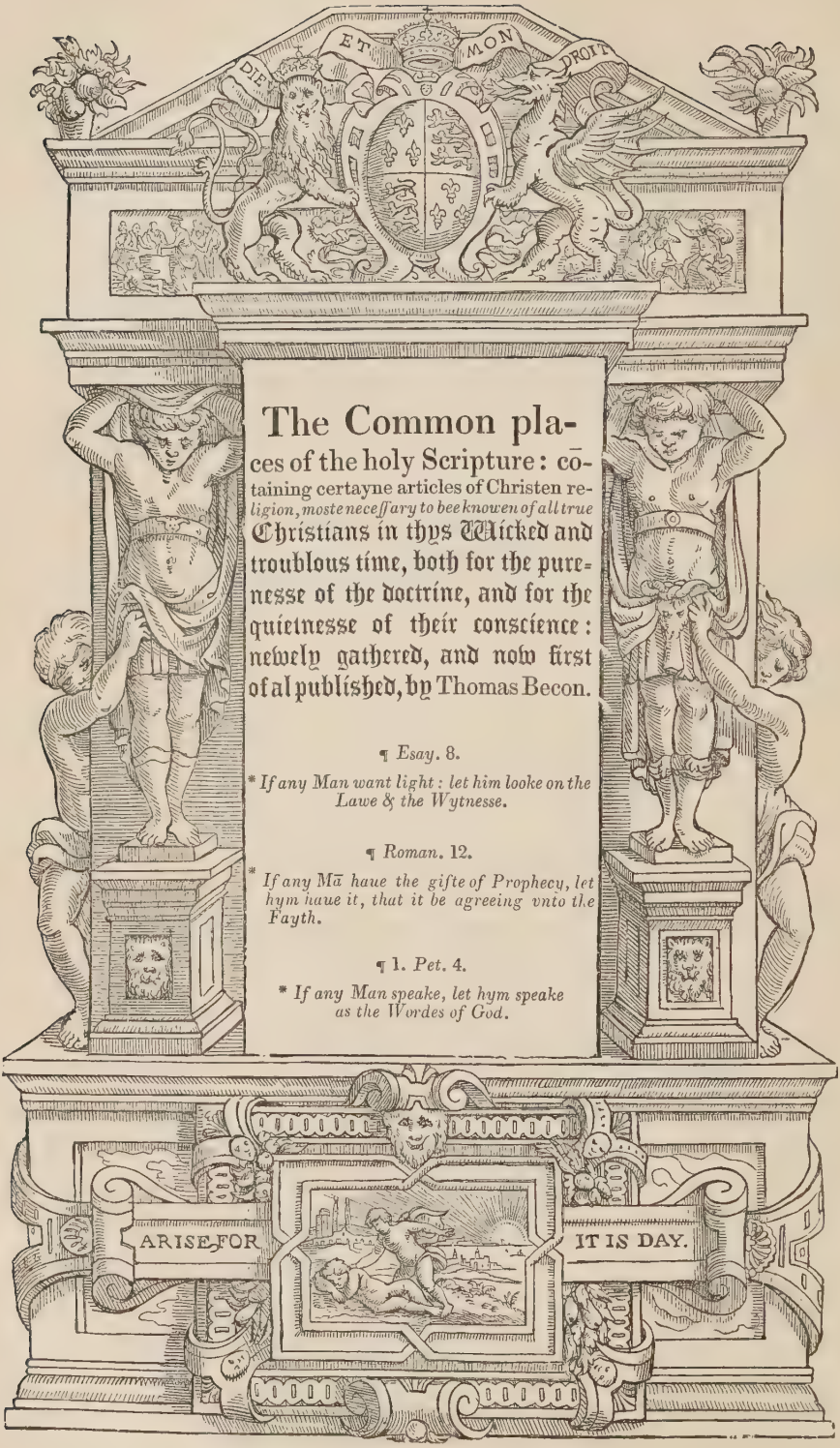
Give the glory to God alone.

THE

COMMON-PLACES OF THE HOLY SCRIPTURE.

BY

THOMAS BECON.



The Common places of the holy Scripture: cōtaining certayne articles of Christen religion, moste necessary to bee knowen of all true Christians in thys Wicked and troublous time, both for the pureness of the doctrine, and for the quietnesse of their conscience: newely gathered, and now first of al published, by Thomas Becon.

¶ *Esay.* 8.

* *If any Man want light: let him looke on the Lawe & the Wytnesse.*

¶ *Roman.* 12.

* *If any Mā haue the gifte of Prophecy, let hym haue it, that it be agreeing vnto the Fayth.*

¶ 1. *Pet.* 4.

* *If any Man speake, let hym speake as the Wordes of God.*

THE CONTENTS OF THIS BOOK.

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That Christ is the alone and only head of the catholic and apostolic church.
That Christ is the alone and only Mediator, Reconciliator, Advocate, and Intercessor of the faithful.
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That free-will without the grace of God can do nothing in matters of faith and everlasting salvation.

OF JUSTIFICATION.

That so many as are justified and saved are justified and saved only by the alone and free mercy of God through faith.

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That faith alone justifieth before God.
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That the cross is laid upon the true Christians by God himself, and cometh not unto them by fortune or chance.
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That pleasures and joys, yea, and those true, sound, perfect, and everlasting, follow the cross.

TO MY

DEAR COUNTRYMEN AND FAITHFUL MINISTERS

OF THE GOSPEL OF JESU CHRIST, WATCHING AND ATTENDING UPON THE LORD'S FLOCK IN THE PARISHES OF NORFOLK AND SUFFOLK, THOMAS BECON WISHETH ABUNDANCE OF GOD'S SPIRIT, PERFECT KNOWLEDGE OF HIS BLESSED WILL, A WELL-WILLING HEART TO SET FORTH THE SAME, AND A COURAGEOUS STRENGTH TO CONTINUE THEREIN UNTO THE END. AMEN.

Although, most dear brethren, and fellow-labourers in the Lord's harvest, through God's good providence and singular appointment, I am placed far from my native country to serve in the ministry of the glorious gospel of his most dearly-beloved and only-begotten Son Christ Jesus our Lord and alone Saviour, so that by this means I am absent from you in body, albeit present in spirit; yet my hearty love and ready bent good-will toward you is such and so great, that I desire nothing more than to have an occasion offered unto me whereby I may be provoked in any point to gratify and pleasure you, specially in those things that concern our common pro-
Col. iii. fession. For although christian charity, which is "the bond of perfection," issuing
1 Tim. i. "out of a pure heart, out of a good conscience, and out of a faith unfeigned," be of such nature and strength that it easily linketh together the minds of all such as have drunken in one spirit, and be of the same profession and ministry; yet the native country, coupled with the same godly love, even by a certain special prerogative seemeth so to bind me unto you, that I can none otherwise than freely confess that I owe you not my good-will and love only, but also whatsoever besides I am able to do.

And to shew this my good affection toward you, albeit ye have no need of my exhortations, being of your own disposition inclined and bent to seek the glory of
Acts xx. God and the health of Christ's flock, "upon whom the Holy Ghost hath made you overseers;" yet christian charity and dear love enforceth me somewhat to put you in remembrance of those things which specially concern your profession and ministry
1 Thess. i. after the ensample of the blessed apostles, which ceased not to put the faithful con-
2 Pet. i. gregations in remembrance, both by preaching and writing, of their duties, although
1 John ii. godly instructed, and of such and so excellent knowledge that they had no need that any man should teach them.

And what shall I write, dear brethren, in this behalf? Remember that there are two names specially appointed unto you in the holy scripture, yea, and that by the
Matt. v. mouth of our Saviour Christ. The first is, ye are called "the salt of the earth;" secondly, "the light of the world." If ye have these two names alway before your eyes, it shall easily put you in remembrance of that duty which ye owe to God and to his congregation.

The nature of salt. This name, "salt of the earth," admonisheth you of the doctrine which ye owe to the flock of Christ, and putteth you in remembrance that ye ought to take upon you the nature of salt, whose property is both to suck out the corruption and gross matter of such victuals as it is applied unto; and also, the unsavoury humours sucked out, to conserve and keep them in such state that they may at all times be wholesome food to the eater. After this manner ought ye to do.

First of all, forasmuch as through the wicked doctrine which before few years crept into this realm of England by the wiliness of the hypocrites, it is to be feared that many of your parishioners were seduced from the simplicity of the christian faith and from the true doctrine of God's word, and brought into divers errors and

eresies; it is your duty here to take upon you the nature of salt, and through your holesome exhortations to suck out of their breasts these most wicked and damnable ersuasions, these most pestiferous errors and devilish heresies. As for an ensample: these late wicked days the doctrine of the papists was, that faith alone (I speak ot of the historical faith, namely such as the Jews and Turks have of Christ, but the true and lively faith, which, as the apostle saith, "worketh by charity" or ve) did not justify; but unto perfect justification our works, say they, are also cessarily required; so that by faith and works joined together we be justified and unted righteous before God. This wicked doctrine greatly obscureth not only the gnity of faith, but also the price of our redemption, which was brought to pass by e blood of Christ. Of the justification of faith. Gal. v.

Against this unsavoury and gross humour must ye take upon you the nature of lt, and never cease till ye have sucked out this venom out of your parishioners' easts, proving by the manifest scriptures of God that faith only justifieth before od, yea, and that without works; as St Paul saith: "We hold that a man is justi- Rom. iii. d by faith without the works of the law." Also in another place: "We, being Rom. v. stified by faith, have peace toward God through our Lord Jesus Christ." Again: We know that a man is not justified by the deeds of the law, but by the faith of Gal. ii. sus Christ. And we have believed on Jesus Christ, that we might be justified by e faith of Christ, and not by the deeds of the law; because by the deeds of the w no flesh shall be justified." Once again: "If righteousness come of the law, then Gal. iii. hrist is dead in vain." Item: "That no man is justified by the law in the sight Hab. ii. God, it is evident. For the just shall live by faith."

These and such-like authorities of the holy scripture, dear brethren, shew manistly that by faith alone we are justified before God, and not by works. Works are e fruits of faith, and good testimonies unto our conscience that our faith is true d unfeigned; but helpers unto our justification or salvation they are not. For this meth only by the alone faith in the merciful promises of God, made to all faithful nitent sinners in the blood of Christ; as the apostle saith: "By grace are ye saved Eph. ii. rough faith, and that not of yourselves. It is the gift of God, and cometh not of orks, lest any man should boast himself." Of good works.

The tree must first be good before it can bring forth good fruit; as our Saviour hrist saith: "Do men gather grapes of thorns, or figs of thistles? Even so every Matt. vii. od tree bringeth forth good fruits; but a corrupt tree bringeth forth evil fruits. good tree cannot bring forth bad fruit; neither can a bad tree bring forth od fruit." Again he saith: "A good man out of the good treasure of the heart Matt. xii. ingeth forth good things; and an evil man out of the evil treasure bringeth forth il things." A christian man that is justified by faith is compared in the holy ripture to "a tree planted by the river-side, which bringeth forth his fruit in due Psal. i. ason." As the sun cannot be without light, nor the fire without heat; no more n the true and christian faith be without good works, whensoever occasion is offered her for the glory of God or for the profit of our neighbour. If faith ceaseth to ork, then is it not an evangelical, but an historical faith; yea, then is it that faith hereof St James speaketh, saying: "As the body without the spirit is dead; so James ii. kewise is faith without works dead." For, as the apostle saith: "We are the work- Eph. ii. anship of God, created in Christ Jesu unto good works, which God hath prepared at we should walk in them."

The papists also taught, and with their wicked teaching infected the breasts of any, that not Christ Jesus alone, that most bright and everlasting Bishop, is our ediator, Advocate, and Intercessor, but also the saints in heaven; and that we must ay unto them, that they may pray for us unto God, if we will have our prayers ard. This doctrine is a dream of their own heads, nowhere mentioned or taught in e word of God, but rather reproved and cast away. For the holy scripture, with ain and evident words, teacheth plainly and evidently that, as we have but one 1 Tim. ii. od, so have we but one Mediator, Advocate, and Intercessor, even Christ Jesus that 1 John ii. ghteous one, which liveth for ever, and sitteth on the right hand of God on high, Rom. viii. Heb. ix. aking intercession for us; whose office now in the kingdom of his Father is properly, Of the intercession of saints.

even unto the day of judgment, to offer our prayers for us unto the majesty of God and continually to make intercession for us. That we shall be heard praying in th
John xvi. name of Christ, we have most manifest and certain promises: but that we shall b heard praying in the name of other, or praying unto other, we have no promise a all out of the mouth of God. Therefore, if this gross and corrupt humour occup the breasts of any of your parishioners, suck it out with the sponge of God's word teaching them to offer, with high confidence and unshaken faith, their prayers unto Go the Father only in the name of Jesus Christ.

Of the sacrifice of the mass. Moreover, this was the papists' doctrine of late days, that by the sacrifice of th popish mass the sins of the living and of the dead are no less put away than b that most sweet, pleasant, and healthful sacrifice which the Lord Christ offered upo the altar of the cross for the sins of the whole world, done once for all; when, not withstanding, the holy scripture teacheth plentifully that Christ Jesus, that high an
Heb. vii. ix. x. everlasting Priest, hath "with one only oblation made them perfect for ever that ar sanctified." Yea, to erect and set up another sacrifice for sin than the one and alon sacrifice of Christ's death, is not only wicked, but also the self wickedness, yea, mos high abomination before the Lord our God, and an utter treading down of the bloo of Christ under our feet.

This corrupt and poisonful humour must ye also suck out of the minds of you
John xvii. parishioners, proving unto them by the word of God (which is the alone truth) tha there is no sacrifice by the virtue and power whereof our sins may be put away, bu
Gal. vi. that one, only, and alone sacrifice of Christ's death; as St Paul saith: "God forbid th I should rejoice in any thing but in the cross," that is to say, in the passion and death "of our Lord Jesus Christ." Both the missal sacrifice, and whatsoever the adversarie have invented besides for the putting away of sins, is mere idolatry and high abom nation before the majesty of God.

With these and such-like many pestiferous humours have the papists in times pa infected the minds of the simple Christians. To purge them of these infections it your duty to labour, alway remembering that to this end ye are called of the hig Shepherd Christ "the salt of the earth."

The nature of salt. Furthermore, as the nature of salt is not only to suck out and dry up evil an corrupt humours, but also to conserve in good state those meats whereunto it is applie so likewise know ye, that it is not sufficient that ye purge and cleanse the breasts your parishioners from the papistical errors, except ye also endeavour yourselves f ever after to keep them safe and sound in the true, sincere, and pure doctrine of t Lord Jesu, that they afterward be no more corrupt with the pestilent leaven of t most pestilent Pharisees. Ye may not only make them new bottles; but ye mu also put new wine into them. Ye may not only bring them out of darkness; but must also lead them into the light. Ye may not only restrain the flock of Chri from pestiferous and hurtful feeding; but ye must also drive them unto most swe most pleasant, and most wholesome pasture. And this is that which God spake
Jer. i. Jeremy the prophet, saying: "Behold, I put my words in thy mouth; and behol this day I set thee over the people and kingdoms, that thou mayest root out, bre off, destroy, and make waste, and that thou mayest build up and plant." St Pa
Tit. i. also requireth of a spiritual overseer that he be "able both to exhort by wholeso learning, and also to improve them that say against it."

Thus see ye, in few words, why ye are called "the salt of the earth."

Now, to shew yourselves to be "the salt of the earth," not only in word[1], but a
Matt. xxiv. in work, consider that it is your duty to give the Lord's household meat in d
1 Pet. v. time; to "feed the flock of Christ, so much as lieth in your power;" to be faith
1 Cor. iv. ministers of Christ, and diligent "stewards of the secrets of God;" to provide that yo
1 Tim. i. parishioners follow no strange doctrine, "neither give heed to fables and endless gen
1 Tim. iv. logies, which breed doubts more than godly edifying, which is by faith;" to "give att dance to reading, to exhortation, to doctrine," and to continue therein; not rigorou
1 Tim. v. to "rebuke an elder, but to exhort him as a father, the young men as brethren, t

[1 Folio, *inwarde.*]

lder women as mothers, the younger as sisters with all pureness;" "the good thing 2 Tim. i.
vhich is committed to your keeping to hold fast through the Holy Ghost, which
welleth in you;" to study to shew yourselves praiseworthy unto God, "workmen
nat need not to be ashamed, distributing the word of God justly;" to "be gentle
nto all men, apt to teach, and such as can suffer the evil with meekness, and can
nform them that resist (the truth), if that God at any time will give them repent-
nce for to know the truth;" to "preach the word, to be fervent in season and out 2 Tim. iv.
f season, to improve, to rebuke, to exhort with all loving, suffering[2], and doctrine;"
o "watch in all things, to suffer afflictions, to do the work throughly of an evan-
elist;" to fulfil your office unto the uttermost; to "stop the mouths of them with Tit. i.
vholesome doctrine which pervert whole houses, teaching the things which they
ught not, for filthy lucre's sake;" to "rebuke the adversaries sharply, that they may
e sound in the faith, not taking heed to Jews' fables and commandments of men,
hat turn away the truth;" to "speak the things which become wholesome learn- Tit. ii.
ng;" to "exhort the elder men that they be sober, sage, discreet, sound in the faith, in
ove, in patience; the elder women likewise, that they be in such raiment as becometh
oliness, not being false accusers, not given to much wine, but that they teach honest
hings, to make young women sober-minded, to love their husbands, to love their
hildren, to be discreet, chaste, housewifely, good, obedient unto their husbands, that
he word of God be not evil spoken of;" to "exhort the young men that they be
ober-minded;" to "exhort servants that they be obedient unto their own masters,
nd to please them in all things, not answering again, neither to be pickers, but that
hey shew all good faithfulness, that they may do worship to the doctrine of God our
Saviour in all things;" again, to "warn the subjects that they submit themselves to Tit. iii.
ule and power, that they obey the officers, that they be ready unto every good work,
hat they speak evil of no man, that they be no fighters, but gentle, shewing all
neekness unto all men;" and, in fine, to "take heed to all the flock upon whom the
Holy Ghost hath made you overseers, to rule the congregation of God, which he hath
urchased with his blood."

And, in thus feeding and governing the people of God, ye may not only have an
ye to the wicked doctrine of the papists, to pluck that up by the roots, that it may
ring no more infection to the sheep of Christ; but ye also must have good respect
o the pernicious and damnable heresies of the most damnable and heretical sectaries,
s Arians, anabaptists, Davidians, libertines, free-will-men, epicures, and such other
ninisters of Satan, which change themselves into angels of light, and by this means,
hrough a certain counterfeit holiness, coupled with feigned simplicity, go about craf-
ily to draw disciples after them, promising their adherents great liberty of spirit,
vhen they themselves are most miserable captives and bond-slaves of the flesh, cor-
upt both in body and mind, presenting[3] outwardly a certain kind of godliness, and
nwardly full of all hypocrisy, simulation, wickedness, &c. Of these pestilent sects, and
f their errors and heresies, see that ye diligently warn the congregation of God. Yea,
ot only warn, but also enarm ye your sheep, yea, rather Christ's sheep, with the
rmature of God's word, that they may be able to resist the fiery darts of Satan and
f his antichristian army, and by no means be overcome of them, yea, not so much
s once stricken or wounded.

Against these false prophets ye ought so much the more diligently to watch,
ecause they are wolves in sheep's clothing, and through their fleshly persuasions Matt. vii.
easily deceive the hearts of the simple; of the which vain teachers both Christ and Rom. xvi.
is apostles have tofore oftentimes admonished us. Thus much of doctrine, in that
ye are called "the salt of the earth."

But ye have not forgotten, most sweet and dearly-beloved brethren, that our
Saviour Christ doth not only term you "the salt of the earth," but also "the Matt. v.
ight of the world;" whereby ye learn that it is your duty not only not to be dumb
logs, unable to bark, yea, rather to lift up your voice like a trump, to shew unto
he people their sins, to preach the glorious gospel of Christ to the church of God, Matt. xxviii. Mark xvi.

[2] So folio: perhaps it should be *long-suffering*.] [3] Folio, *preuenting*.]

Phil. ii. Tit. ii. 1 Tim. iv. &c.; but also to shine as great lights in the midst of a froward and crooked nation in your life to be blameless, as it becometh the stewards of God; to "be unto them that believe an ensample in word, in conversation, in love, in spirit, in pureness; in all things to shew yourselves "an ensample of good works in the doctrine with honesty, gravity, and with the wholesome word, which cannot be rebuked, that he which withstandeth may be ashamed, having no evil thing to say of you;" and in fine, to be indeed as Christ calleth you, even "the light of the world," that is

Luke iv. Rom. ii. may not worthily be said unto you, "Physician, heal thyself." "Thou which teachest another teachest not thyself. Thou preachest a man should not steal, and yet thou stealest. Thou sayest a man should not commit adultery, and thou breakest wedlock. Thou abhorrest images, and robbest God of his honour. Thou rejoicest in the law, and through breaking the law dishonourest God."

If the word which ye preach be never so pure and uncorrupt, yet if your life which ye lead be unpure and corrupt, look, what ye edify by word, that destroy ye by work. For not the word, but the work is the best persuader. But if both the word and the work go together, then are ye praiseworthy workmen both before God

Matt. v. and man, and shall be blessed in this your act; as our Saviour Christ saith: "Whosoever doeth and teacheth, the same shall be called great in the kingdom of heaven." The ministry of such can by no means please God, which throw down in work that they set up in word. Neither can any man with a good conscience rebuke that in another, whereof he himself is guilty.

Far from all vice ought he to be, which taketh upon him to blame other for their dissolution of life. And, to say the truth, God by no means can abide that any notable and famous offender should be the preacher of his holy word; as these

Psal. l. his words by the psalmograph manifestly declare: "Unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth? whereas thou hatest to be reformed, and hast cast my words behind thee. When thou sawest a thief, thou consentedst unto him, and hast been partaker with the adulterers," &c.

* God commanded in the old law, that such as minister before him should not be deformed or maimed in any part of their body, but that all their members should be whole, perfect, and sound. What other thing taught the Lord our God by this than to signify unto his people, that such as should be his ministers ought to be sound and perfect both in doctrine and life, that no man in this behalf may have

Tit. i. thereof justly to accuse them? as the apostle saith: "A bishop must be faultless and

1 Pet. v. blameless, as the steward of God." And St Peter requireth in spiritual pastors such integrity and pureness of life, such innocency and uncorruption of manners, that they may be an ensample to the flock.

Thus see ye, most dear brethren, that there is required of you not only sincerity of doctrine, but also innocency of life, that ye may be teachers both in doctrine and

Matt. v. life, both in word and work, according to these your names, "salt of the earth," and "light of the world."

Ensamples hereof ye have not only in the holy scriptures many and divers, as Moses and the prophets, Christ and his apostles; but also in ecclesiastical histories the reverend bishops and godly ministers, which excelled both in purity of doctrine and life, unto the great beautifying of Christ's church then living, and unto the good ensample of us that now presently live. Yea, at home at your own doors ye have a perfect mirror and clear glass, in whom, as in the lamp of Phœbus, ye may at all times behold and see the golden beams of godly doctrine and christian life,—I mean your bishop, that most reverend father and worthy prelate[1], whom God, of his singular mercy and great goodness toward you and your country, hath appointed your chief pastor and overseer, to govern his holy congregation inhabiting in the countries of Norfolk and Suffolk. This your pastor and reverend father ought ye to follow in doctrine and life, and lively to express, both in your teaching and living, whatsoever ye behold in so worthy a mirror of knowledge and virtue, and by no means to suffer yourselves to be wrapped and closed about with the dark mists and cloudy

[1 Parkhurst, bishop of Norwich.]

shadows of blind ignorance and wicked conversation; ever setting before your eyes that ye are called of the high Bishop "the salt of the earth," and "the light of the world." Now saith that high and everlasting Bishop, Christ Jesus: "If the salt be unsavoury, and have lost the saltness, what shall be seasoned therewith? It is thenceforth good for nothing, but to be cast out, and to be trodden down of men." A grievous sentence against unsavoury and unlearned ministers, worthy, even by the righteous judgment of the most righteous Judge, to be cast down from so high and excellent an office and ministry, and to be placed among the most inferior and basest persons, as men altogether unworthy of any ecclesiastical dignity, authority, and power. For as they be "worthy of double honour which rule well, and specially such as labour in word and doctrine;" even so are they worthy of no honour at all which rule evil, and labour not in word and doctrine. And as "the labourer is worthy of his reward;" so likewise is the loiterer worthy of no reward at all; according to this sentence of the apostle: "He that laboureth not ought not to eat." Yea, against those shepherds which feed themselves, and not the flock, and yet live with the milk of the flock, and are clad with the wool of the flock, God thundereth on this manner by the prophet, saying: "Wo be unto the shepherds of Israel that feed themselves! Should not the shepherds feed the flocks? Ye have eaten up the fat, ye have clothed you with the wool, the best fed have ye slain; but the flock have ye not nourished. The weak have ye not holden up, the sick have ye not healed, the broken have ye not bound together, the outcasts have ye not brought again, the lost have ye not sought; but churlishly and cruelly have ye ruled them," &c.

Matt. v. 1 Tim. v. Ezek. xxxiv.

And whereas ye are called "the light of the world," remember what our Saviour Christ saith: "A city that is set on an hill cannot be hid: neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let therefore your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Here do ye see plainly expressed and set forth before your eyes, that ye, which are pastors of the Lord's flock, are no private persons, but public ministers, and rulers of the christian congregation, upon whom the eyes of all men are set, whose facts and deeds are above all others noted, and whose life and conversation is taken to be a rule whereby all other ought to govern their life; so that to find any thing culpable in your manners, which ought to be a guide unto the blind, and a light to them which are in darkness, and an informer of them which lack discretion, is not only wicked, but also the self wickedness, and bringeth double dishonour to the name of God; as it is written: "The name of God is evil spoken of among the gentiles through you." Verily the life of spiritual ministers ought to be so pure, unspotted, and blameless, that every one of them might with a good conscience say: "Which of you can reprove me of sin?" "Ye are witnesses, and so is God, how holily, and justly, and unblameably we behaved ourselves among you that believed," &c.

Matt. v. Rom. ii. Isai. lii. Ezek. xxxvi. John viii. 1 Thess. ii.

Remember these things, dear brethren, whereof I have put you in remembrance, and diligently labour to be that which ye are called, that is to say, "the salt of the earth" in doctrine, without any intermixtion of men's idle inventions, trifling traditions, drowsy dreams, crooked constitutions, devilish decrees, popish prattlings, &c., with all sincerity and pureness of sound learning, whereby ye may be "able both to exhort by wholesome doctrine, and also to improve them that speak against it;" and also "the light of the world" in life, in conversation, in behaviour, in manners, that whosoever behold you may seem to see nothing else than mirrors of virtue and godliness, and glorify God in you, and the more be provoked to embrace, receive, believe, follow, and practise the good doctrine, which through the Spirit of truth proceedeth out of your mouth, unto the glory of God, and unto the salvation of their own souls.

Matt. v. Tit. i.

If ye study earnestly to do these things according to your profession and calling (as I nothing doubt of your faithful diligence in this behalf), it shall not only come to pass that in this world ye shall be counted before God and men laudable and praise-worthy workmen, but also, "when the chief Shepherd shall appear, ye shall receive an uncorruptible crown of glory," every one of you hearing these most sweet and comfortable words out of the mouth of that most high and everlasting Bishop: "Well,

1 Pet. v. Matt. xxv.

thou good and faithful servant: thou hast been faithful over few things; I will make thee ruler over many things. Enter into the joy of the Lord." For so writeth the
Dan. xii. prophet Daniel. "The wise," saith he, "even such as have taught other, shall glister as the shining of heaven; and those that have instruct the multitude unto godliness shall be as the stars world without end."

Acts xx. Now to further your godly travails, which ye take about the Lord's flock, "over whom the Holy Ghost hath made you overseers;" although ye have no need of my studies and labours in this behalf, as men godly disposed and virtuously bent to accomplish your office and duty, that ye may finish your course with joy, and fulfil the ministration of the word which ye have received of the Lord Jesu, to testify the gospel of the grace of God; yet, for our common country's sake, which besides christian charity hath after a secret manner linked me unto you, and bound me with an unlooseable knot, I thought it my bounden duty to make you partakers of my studious travails and travailing studies, that they may be unto our posterity testimonies of my dear love and singular good-will toward you my countrymen.

Before few days past I, considering of what great efficacy, virtue, pith, power, and
Heb. iv. might the word of God is, ("The word of God," saith St Paul, "is quick and mighty in operation, and sharper than any two-edged sword, and entereth through, even unto the
2 Cor. x. dividing asunder of the soul and the spirit, and of the joints and the marrow,") "mighty in God to cast down strong-holds, and to overthrow counsels and every high thing that exalteth itself against the knowledge of God, and to bring into captivity all imagination to the obedience of Christ," gathered certain common-places out of the holy scripture against all such errors and heresies as the antichristian ministers of Satan have in times past brought into the church of Christ, greatly seducing, deceiving, and bringing into error by this means the simple Christians, which through the devilish doctrine of the adversaries embraced error for truth, superstition for pure religion, man's doctrine for the blessed will of God, men's traditions for the holy commandments of the Lord; that the readers of these my collections should easily perceive the wicked doctrine of the papists, and how contrary and in all points repugnant to the word of
Matt. vii. God it is, and from henceforth be no more deceived of these wolves, which, apparelling themselves with sheep's clothing, and decking themselves with the names and titles of the church, of antiquity, of fathers, of general councils, of ancient customs, of old usages, of succession from time to time, &c., blear and blind not only the eyes and judgments of the simple and ignorant, but also many times of the wise and prudent; so subtile a serpent is dame hypocrisy, secretly sliding into the hearts of men before
Col. ii. they be aware[1]; so that it was not without a cause said of the apostle: "Beware lest any man come and spoil you through philosophy and deceitful vanity, through the traditions of men and ordinances of the world, and not after Christ." Again:
Col. ii. "Let no man make you shoot at a wrong mark, which after his own imagination walketh in the humbleness and holiness of angels, things which he never saw, causeless puffed up with his fleshly mind, and holdeth not the head, whereof all the body by joints and couples receiveth nourishment, and is knit together, and increaseth with the increasing that cometh of God."

These common-places, most dear countrymen and fellow-labourers in the Lord's harvest, I dedicate and send unto you, wishing you diligently to peruse and read them, that through the meditation of them ye may not only confirm yourselves, but also your auditors[3] in these necessary truths which they contain, being well enarmed through the power of them against the furious armies of Satan and antichrist, that ye may be able to stand in the evil day, and not fear the very gates of hell, which the Lord our God shall shortly break and destroy. Fare ye well in our Saviour Christ, and never forget these your names: "The salt of the earth," and "the light of the world." The grace of our Lord Jesus Christ be with you all! Amen.

From Canterbury, the tenth of June, in the year of our Lord 1562.

Your brother in Christ.

Thomas Becon.

[1 Folio, *away*.] [2 Folio, *be*.] [3 Folio, *auncitoures*, i. e. *ancestors*.]

THE

COMMON-PLACES OF THE HOLY SCRIPTURE.

OF GOD.

That God alone freely saveth the faithful.

Probations out of the holy scripture.

"The Lord is our judge, the Lord is our lawgiver, the Lord is our king, and he himself shall be our Saviour." Isai. xxxiii.

"Thou art my servant. I have chosen thee, and will not cast thee away: be not afraid; for I am with thee. Melt not away as wax; for I am thy God to strength thee, to help thee, and to keep thee with this right hand of mine." Isai. xli.

"I am, even I am the only Lord; and beside me there is no saviour." "I am, yea, I am he alone, that for mine own self's sake do away thine offences, and forget thy sins, so that I will never think upon them. Put me now in remembrance (for we will reason together), and shew what thou hast for thee to make thee righteous. Thy first father offended sore; and thy rulers have sinned against me." Isai. xliii.

"Consider this, O Jacob and Israel; for thou art my servant. I have made thee, that thou mightest serve me. O Israel, forget me not. As for thine offences, I have driven them away like the clouds, and thy sins as the mist: turn thee again unto me. For I have redeemed thee." Isai. xliv.

"Israel shall be saved in the Lord, which is the everlasting salvation." "I am the Lord, beside whom there is none other God; the true God and Saviour; there is none else but I. And therefore turn you unto me, all ye ends of the earth, that ye may be saved; for I am God, and there is else none." "In the Lord is my righteousness and strength. To him shall men come; but all they that think scorn of him shall be confounded. And the whole seed of Israel shall be justified and make their boast in the Lord." Isai. xlv.

"O come to the waters, all ye that be thirsty, and ye that have no money. Come, buy, that ye may have to eat. Come, buy wine and milk without any money or money-worth. Wherefore do ye lay out your money for the thing that feedeth not, and spend your labour about the thing that satisfieth you not? But hearken, yea, rather hearken unto me, and ye shall eat of the best; and your soul shall have her pleasure in plenteousness. Incline your ears, and come unto me: take heed, I say; and your soul shall live." Isai. lv.

"The health of Israel standeth only upon God our Lord." Jer. iii.

"I will pour clear water upon you; and ye shall be clean: yea, from all your uncleanness, and from all your idols shall I cleanse you. A new heart also will I give you, and a new spirit will I put into you. As for that stony heart, I will take it out of your body, and give you a fleshy heart. I will give my Spirit among you, and cause you to walk in my commandments, to keep my laws, and to fulfil them. And so ye shall dwell in the land that I gave to your forefathers; and ye shall be my people, and I will be your God. I will help you out all your uncleanness. I will call for the corn, and will increase it, and let you have no hunger. I will multiply the fruit of the trees and the increase of the field for you; so that ye shall bear no more reproof of hunger among the heathen. Then shall ye remember your own wicked ways, and your imaginations which were not good; so that ye shall think that ye were worthy to be destroyed for your sins and abominations. But I will not do this for your sakes, saith the Lord, be ye sure of it." Ezek. xxxvi.

Hos. xiii. "I am the Lord God, which brought thee out of the land of Egypt, that thou shouldest know no god but me only, and that thou shouldest have no saviour but only me." "O Israel, thine iniquity hath destroyed thee; but in me only is thy help."

Psal. iii. "Salvation belongeth unto the Lord."

Psal. vii. "My help cometh of God, which preserveth them that are true of heart."

Psal. ix. "The Lord will be a defence for the oppressed, even a refuge in due time of trouble. And they that know thy name will put their trust in thee; for thou, O Lord, hast never failed them that seek thee."

Psal. xviii. "The Lord is my stony rock, and my defence, my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge." "The Lord is the defender of all them that put their trust in him. For who is God but the Lord? or who hath any strength except our God?"

Psal. xxii. "Our fathers hoped in thee: they trusted in thee; and thou didst deliver them. They called upon thee, and were helped: they put their trust in thee, and were not confounded."

Psal. xxv. "Mine eyes are ever looking unto the Lord; for he shall pluck my feet out of the net."

Psal. xxxiii. "Behold, the eye of the Lord is upon them that fear him, and upon them that put their trust in his mercy; to deliver their souls from death, and to feed them in the time of dearth."

Psal. xxxiv. "O taste and see how gracious the Lord is: blessed is the man that trusteth in him." "The righteous cry; and the Lord heareth them, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit. Great are the troubles of the righteous; but the Lord delivereth him out of all. He keepeth all his bones, so that not one of them is broken." "The Lord delivereth the souls of the servants; and all they that put their trust in him shall not be left succourless."

Psal. lxii. "My soul truly waiteth upon God; for of him cometh my salvation. He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall." "In God is my health and my glory, the rock of my might, and in God is my trust. O put your trust in him alway, ye people, pour out your hearts before him; for God is our hope. As for the children of men, they are but vain: the children of men are deceitful upon the weights: they are altogether lighter than vanity itself."

Psal. lxxiii. "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee. My heart and my flesh faileth; but God is the strength of my heart, and my portion for ever. For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee. But it is good for me to hold me fast by God, and to put my trust in the Lord God."

Psal. xciv. "If the Lord had not helped me, it had not failed but my soul had been put to silence. But when I said, My foot hath slipped; thy mercy, O Lord, held me up. In the multitude of the sorrows that I had in my heart thy comforts have refreshed my soul."

Psal. cxxx. "O Israel, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins."

Psal. cxlv. "The Lord is gracious and merciful, long-suffering, and of great goodness. The Lord is loving unto every man; and his mercy is over all his works."

Psal. cxlvi. "O put not your trust in princes, nor in any child of man; for there is no help in them. For when the breath of man goeth forth, he shall turn again to his earth and then all his thoughts perish. Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God."

Wisd. xv. "To know thee, O God, is perfect righteousness; and to know thy power is the root of immortality."

Wisd. xvi. "Neither herb nor emplaster hath healed them, but thy word, O Lord, which healeth all things. Thou hast power of life and death: thou leadest down to hell, and bringest up again."

"God hath so dearly loved the world that he gave his only-begotten Son, to the end that whoso believeth on him perish not, but have everlasting life." John iii.

"This is everlasting life, even to know [thee] the alone God, and whom thou hast sent, Jesus Christ." John xvii.

"God setteth out his love toward us, seeing that while we were yet sinners Christ died for us: much more then now we that are justified by his blood shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, seeing we are reconciled, we shall be preserved by his life." Rom. v.

"God, which is rich in mercy, for his great love wherewith he loved us, even when we were dead by sins, quickened us together in Christ (by grace are ye saved), and raised us together with him among them of heaven in Christ Jesu. For by grace are ye saved through faith, and that not of yourselves. It is the gift of God, and cometh not of works, lest any man should boast himself." Eph. ii.

"After that the kindness and love of our Saviour God to man-ward appeared, not by the deeds of righteousness which we wrought, but according to his mercy he saved us, by the fountain of the new birth, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that we, justified by his grace, should be made heirs according to the hope of everlasting life. This is a true saying." Tit. iii.

"Behold what love the Father hath shewed on us, that we should be called the sons of God." 1 John iii.

"In this appeared the love of God to us-ward, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the satisfaction for our sins." 1 John iv.

That God alone forgiveth sins.

Probations out of the holy scripture.

"I am, yea, I am he alone, that for mine own self's sake do away thine offences, and forget thy sins, so that I will never think upon them. Put me now in remembrance (for we will reason together), and shew me what thou hast for thee to make thee righteous." Isai. xliii.

"O Israel, forget me not. As for thine offences, I have driven them away like the clouds, and thy sins as the mist: turn thee again unto me; for I have redeemed thee." Isai. xliv.

"This shall be the covenant that I will make with the house of Israel after those days, saith the Lord. I will plant my law in the inward parts of them, and write it in their hearts, and will be their God; and they shall be my people. And from thenceforth shall no man teach his neighbour or his brother, and say, Know the Lord. But they shall all know me, from the lowest to the highest, saith the Lord. For I will forgive their misdeeds, and will never remember their sins any more." Jer. xxxi.

"From all misdeeds wherein they have offended against me I will cleanse them; and all their blasphemies which they have done against me, when they regarded me not, I will forgive them." Jer. xxxiii.

"Where is there such a God as thou, that pardonest wickedness, and forgivest the offences of the remnant of thine heritage? He keepeth not his wrath for ever. And why? his delight is to have compassion: he shall turn again, and be merciful to us. He shall put down our wickednesses, and cast all our sins into the bottom of the sea." Mic. vii.

"Who can tell how oft he offendeth? O cleanse thou me from my secret faults." Psal. xix.

"I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin." Psal. xxxii.

"Praise the Lord, O my soul, and forget not all his benefits; which forgiveth all Psal. ciii.

thy sin, and healeth all thine infirmities; which saveth thy life from destruction, and
Psal. ciii. crowneth thee with mercy and loving-kindness." "The Lord is full of compassion and mercy, long-suffering, and of great goodness. He will not alway be chiding: neither keepeth he his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our wickednesses. For look, how far the heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look, how wide also the east is from the west, so far hath he set our sins from us. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we be made: he remembereth that we are but dust."

Mark ii. "Who can forgive sins, but God alone?"

1 John i. "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 John ii. "Babes, I write unto you, how that your sins are forgiven you for his name's sake."

That God alone is to be worshipped, yea, and that according to his word, that is to say, in spirit and truth.

Probations out of the holy scripture.

Deut. v. "Take heed that ye do indeed as the Lord your God hath commanded you, and turn not aside either to the right hand or to the left, but walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may go well with you."

Deut. vi. "Hear, O Israel: the Lord our God is Lord only; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Thou shalt fear the Lord thy God, and serve him." "Keep the commandments of the Lord your God, and his witnesses and ordinances which he hath commanded thee, and thou shalt do that which is right and good in the sight of the Lord, that thou mayest prosper."

Deut. x. "Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways, to love him, and to serve the Lord thy God with all thine heart and with all thy soul, and that thou keep the commandments of the Lord, and his ordinances, that it may go well with thee?" "Circumcise the foreskin of your heart, and be no more stiff-necked." "Thou shalt fear the Lord thy God, and him only shalt thou serve: to him shalt thou cleave."

Deut. xi. "Thou shalt love the Lord thy God, and keep his observances, his ordinances, his laws, and his commandments always." "Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn out of the way which I command you this day, to go after strange gods, which ye have not known."

Deut. xii. "Ye shall not do every man what seemeth him good in his own eyes." "Whatsoever I command you, that take heed ye do; and put nought thereto, nor take ought therefrom."

1 Sam. xii. "Fear ye the Lord, and serve him in truth, and with all your hearts, and consider how great things he hath done for you."

Matt. iv. "Thou shalt worship the Lord thy God, and him alone shalt thou serve."

Matt. xv. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; howbeit their hearts are far from me. But in vain do they serve me teaching the doctrines and precepts of men."

John iv. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. For such the Father also requireth to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth."

Rom. i. "God is my witness, whom I serve with my spirit."

"Be ye filled with the Spirit; speaking among themselves in psalms, and hymns, and spiritual songs, singing and making melody to the Lord in your hearts, giving thanks alway for all things unto God the Father in the name of our Lord Jesus Christ." Eph. v.

That God alone by prayer is to be called on, yea, and that in the name of Christ only.

Probations out of the holy scripture.

Enos "began to call on the name of the Lord." Gen. iv.

Abraham "building an altar unto the Lord, did call on the name of the Lord." Gen. xii.

"Abraham planted a wood in Beer-Seba, and called there on the name of the Lord the everlasting God." Gen. xxi.

"Seek the Lord while he may be found, and call upon him while he is nigh." Isai. lv.

"Ye shall cry unto me, ye shall go and call upon me; and I will hear you. Ye shall seek me, and find me. Yea, if so be that ye seek me with your whole heart, I will be found of you, saith the Lord, and deliver you." Jer. xxix.

"Whosoever calleth on the name of the Lord shall be saved." Joel ii.

"They cried unto God; and he heard them, because they put their trust in him." 1 Chron. v.

"I called upon the Lord with my voice; and he heard me out of his holy hill." Psal. iii.

"Lord, thou hearest the desire of the poor: thou preparest their heart; and thine ear hearkeneth thereto." Psal. x.

"Call upon me in the time of trouble: so will I hear thee; and thou shalt praise me." Psal. l.

"I will call unto God; and the Lord shall save me. In the evening, and morning, and at noon-day will I pray, yea, and that instantly; and he shall hear my voice." Psal. lv.

"Thou, Lord, art good and gracious, and of great mercy unto all them that call upon thee." Psal. lxxxvi.

"Because he hath set his love upon me, therefore shall I deliver him. I shall set him up, because he hath known my name. He shall call upon me; and I will hear him: yea, I am with him in trouble, I will deliver him, and bring him to honour. With long life will I satisfy him, and shew him my salvation." Psal. xci.

"When they cried unto the Lord in their trouble, he delivered them out of their distress." Psal. cvii.

"What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord." Psal. cxvi.

"When I was in trouble, I called upon the Lord; and he heard me." Psal. cxx.

"The Lord is nigh unto all them that call upon him, yea, all such as call upon him faithfully. He will fulfil the desire of them that fear him: he also will hear their cry, and will help them." Psal. cxlv.

"Be alway thankful unto God, and beseech him that he will order thy ways, and that whatsoever thou devisest or takest in hand it may remain in him." Tob. iv.

"The name of the Lord is a strong castle: the righteous flieth unto it, and is in safeguard." Prov. xviii.

"When ye pray," saith Christ, "say, Our Father, which art in heaven, hallowed be thy name," &c. Luke xi.

"I bow my knees unto the Father of our Lord Jesus Christ." "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be praise in the congregation of Christ Jesus, through all ages, world without end. Amen." Eph. iii.

"Be careful[1] for nothing; but in all prayer and supplication let your petitions be manifest unto God with thanksgiving." Phil. iv.

[1] Folio, *joyful*.

James i. "If any of you lack wisdom, let him ask of him that giveth it, even God, which giveth to all men indifferently, and casteth no man in the teeth; and it shall be given him. But let him ask in faith, and waver not."

John xiv. "I am," saith Christ, "the way, and the truth, and the life. No man cometh unto the Father, but by me." "Whatsoever ye ask in my name, that will I do, that the Father may be glorified by the Son. If ye shall ask any thing in my name, I will do it."

John xv. "If ye abide in me, and my words abide in you, ask what ye will, and it shall be done for you." "Ye have not chosen me; but I have chosen you, and ordained you to go and bring forth fruit, and that your fruit should remain; that, whatsoever ye ask of the Father in my name, he may give it you."

John xvi. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full."

Heb. xiii. "By him (Christ) do we offer sacrifice of laud and praise always to God, that is to say, the fruit of those lips which confess his name."

That we ought to obey God more than men.

Probations out of the holy scripture.

Exod. i. Pharao, king of Egypt, commanded the women that were the midwives of the Hebrews' women, that, when they did the office of a midwife to the women of the Hebrews, if they did perceive in the birth-time that it was a boy, they should kill it; but if it were a woman-child, it should live. Notwithstanding, the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children. And God therefore dealt well with the midwives.

1 Sam. xv. Samuel said unto Saul, which contrary to the commandment of God had spared Agag the king of the Amalekites, and all the best, but specially the fattest of the sheep, goats, and oxen: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And the Lord anointed thee king over Israel. And the Lord sent thee on a journey, and said, Go and utterly destroy those sinners the Amalekites[1], and fight against them until thou utterly destroy them. And wherefore hast thou not hearkened unto the voice of the Lord, but hast turned to the prey, and hast done that which is wicked in the sight of the Lord? And Saul said unto Samuel, Yea, I have hearkened unto the voice of the Lord, and have gone the way which the Lord sent me unto, and have brought Agag the king of Amalech, and have utterly destroyed the Amalekites. But the people took of the spoil sheep, oxen, and the chiefest of the things which should have been destroyed, to offer unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great pleasure in burnt sacrifices and offerings, as when the voice of the Lord is obeyed? Behold, to obey is better than sacrifice, and to hearken is better than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as the wickedness of idolatry. Because thou hast cast away the word of the Lord, therefore hath the Lord cast away thee also from being king. And Saul said unto Samuel, I have sinned; for I have gone further than the saying of the Lord, and thy words; because I feared the people, and obeyed their voice."

1 Kings xviii. The prophet Helias did not obey wicked king Achab, nor his wicked law; but when the king said unto him, "Art thou he that troublest Israel?" he stoutly and boldly answered the king again: "I trouble not Israel, but thou and thy father's household, which have forsaken the law of the Lord, and follow Baal."

1 Kings xviii. The same prophet said unto the Israelites, which inwardly persuaded themselves to serve the Lord, although outwardly they obeyed the wicked laws of the most wicked king Achab, on this manner: "How long will ye halt on both knees? If the Lord be God, follow him; if Baal be he, follow him."

[1 Folio, *anabaptistes.*]

When king Nabuchodonozor commanded all his subjects, even from the highest to Dan. iii.
he lowest, to worship the golden image that he had made, the true servants of God,
Sidrach, Misach, and Abednago utterly refused to obey the commandment of the
king; insomuch that, when he threatened to cast them into an hot burning oven,
except they with all expedition shewed themselves obedient to his law, they answered
and said: "O Nabuchodonozor, we ought not to consent unto thee in this matter.
For why? Our God, whom we serve, is able to keep us from the hot burning oven,
O king, and can right well deliver us out of thy hands. But if he will not, yet
shalt thou know, O king, that we will not serve thy gods, nor do reverence to the
image which thou hast set up."

King Darius, through the procurement of his lords and princes for the destruc- Dan. vi.
tion of the prophet Daniel, whom they greatly envied both for his excellency and
knowledge, and also for the great favour that the king bare toward him passing all
other of his nobility, made a law that whosoever desired any petition either of any
god or man within thirty days next ensuing, except it were only of him, the same
person should be cast into the lions' den. This law made the king at the request
of his lords, not understanding their craft and subtilty, their envy and malice against
good and faithful Daniel. But Daniel by no means would obey this commandment
of the king. For he wished rather to be devoured of the wild beasts for disobeying
the ungodly commandment of the prince (if God's will so were) than to cease so
long time from praying unto the Lord his God. Therefore, as tofore, so likewise now,
notwithstanding the king's commandment and the penalty of the law, he goeth forth
daily at his accustomed hours to offer unto God his prayers and praises, yea, and
that not secretly, but openly.

King Antiochus' servants, which he had sent unto the Jews to compel them to 1 Macc. ii.
forsake God's laws, and to follow the wicked ordinances of the heathenish idolaters,
came also into the city of Modin, to compel such as were fled thither for to do
sacrifice, and to burn incense unto idols, and to forsake the law of God. So many
of the people of Israel consented and inclined unto them. But Mathathias and his
sons remained stedfast. "Then spake the commissioners of king Antiochus, and said
unto Mathathias, Thou art a noble man, of high reputation, and great in this city,
having fair children and brethren. Come thou therefore first and fulfil the king's
commandment, like as all the heathen have done, yea, and the men of Juda, and
such as remain at Jerusalem; so shalt thou and thy children be in the king's favour,
and enriched with gold, silver, and great rewards. Mathathias answered and spake
with a loud voice, Though all nations obey the king Antiochus, and fall away
every man from keeping the law of their fathers, though they consent to his com-
mandments, yet will I and my sons and brethren not fall from the law of our
fathers. God forbid we should: that were not good for us, that we should forsake
the law and ordinances of God, and to agree unto the commandment of king An-
tiochus. Therefore we will do no such sacrifice, neither break the statutes of our
law, to go another way. And when he had spoken these words, there came one of
the Jews, which openly in the sight of all did sacrifice unto the idols upon the
altar in the city of Modin, according to the king's commandment. When Matha-
thias saw this, it grieved him at the heart; so that his reins shook withal, and his
wrath kindled for very zeal of the law. With that he start up, and killed the Jew
beside the altar, yea, and slew the king's commissioner that compelled him to do
sacrifice, and destroyed the altar at the same time; such a zeal had he to the law
of God; like as Phineas did unto Zambri the son of Salomi."

"Eleazar, one of the principal scribes, an aged man, and of a well-favoured coun- 2 Macc. vi.
tenance, was constrained to gape with an open mouth, and to eat swine's flesh.
But he, desiring rather to die gloriously than to live with shame, offered himself
willingly to the martyrdom." Now when he saw that he must needs go to it, he
took it patiently; for he was at a point with himself that he would consent to do
no unlawful thing for any pleasure of life. "They that stood by, being moved with
pity, but not aright, for the old friendship of the man, took him aside privily,
and prayed him that he would let such flesh be brought him as were lawful to

eat, and then to make a countenance, as though he had eaten of the flesh of th sacrifice, like as the king commanded; for so he might be delivered from death; an so for the old friendship of the man they shewed him this kindness. But he bega to consider his discreet and honourable age, his noble and worshipful stock, and ho that from his youth up he had been of an honest and good conversation, yea, an how constantly he had kept the ordinances and laws commanded by God; wherefo he gave them this answer and said, Yet had I rather first be laid in my grav For it becometh not my age, said he, in any wise to dissemble, whereby man young persons might think that Eleazar, fourscore and ten year old, were now goi to a strange life; and so, through mine hypocrisy for a little time of a transitor life, they might be deceived: by this means also should I defile mine age and mak it abominable. For though I were now delivered from the torments of men, y should I not escape the hand of Almighty God, neither alive nor dead. Wherefo I will die manfully, and do as it becometh mine age; whereby I may, peradventur leave an example of stedfastness for such as be young, if I with a ready mind an manfully die an honest death for the most worthy and holy laws. When he ha said these words, immediately he was drawn to a torment. Now they that led hin and were mild a little afore, began to take displeasure because of the words th he said; for they thought he had spoken them of an high mind. But when he wa in his martyrdom, he mourned and said: Thou, O Lord, which hast the hol knowledge, knowest openly, that whereas I might be delivered from death, I suff these sore pains of my body; but in my mind I am well content to suffer then because I fear thee. Thus this man died, leaving a memorial of his death for a ensample, not only unto young men, but unto all the people, to be stedfast an manly."

2 Macc. vii. Read the next chapter that followeth, which entreateth of the seven brethre and of their mother; for they did rather choose to suffer most cruel torments tha to obey the king's commandment, being contrary to the will of God.

Matt. x. "Fear ye not them which kill the body, but are not able to kill the sou But rather fear him which is able to destroy both soul and body into hell. A not two little sparrows sold for a farthing? And one of them shall not light o the ground without your Father. Yea, even all the hairs of your head are num bered. Fear ye not therefore: ye are of more value than many sparrows. Ever one therefore that shall confess me before men, him will I confess also before m Father which is in heaven. But whosoever shall deny me before men, him will also deny before my Father which is in heaven."

Mark viii. "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod."

Acts iv. The rulers of the people and the high priests "commanded the apostles th they should speak no more, nor teach in the name of Jesu. But Peter and Joh answered and said unto them, Whether it be right in the sight of God to hearke unto you more than to God, judge ye. For we cannot but speak that which w have seen and heard."

Acts v. "When the apostles stood before the council, the chief priest asked them, sayin Did not we straitly command you, that ye should not teach in this name? An behold, ye have filled Jerusalem with your doctrine, and intend to bring this man blood upon us. Peter and the other of the apostles answered and said, We ough Acts v. more to obey God than men." The rulers and the high priests, "after they ha called the apostles before them, beat them, and straitly charged them that the should no more speak in the name of Jesu; and so they let them go. And the departed from the council, rejoicing that they were counted worthy to suffer rebu for his name. And daily in the temple, and in every house, they ceased not teach and preach Jesus Christ."

OF CHRIST.

That Christ is the alone and only author of our salvation.

Probations out of the holy scripture.

"I will put enmity between thee and the woman, between thy seed and her eed. The same (seed) shall tread down thy head; and thou shalt tread upon his eel." Gen. iii.

"In thy seed shall all the nations of the earth be blessed." Gen. xxii.

"As for death, he (Christ) shall destroy it for ever. And the Lord God shall ipe away tears from all faces; and the rebuke of his people shall he take away ut of all the earth: for so the Lord hath said. And in that day it shall be said, o, this is our God: we have waited for him; and he shall save us. This is the ord in whom we have hoped: we will be merry and rejoice in the salvation that meth of him." [Isai. xxv.]

"I have trodden the press myself alone; and of all people there is not one with me." Isai. lxiii.

"I will deliver them from the power of hell: from death I will defend them. Hos. xiii.
death, I will be thy death. O hell, I will be thy destruction." "O Israel, thy estruction cometh of thyself; but of me only cometh thy salvation."

"Thou, through the blood of thy covenant, shalt let thy prisoners out of the Zech. ix.
it, wherein is no water."

"She shall bring forth a Son; and thou shalt call his name Jesus; for he shall Matt. i.
ve his people from their sins."

"Come unto me, all ye that labour and are laden; and I will ease you. Take Matt. xi.
y yoke upon you, and learn of me; for I am meek and lowly in heart; and ye all find rest unto your souls. For my yoke is easy, and my burden is light."

"Be not afraid; for, behold, I bring you tidings of great joy, that shall come Luke ii.
all people; for unto you is born this day in the city of David a Saviour, which Christ the Lord."

"The Son of man is come to seek and to save that which was lost." Luke xix.

"Of" Christ's "fulness have all we received, even grace for grace. For the law John i.
as given by Moses; but grace and truth came by Jesus Christ." "Behold the amb of God, which taketh away the sins of the world."

"As Moses lifted up the serpent in the wilderness, even so must the Son of man John iii.
lifted up; that whosoever believeth in him perish not, but have everlasting life. or God so loved the world, that he gave his only-begotten Son, that whosoever lieveth in him should not perish, but have everlasting life. For God sent not his n into the world to condemn the world; but that the world through him might saved. He that believeth on him is not condemned; but he that believeth not condemned already, because he hath not believed in the name of the only-be-tten Son of God." "He that believeth on the Son hath everlasting life; but he at believeth not the Son shall not see life; but the wrath of God abideth on him."

"Whosoever drinketh of the water that I shall give him," saith Christ, "shall John iv.
ver be more athirst; but the water that I shall give him shall be in him a well water springing up into everlasting life."

"As the Father raiseth up the dead, and quickeneth them; even so the Son John v.
ickeneth whom he will."

"I am the bread of life. He that cometh unto me shall never hunger; and he John vi.
at believeth in me shall never thirst." "This is the Father's will which hath sent , that of all which he hath given me I shall lose nothing, but raise them again the last day. And this is the will of him that sent me, that every one which th the Son, and believeth on him, have everlasting life. And I will raise him up the last day." "Verily, verily, I say unto you, He that believeth on me hath rlasting life."

John viii. "Except ye believe that I am, ye shall die in your sins." "If the Son sha
make you free, then are ye free indeed."

John x. "I am the door: by me if any man enter in, he shall be safe, and shall go
and out, and find pasture." "I am come that they might have life, and that the
might have it more abundantly." "My sheep hear my voice; and I know them
and they follow me; and I give unto them everlasting life; and they shall nev
perish, neither shall any man pluck them out of my hand."

John xi. "I am the resurrection and the life. He that believeth on me, yea, though h
were dead, yet shall he live; and whosoever liveth and believeth on me shall never die."

John xii. "I am come a light into the world, that whosoever believeth on me should n
abide in darkness."

John xvii. "This is everlasting life, that they might know thee the only true God, an
Jesus Christ, whom thou hast sent."

John xx. "These things are written, that ye might believe that Jesus is Christ, the So
of God, and that in believing ye might have life through his name."

Acts iv. "There is salvation in none other. For among men under heaven there is give
none other name wherein we must be saved."

Acts x. "To him (Christ) give all the prophets witness, that through his name whos
ever believeth in him shall receive remission of sins."

Acts xiii. "Be it known unto you, ye men and brethren, that through this man (Chris
is preached unto you the forgiveness of sins; and that by him all that believe a
justified from all things, from which ye could not be justified by the law of Moses."

Acts xv. "We believe to be saved by the grace of the Lord Jesus Christ."

Rom. iii. "There is no difference. For all have sinned, and want the glory of God, b
are justified freely by his grace through our redemption that is in Christ Jesu
whom God hath set forth to be the obtainer of mercy through faith by the mea
of his blood, to declare his righteousness, in that he forgiveth the sins that are pas
which God did suffer to shew at his time his righteousness; that he might
counted just, and the justifier of him which believeth on Jesus."

Rom. iv. Christ "died for our sins, and rose again for our justification."

Rom. v. "We, being justified by faith, are at peace with God through our Lord Jes
Christ; by whom also it chanced unto us to be brought in through faith unto th
grace wherein we stand, and rejoice in hope of the glory of God."

Rom. vi. "Everlasting life is the gift of God through Jesus Christ our Lord."

Rom. viii. "There is no damnation to them which are in Christ Jesu, which walk not aft
the flesh, but after the Spirit."

Rom. x. "Christ is the fulfilling of the law to justify all that believe."

1 Cor. i. Jer. ix. "Christ of God is made unto us wisdom, righteousness, and holiness, and delive
ance; that, as it is written, He which rejoiceth should rejoice in the Lord."

2 Cor. viii. "Ye know the liberality of our Lord Jesus Christ, that, though he was ric
yet for your sakes he became poor, that ye through his poverty might be made rich

Gal. ii. "If righteousness come by the law, then died Christ in vain."

Gal. iii. "Christ delivered us from the curse of the law, which he was made accurs
for us."

Eph. i. By Christ "we have redemption through his blood, even the forgiveness of sins."

Eph. ii. Christ is "our peace."

Eph. iii. By Christ "we have boldness and entrance with the confidence, which is
faith that we have in him."

Eph. iv. "When" Christ "went up on high, he led captivity captive, and gave gifts unto me

Col. i. "It pleased the Father that in Christ all fulness should dwell; and by him
reconcile all things unto himself[1], and to set at peace by him through the blood
his cross both things in heaven and things in earth."

1 Thess. i. Jesus Christ "delivereth us from the wrath to come."

1 Tim. i. "This is a true saying, and worthy to be embraced, that Jesus Christ ca
into the world to save sinners."

[1 Folio, *herself*.]

"There is one God, and one Mediator between God and man, even the man 1 Tim. ii.
rist Jesus, which gave himself a ransom for all men."

"The blood of Jesus Christ cleanseth us from all sin." 1 John i.

Christ "appeared to take away our sins; and in him is no sin." "For this 1 John iii.
rpose appeared the Son of God, even to loose the works of the devil."

"In this appeared the love of God to us-ward, because that God sent his only- 1 John iv.
gotten Son into the world, that we might live through him. Herein is love, not
at we loved God, but that he loved us, and sent his Son to be the agreement for
r sins."

Christ "hath by his own person purged our sins, and sitteth on the right hand Heb. i.
the Majesty on high."

Christ "by death expelled him that had lordship over death, that is to say, the Heb. ii.
vil, and delivered them which through fear of death were all their life-time subdued
to bondage."

"With one only oblation" Christ "hath made them perfect for ever that are sanc- Heb. x.
ed."

Christ hath "loved us, and washed us from our sins in his own blood, and made Rev. i.
kings and priests unto God his Father: to whom be glory and dominion for ever.
nen."

Christ is that "Lamb which is in the midst of the throne," and "shall feed us, and Rev. vii.
d us unto the fountains of the living water, and shall wipe away all tears from
r eyes."

Christ giveth "to every one that thirsteth the water of life freely." Christ is "Alpha Rev. xxii.
l Omega, the first and the last, the beginning and the end" (of our salvation).

That Christ is the alone and only head of the catholic and apostolic church.

Probations out of the holy scripture.

"Desire of me; and I shall give thee the heathen for thine inheritance, and the Psal. ii.
ermost parts of the earth for thy possession. Thou shalt bruise them with a rod
iron, and break them in pieces like a potter's vessel."

"Thou shalt deliver me from the strivings of the people, and thou shalt make Psal. xviii.
the head of the heathen. A people whom I have not known shall serve me:
soon as they hear of me, they shall obey me."

"David my servant shall be their king; and they all shall have one shepherd Ezek. xxxvii.
y."

"The children of Juda and the children of Israel shall be gathered together again, Hos. i.
l choose themselves one head."

God "hath put all things under" Christ's "feet, and hath made him above all Eph. i.
ngs the head of the congregation, which is his body, and the fulness of him that
eth all in all."

"Let us henceforth be no more children, wavering and carried about with every Eph. iv.
nd of doctrine, by the wiliness of men, through craftiness, whereby they lay await
us to deceive us. But let us follow the truth in love, and in all things grow in
n which is the head, even Christ; in whom if all the body be coupled and knit
ether throughout every joint, wherewith one ministereth to another, according to
operation, as every part hath his measure, he increaseth the body unto the edifying
itself through love."

"The husband is the wife's head, even as Christ is the head of the congregation; Eph. v.
l the same is he that ministereth salvation to the body."

"All things were created by him (Christ) and for him; and he is before all things, Col. i.
l by him all things have their being. And he is the head of the body, even of
congregation."

Col. ii. "In" Christ "dwelleth all the fulness of the Godhead corporally; and ye a perfect in him, which is the head of all rule and power."

Matt. xxviii. "All power is given unto me in heaven and in earth." "Behold, I am with yo alway, even until the end of the world."

That Christ is the alone and only Mediator, Reconciliator, Advocate, and Intercessor of the faithful.

Probations out of the holy scripture.

Matt. xi. "All things are given over unto me of my Father. And no man knoweth the S but the Father: neither knoweth any man the Father save the Son, and he to whon soever the Son will open him. Come unto me, all ye that labour and are lade and I will ease you. Take my yoke upon you, and learn of me; for I am me and lowly in heart; and ye shall find rest unto your souls. For my yoke is eas and my burden is light."

John x. "Verily, verily, I say unto you, I am the door of the sheep. All, even as mar as come before me, are thieves and murderers; but the sheep did not hear the I am the door: by me if any man enter in, he shall be safe, and shall go in a out, and find pasture."

John xiv. "I am the way, and the truth, and the life. No man cometh unto the Fath but by me."

Acts iv. "There is salvation in none other. Neither is there any other name given un men under heaven, wherein they may be saved."

Rom. iii. "There is no difference; for all have sinned, and want the glory of God, b they are justified freely by his grace through the redemption that is in Christ Jes whom God hath set forth to be the obtainer of mercy through faith in his blood, declare his righteousness, in that he forgiveth the sins that are past, which G did suffer, to shew at his time his righteousness; that he might be counted just, a the justifier of him which believeth on Jesus."

Rom. v. "We, being justified by faith, are at peace with God through our Lord Jesus Chris by whom also it chanced unto us to be brought in through faith unto this grace where we stand, and rejoice in hope of the glory of God."

Rom. viii. "Who shall lay any thing to the charge of God's chosen? It is God that justifiet who is he that can condemn? It is Christ which died, yea, rather, which is ris again, which is also on the right hand of God, and maketh intercession for us."

Eph. ii. "By the means of Christ Jesu ye, which sometime were far off, are made ni by the blood of Christ. For he is our peace."

Eph. iii. "By" Christ Jesu "we have boldness and entrance (unto the Father) with t confidence which is by the faith of him."

1 Tim. ii. "There is one God, and one Mediator between God and man, even the man Chr Jesus, which gave himself a ransom for all men."

1 John ii. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteo He it is that obtaineth mercy for our sins; not for our sins only, but also for the s of all the world."

Heb. iv. "We have a great High Priest, which is entered into heaven, even Jesus the S of God. Let us hold the profession. For we have not an High Priest which can have compassion on our infirmities, but was in all points tempted like as we a but yet without sin. Let us therefore go boldly unto the seat of grace, that we m obtain mercy, and find grace to help in time of need."

Heb. vii. "This man (Christ), because he endureth ever, hath an everlasting priestho Wherefore he is able also ever to save them to the uttermost that come unto God him; seeing he ever liveth to make intercession for us."

Heb. viii. "Christ hath obtained a priesthood so much the more excellent, as he is the M diator of a better testament, which was confirmed in better promises."

"Christ is not entered into the holy places that are made with hands, which are Heb. ix.
militudes of true things, but is entered into very heaven, for to appear now in
ıe sight of God for us."

"By the blood of Jesu we have liberty to enter into the holy place, by the new Heb. x.
ıd living way, which he hath prepared for us through the veil, that is to say, by
s flesh."

"Ye are come...unto Jesus the Mediator of the new testament, and unto the Heb. xii.
rinkling of blood, that speaketh better than the blood of Abel."

"By" Christ "do we offer sacrifice of praise always to God, that is to say, the Heb. xiii.
uit of those lips which confess his name."

hat Christ by his blood hath not only cleansed us from original sin, but also from all other sins; yea, and that both from the pain and fault.

Probations out of the holy scripture.

"Praise the Lord, O my soul, and forget not all his benefits: which forgiveth Psal. ciii.
l thy sins, and healeth all thine infirmities: which saveth thy life from destruction,
ıd crowneth thee with mercy and loving-kindness."

"He (Christ) was wounded for our offences, and smitten for our wickedness. For Isai. liii.
e chastisement of our peace was laid upon him; and with his stripes are we healed.
s for us, we have gone all astray like sheep: every one hath turned his own way.
ut the Lord hath heaped together upon him the iniquity of us all." "His punishment
d go upon him for the transgression of my people, which indeed had deserved
at punishment." "He shall justify the multitude; for he shall bear away their
ıs." "He hath taken away the sins of the multitude, and made intercession for
e misdoers."

God "shall put down our wickednesses, and cast all our sins into the bottom of Mic. vii.
e sea."

"Thou shalt call his name Jesus. For he shall save his people from their sins." Matt. i.

"The Son of man came to save that was lost." Matt. xviii.

"This is my blood of the new testament, that is shed for many for the remis- Matt. xxvi.
ɔn of sins."

"The Son of man came not to be ministered unto, but to minister, and to give Mark x.
s life for the redemption of many."

"The Son of man did not come to destroy, but to save the lives of men." Luke ix.

"Behold the Lamb of God, that taketh away the sin of the world." John i.

"I am that living bread which came down from heaven, whereof whosoever John vi.
teth shall live for ever. The bread which I shall give is my flesh, which I shall
ve for the life of the world."

"I am a good shepherd. A good shepherd giveth his life for the sheep." John x.

Christ "died for our sins, and rose again for our justification." Rom. iv.

"The gift is not over one sin, as death came through one sin of one that sinned. Rom. v.
ɔr damnation came of one sin unto condemnation; but the gift came to justify from
any sins. For if by the sin of one death reigned by the means of one, much
ɔre they, which receive abundance of grace and of the gift of righteousness, shall
gn in life by the means of one, even Jesus Christ. Likewise then as by the sin
one there springeth up evil on all men to condemnation, even so by the righte-
sness of one springeth good upon all men to the righteousness of life. For as by
e man's disobedience many became sinners, so by the obedience of one shall many
made righteous."

"Everlasting life is the gift of God through Jesus Christ our Lord." Rom. vi.

"Christ died for our sins." 1 Cor. xv.

"Our Lord Jesus Christ gave himself for our sins, that he might deliver us from Gal. i.
is present evil world."

Gal. ii. "I refuse not the grace of God. For if righteousness come by the law, then di
Christ in vain."

Gal. v. "Stand fast in the liberty wherewith Christ hath made us free, and wrap n

Gal. v. yourselves again in the yoke of bondage." "Christ is become but in vain unto yo
as many of you as are justified by the law are fallen from grace. We look for a
hope in the Spirit through faith. For in Jesu Christ neither is circumcision any thi
worth, neither yet uncircumcision, but faith which worketh by love."

Gal. vi. "God forbid that I should rejoice, but in the cross (that is to say, in the passi
and death) of our Lord Jesus Christ."

Eph. i. "In Christ we have redemption through his blood, even the forgiveness of sins.

Eph. ii. "Now by the means of Christ Jesu ye which sometimes were far off are ma
nigh by the blood of Christ. For he is our peace, which hath made of both or
and hath broken down the wall that was a stop between us, and hath also put aw
through his flesh the cause of hatred, even the law of commandments contained
the law written; for to make of twain one new man in himself, so making pea
and to reconcile both unto God in one body through the cross, and slew hatr
thereby, and came and preached peace to you which were afar off, and to them th
were nigh. For through him we both have an entrance in one Spirit unto t
Father."

Eph. v. "Christ loved us, and gave himself for us, an offering and a sacrifice of a swe
savour to God."

Phil. iii. "The things that were vantage unto me, those I counted loss for Christ's sak
Yea, I think all things but loss for the excellency of the knowledge of Christ Je
my Lord; for whom I have counted all things loss, and do judge them but vile, th
I may win Christ and be found in him, not having mine own righteousness of t
law, but that which is through the faith of Christ, even the righteousness whi
cometh of God through faith; that I may know him, and the virtue of his resurre
tion, and the fellowship of his passions."

Col. i. "It pleased the Father that in Christ all fulness should dwell; and by him
reconcile all thing unto himself, and to set at peace by him through the blood of h
cross both things in heaven and things in earth."

Col. ii. "When ye were dead through sin, and through the uncircumcision of your fles
God quickened you with Christ, and hath forgiven us all our trespasses, and ha
put out the hand-writing that was against us contained in the law written; a
that hath he taken out of the way, and hath fastened it to his cross, and ha
spoiled rule and power, and hath made a shew of them openly, and hath triumph
over them in his own person."

1 Thess. v. "God hath not appointed us unto wrath, but to obtain salvation by our Lo
Jesu Christ, which died for us, that, whether we wake or sleep, we should live t
gether with him."

1 Tim. i. "It is a true saying, and worthy to be embraced, that Christ Jesus came in
the world to save sinners."

1 Tim. ii. "The man Christ Jesus gave himself a ransom for all men."

Tit. ii. "Our Saviour Jesus Christ gave himself for us to redeem us from all unright
ousness, and to purge us a peculiar people unto himself, fervently given unto go
works."

1 Pet. i. "Ye were not redeemed with corruptible things, as silver and gold, from yo
vain conversation, which ye received by the tradition of the fathers, but with t
precious blood of Christ, as of a lamb[1] undefiled and without spot."

1 Pet. ii. Christ "bare our sins in his body on the tree, that we, being delivered fr
sin, should live unto righteousness: by whose stripes ye were healed. For ye w
as sheep going astray; but ye are now turned unto the Shepherd and Bishop of yo
souls."

1 Pet. iii. "Christ hath once suffered for sins, the just for the unjust, to bring us unto Go

1 John i. "The blood of Jesu Christ cleanseth us from all sin."

[1 Folio, *lampe*.]

Christ "obtaineth mercy for our sins, not for our sins only, but also for the ins of the whole world." 1 John ii.

"Ye know that Christ appeared to take away our sins, and in him is no sin." 1 John iii.
For this purpose appeared the Son of God, to loose the works of the devil."

"Herein is love, not that we loved God, but that he loved us, and sent his Son o be the agreement for our sins." 1 John iv.

"If the blood of oxen and of goats, and the ashes of a young cow when it was prinkled, purifieth the unclean, as touching the purifying of the flesh; how much nore shall the blood of Christ, which through the eternal Spirit offered himself without pot to God, purge your conscience from dead works for to serve the living God?" Heb. ix.

"Unto him that loved us, and washed us from our sins in his own blood, and made is kings and priests unto God his Father, be glory and dominion for ever. Amen." Rev. i.

That the death of Christ is the only and alone propitiatory, expiatory, and satisfactory sacrifice for all the sins of the world.

Probations out of the holy scripture.

"What is he that cometh from Edom, with red-coloured clothes of Bosya (which s so costly cloth), and cometh in so mightily with all his strength? I am he that eacheth righteousness, and am of power to help. Wherefore then is thy clothing red, nd thy raiment like his that treadeth in the wine-press? I have trodden the press nyself alone; and of all people there is not one with me." Isai. lxiii.

"I will take away the sin of the land in one day." Zech. iii.

"I have finished the work, O Father, which thou gavest me to do." John xvii.

"As soon as Jesus received of the vinegar, he said, It is finished." John xix.

"God setteth out his love toward us, seeing, while we were yet sinners, Christ lied for us. Much more then now we that are justified by his blood shall be saved rom wrath through him. For if, when we were enemies, we were reconciled to God y the death of his Son, much more, seeing we are reconciled, we shall be preserved y his life." "As by the sin of one there spring up evil on all men to condem- nation, even so by the righteousness of one springeth good upon all men to the ighteousness of life. For as by one man's disobedience many became sinners, so y the obedience of one shall many be made righteous." Rom. v.

God "made" his Son "to be sin (that is to say, a sacrifice for sin) for us, which new no sin; that we by his means should be that righteousness which before God s allowed." 2 Cor. v.

Christ, "because he endureth ever, hath an everlasting priesthood. Wherefore he s able also even to save them to the uttermost that come unto God by him, eeing he ever liveth to make intercession for us. For such an High Priest it became s to have, which is holy, harmless, undefiled, separate from sinners, made higher han heaven; which needeth not daily, as yonder high priests, to offer up sacrifice, rst for his own sins[2], and then for the people's. For that did he once, when he ffered up himself." Heb. vii.

"Christ, being an High Priest of good things to come, came by a greater and ore perfect tabernacle, not made with hands, that is to say, not of this building; either by the blood of goats and calves, but by his own blood he entered in once into he holy place, and found eternal redemption. For if the blood of oxen and of goats, nd the ashes of a young cow when it was sprinkled, purifieth the unclean, as ouching the purifying of the flesh; how much more shall the blood of Christ, which hrough the eternal Spirit offered himself without spot to God, purge your conscience rom dead works for to serve the living God? And for this cause is he the Mediator f the new testament, that through death, which chanced for the redemption of those ransgressions that were under the first testament, they which are called might receive he promise of eternal inheritance." "Without shedding of blood there is no remis- Heb. ix.

[2 Folio, *for our sins.*]

Heb. ix. sion." "Christ is not entered into the holy places that are made with hands, which are similitudes of true things, but is entered into very heaven, for to appear now in the sight of God for us: not to offer himself often, as the high priest entereth into the holy place every year with strange blood; for then must he have often suffered since the world began. But now in the end of the world hath he appeared once to put sin to flight by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgment, even so Christ was once offered to take away the sins of many; and unto them that look for him shall he appear again without sin unto salvation."

Heb. x. "The blood of oxen and of goats cannot take away sins. Wherefore when he
Psal. xl. (Christ) cometh into the world, he saith, Sacrifice and offering thou wouldest not have, but a body hast thou ordained me. Burnt-offerings also for sin hast thou not allowed. Then said I, Lo, I am here. In the beginning of the book it is written
Heb. x. of me, that I should do thy will, O God. Above when he saith, Sacrifice and offering and burnt sacrifices and sin-offerings thou wouldest not have, neither hast thou allowed them (which yet are offered by the law), then said he, Lo, I am here to do thy will, O God. He taketh away the first to stablish the latter; by which will we are made holy, even by the offering of the body of Jesu Christ once for all. Every priest is ready daily ministering, and offering oftentimes one manner of oblation which can never take away sins. But this man, after he hath offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his foot-stool. For with one offering hath he made perfect for ever them that are sanctified. The Holy Ghost himself also beareth us record,
Jer. xxxi. even when he told before, This is the testament that I will make unto them after those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sin."

1 Pet. iii. "Christ hath once suffered for sins, the just for the unjust, to bring us to God."

That Christ is the alone and only teacher of truth.

Probations out of the holy scripture.

Deut. xviii. "I will raise up a prophet from among their brethren, like unto thee[1], and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And whosoever will not hearken unto the words which he shall speak in my name, I will require it of him."

Isai. ii. "It shall be in the last day, that the hill where the house of the Lord is builded shall be the chief among hills, and exalted above all little hills. And all nations shall press unto him, and the multitude of people shall go, speaking thus one to another, Up, let us go to the hill of the Lord, and to the house of the God of Jacob, that he may shew us his way, and that we may walk in his paths. For the law shall come out of Sion, and the word of the Lord from Jerusalem, and shall give sentence among the heathen, and shall reform the multitude of people. They shall break their swords also into mattocks, and their spears to make scythes. And one people shall not lift up a weapon against another, neither shall they learn to fight from thenceforth."

[Isai. xi.] "There shall come a rod forth of the kindred of Isay, and a blossom shall flourish out of his root. The Spirit of the Lord shall light upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and of the fear of the Lord, and shall make him fervent in the fear of God. For he shall not give sentence after the thing that shall be brought before his eyes, neither reprove a matter at the first hearing; but with righteousness shall he judge the poor, and with holiness shall he reform the simple of the world. He shall smite the world with the rod of his mouth, and with the breath of his mouth shall he slay the ungodly," &c.

[1 Folio, *them.*]

"Behold, this is my servant, upon whom I lean, my elect, in whom my soul is Isai. xlii.
pacified. I have given my Spirit, that he may shew forth judgment and equity
mong the gentiles. He shall not be an outcrier, nor lift up his voice. His voice
hall not be heard in the streets; and a bruised reed shall he not break, and the
moking flax shall he not quench: but faithfully and truly shall he give judgment,
ot be pensive nor careful, that he may restore righteousness unto the earth; and the
entiles also shall keep his laws." "I will defend thee, and give thee for a covenant
f the people, and to be the light of the gentiles, that thou mayest open the eyes
f the blind, let out the prisoners from their bonds, and them that sit in darkness
ut of the dungeon-house."

"I am the Lord thy God, which teach thee profitable things, and lead thee the Isai. xlviii.
vay that thou shouldest go."

"I have made thee the light of the gentiles, that thou mayest be my health Isai. xlix.
nto the end of the world."

"The Lord hath given me a well-learned tongue; so that I can comfort them Isai. l.
vhich are troubled, yea, and that in due season."

"The Spirit of the Lord is upon me; for the Lord hath anointed me, and sent Isai. lxi.
ne to preach good tidings unto the poor; that I might bind up the wounded hearts,
hat I might preach deliverance to the captive, and open the prison to them that
re bound; that I might declare the acceptable year of the Lord, and the day of
he vengeance of our God; that I might comfort all them that are in heaviness," &c.

"I will raise up unto my sheep one only shepherd, even my servant David: he Ezek. xxxiv.
hall feed them, and he shall be their shepherd. I the Lord will be their God; and
ıy servant David shall be their prince. Even I the Lord have spoken it."

"This is my dearly-beloved Son, in whom I have a singular delight: hear ye him." Matt. xvii.

"Let us go," saith Christ, "into the next towns, that I may preach there also; Mark i.
or therefore am I come."

"I must preach," saith Christ, "the kingdom of God to other cities also: for Luke iv.
nerefore am I sent."

"No man hath seen God at any time. The only-begotten Son, which is in the John i.
osom of the Father, he hath declared him."

"Master, we know that thou art a teacher come from God: for no man could John iii.
o such miracles as thou dost, except God were with him."

"Master, we know that thou art true, and teachest the way of God truly, nei- Matt. xxii.
ner carest thou for any man; for thou regardest not the outward appearance of men."

"We know," said the woman of Samaria, "that Messias shall come, which is John iv.
alled Christ. When he is come, he will tell us all things. Jesus said unto her, I
nat speak unto thee am he."

"The words that I speak unto you are spirit and life." "Jesus said to his twelve John vi.
isciples, Will ye also go your way? Simon Peter answered, Lord, unto whom should
go? Thou hast the words of everlasting life; and we believe and know that thou
rt Christ, the Son of the living God."

"My doctrine is not mine, but his that sent me. If any man will be obedient John vii.
his will, he shall know of the doctrine, whether it be of God, or whether I speak
myself. He that speaketh of himself seeketh his own praise. But he that seeketh
is praise that sent him, the same is true, and no unrighteousness is in him."

"I am the light of the world. He that followeth me walketh not in darkness, John viii.
ut shall have the light of life." "He that sent me is true. And I speak in the
orld those things which I have heard of him." "As my Father hath taught me,
en so I speak." "If ye continue in my word, then are ye my very disciples, and
e shall know the truth; and the truth shall make you free." "Which of you re-
ıketh me of sin? If I say the truth, why do not ye believe me? He that is
God heareth God's words. Ye therefore hear them not, because ye are not of God."

"All, even as many as came before me, are thieves and murderers; but the John x.
eep did not hear them." "I am the good shepherd, and know my sheep, and
n known of mine." "My sheep hear my voice; and I know them; and they follow
e; and I give them everlasting life."

John xii. "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that refuseth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father bade me, so I speak."

John xiv. "I am the way, and the truth, and the life. No man cometh unto the Father but by me." "If a man love me, he will keep my sayings; and my Father will love him; and we will come unto him, and dwell with him. He that loveth me not keepeth not my sayings. And the word which ye hear is not mine, but the Father's which sent me." "The Comforter, which is the Holy Ghost, whom my Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

John xvii. "I have given unto them the words which thou gavest me; and they have received them."

John xviii. "For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth. And all that are of the truth hear my voice."

Gal. i. "Though we ourselves, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

1 Tim. vi. "If any man follow other doctrine, and incline not unto the wholesome words of our Lord Jesu Christ, and to the doctrine which is according to godliness, he is puffed up, and knoweth nothing, but wasteth his brains about questions and strife of words, whereof spring envy, strife, railings, evil surmisings, vain disputation of men that have corrupt minds and that are robbed of the truth, which think that lucre is godliness. From them that are such separate thyself."

2 John. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ hath both the Father and the Son. If there come any unto you, and bring not this learning, him receive not to house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

That Christ, as concerning his human nature, is not (as the papists dream) in every place, but only in heaven, sitting on the right hand of God the Father.

Probations out of the holy scripture.

Psal. xlvii. "God is gone up with a merry noise, and the Lord with the sound of the trump." "God reigneth over the heathen: God sitteth upon his holy seat. The princes of the people are joined unto the people of the God of Abraham; for God, which is very high exalted, doth defend the earth, as it were with a shield."

Psal. lxviii. "Thou art gone up on high: thou hast led captivity captive, and received gifts for men."

Matt. xxiv. "If any man say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great miracles and wonders; insomuch that, if it were possible, the very elect should be deceived. Behold, I have told you before. Wherefore if they say unto you, Behold, he is in the desert; go not ye forth: behold, he is in the secret places; believe it not: for as the lightning cometh out of the east, and appeareth in the west, so shall the coming of the Son of man be."

Matt. xxviii. "The angel said to the women, Fear ye not. For I know that ye seek Jesus which was crucified. He is not here. He is risen, as he said. Come, see the place

where the Lord was laid. And go quickly and tell his disciples that he is risen again from the dead. And, behold, he goeth before you into Galilee: there ye shall see him. Lo, I have told you."

"When the Lord had spoken unto them, he was received into heaven, and is set on the right hand of God." Mark xvi.

"It came to pass that, when Jesus had blessed them, he departed from them, and was carried up into heaven." Luke xxiv.

"Ye shall have the poor alway with you; but me ye shall not have alway." John xii.

"I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you even unto myself; that where I am, there may ye be also." "If ye loved me ye would rejoice, because I said that I go to the Father." John xiv.

"Now I go my way to him that sent me; and none of you asketh me whither I go. But because I have said such things unto you, your hearts are full of sorrow. Nevertheless I tell you the truth: it is expedient for you that I go my way. For if I go not away, that Comforter will not come unto you: but if I depart, I will send him unto you." "I went out from the Father, and came into the world. Again, I leave the world, and go to the Father." John xvi.

"When" Christ "had spoken these things, while they beheld, he was taken up on high; and a cloud received him up out of their sight. And while they looked stedfastly up toward heaven as he went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come even as ye have seen him going up into heaven." Acts i.

"Jesus Christ...must receive heaven until the time of all things, which God hath spoken by the mouth of all his holy prophets since the world began, be restored again." Acts iii.

"The Most Highest dwelleth not in temples made with man's hand." Stephen, "full of the Holy Ghost, looked up stedfastly with his eyes into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Son of man standing on the right hand of God." Acts vii.

"It is Christ which died, yea, rather, which is risen again; which is also on the right hand of God, and maketh intercession for us." Rom. viii.

"As often as ye shall eat this bread, and drink of this cup, ye shall shew the Lord's death till he come." 1 Cor. xi.

God "raised Christ from the dead, and set him on his right hand in heavenly things, above all rule, and power, and might, and dominion, and above every name that is named, not in this world only, but also in the world to come." Eph. i.

"If ye be risen again with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "Whensoever Christ, which is our life, shall shew himself, then shall ye also appear with him in glory." Col. iii.

"Our conversation is in heaven; from whence we look for the Saviour, even the Lord Jesus Christ; which shall change our vile body, that he may make it like unto his glorious body, according to the working whereby he is able also to subdue all things to himself." Phil. iii.

"The Lord himself shall descend from heaven with a shout, and the voice of the archangel, and trumpet of God." 1 Thess. iv.

"God was shewed in the flesh, was justified in the Spirit, was seen among the angels, was preached unto the gentiles, was believed on in the world, and received up in glory." 1 Tim. iii.

Christ "hath by his own person purged our sins, and sitteth on the right hand of the Majesty on high." Heb. i.

"This man (Christ), after he hath offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his foot-stool." Heb. x.

"Let us run with patience unto the battle that is set before us, looking unto Jesus, the captain and finisher of our faith; which for the joy that was set before Heb. xii.

him abode the cross, and despised the shame, and is set down on the right hand of the throne of God."

1 Pet. iii. "Jesus Christ is on the right hand of God, and is gone into heaven, angels, powers, and might subdued unto him."

OF ELECTION.

That God's election is certain and unchangeable.

Probations out of the holy scripture.

Num. xxiii. "God is not a man, that he should lie; neither the son of man, that he should repent. Should he say, and not do? or should he speak, and not make it good?"

1 Sam. xv. "The Strength of Israel will not beguile nor repent. For he is not a man, that can repent."

Job xxxiii. When God doth once command a thing, there should no man be curious to search whether it be right.

Isai. xiv. "If the Lord of hosts determine a thing, who is able to disannul it? And if he stretch forth his hand, who may hold it again?"

Isai. xl. "The word of our God endureth for ever."

Mal. iii. "I am the Lord, that change not."

Psal. xxxiii. "The counsel of the Lord shall endure for ever, and the thoughts of his heart from generation to generation."

Rom. xi. "Verily the gifts and calling of God are such that it cannot repent him of them."

1 Cor. i. "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord."

1 Thess. v. "Faithful is he which called you, which will also do it."

2 Thess. iii. "All men have not faith. But the Lord is faithful, which shall stablish you, and preserve you from evil."

2 Tim. ii. "The sure ground of God standeth still, and hath this seal, The Lord knoweth them that are his."

That God's election is free and undeserved.

Probations out of the holy scripture.

Exod. xxxiii. "I will shew mercy to whom I will shew mercy, and will have compassion on whom I will have compassion."

Deut. vii. "The Lord thy God hath chosen thee to be a several people unto himself, above all nations that are upon the earth. It was not because of the multitude of you above all nations, that the Lord had lust unto you and chose you; seeing ye are fewest of all nations: but because the Lord loved you, and because he would keep the oath which he had sworn to your fathers."

1 Sam. xii. "The Lord will not forsake his people because of his great name's sake; because it hath pleased the Lord to make you his people."

Isai. xlviii. "I knew that thou wouldest maliciously offend: therefore have I called thee a transgressor even from thy mother's womb. Nevertheless for mine own name's sake I will withdraw my wrath; and it shall be for my honour's sake, if I patiently forbear thee, and root thee not out. Behold, I have purged thee, yet not as silver. I have chosen thee in the fire of affliction, and that only for mine own sake: yea, even for mine own sake will I do this."

Jer. i. "Before I fashioned thee in thy mother's womb, I did know thee; and or ever thou wast born, I sanctified thee, and ordained thee to be a prophet unto the people."

Ezek. xxxvi. "Thus saith the Lord God, I do not this for your sake, O house of Israel, but for my holy name's sake."

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them to babes. Verily, Father, even so was it thy good pleasure." Matt. xi.

"Fear not, little flock; for it is your Father's pleasure to give you the kingdom." Luke xii.

"Ye have not chosen me, but I have chosen you, and ordained you to go and bring forth fruit, and that your fruit should remain." John xv.

"Rebecca was with child by one, even by our father Isaac. For before the children were born, when they had neither done good, neither bad, that the purpose of God by election might stand, it was said unto her, not by the reason of works, but by the caller, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there any unrighteousness with God? God forbid. For he saith to Moses, I will shew mercy to whomsoever I shew mercy, and will have compassion on whomsoever I have compassion. So lieth it not then in a man's will, or running, but in the mercy of God. For the scripture saith unto Pharao, Even for this same purpose have I stirred thee up, to shew my power on thee, and that my name might be declared throughout all the world. So hath he mercy on whom he will, and whom he will he maketh hard-hearted. Thou wilt say then unto me, Why then blameth he us yet? for who hath been able to resist his will? But, O man, what art thou which disputest with God? Shall the work say to the workman, Why hast thou made me on this fashion? Hath not the potter power over the clay, even of the same lump to make one vessel unto honour, and another unto dishonour? Even so God, willing to shew his wrath, and to make his power known, suffered with long patience the vessels of wrath ordained to damnation; and to declare the riches of his glory on the vessels of mercy, which he had prepared unto glory, whom also he called, not of the Jews only, but also of the gentiles," &c. Rom. ix. Gen. xxv. Mal. i. Exod. ix. Isai. xlv. & lxiv. Eccius. xxxiii. Jer. xviii.

"At this time is there a remnant (of the Israelites) left according to the election of grace. If it be given of grace, then is it not now of works: for then grace is no more grace. But if it be of works, then is it now no grace: for then were deserving no more deserving. What then? Israel hath not obtained that which he seeketh; but the election hath obtained it: the remnant are blinded." "O the deepness of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Either who hath given to him first, and he shall be recompensed again? For of him, and through him, and for him, are all things. To him be glory for ever. Amen." Rom. xi. Wisd. ix. Isai. xl. 1 Cor. ii.

"Blessed be God the Father of our Lord Jesus Christ, which hath blessed us with all manner of spiritual blessing in heavenly things by Christ, according as he had chosen us in him before the foundations of the world were laid, that we should be holy and without blame before him through love. Which ordained us before through Jesus Christ to be heirs[1] unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherewith he hath made us accepted through the Beloved: by whom we have redemption through his blood, even the forgiveness of sins, according to the riches of grace." Eph. i.

"We were by nature the children of wrath, even as well as other. But God, which is rich in mercy, for his great love wherewith he loved us, even when we were dead by sins, quickened us together in Christ (by grace are ye saved), and raised us up together with him, and made us sit together with him among them of heaven in Christ Jesu." "By grace are ye saved through faith, and that not of yourselves. It is the gift of God, and cometh not of works, lest any man should boast himself." Eph. ii.

"We are bound to give thanks alway to God for you, brethren beloved of the Lord, for because that God hath from the beginning chosen you to salvation through sanctifying of the Spirit, and through believing of the truth; whereunto he called you by our gospel, to obtain the glory of our Lord Jesu Christ." 2 Thess. ii.

"God hath saved us, and called us with an holy calling, not according to our deeds, 2 Tim. i.

[1 Folio, *hearers.*]

but according to his own purpose and grace, which was given us through Christ Jesu before the world began, but is now declared openly by the appearing of our Saviour Jesu Christ, which hath put away death, and hath brought life and immortality unto light through the gospel."

2 Tim. ii. "The sure ground of God standeth still, and hath this seal, The Lord knoweth them that are his."

Tit. iii. "Not by the deeds of righteousness which we wrought, but according to his mercy hath he saved us."

James i. "Of his own will begat he us with the word of truth, that we should be the first-fruits of his creatures."

1 Pet. i. "God...according to his abundant mercy begat us again unto a lively hope, by that that Jesus Christ rose again from death, to an inheritance immortal, and undefiled, and that perisheth not, reserved in heaven for you, which are kept by the power of God through faith unto salvation."

1 John iii. "Behold, what love the Father hath shewed on us, that we should be called the sons of God."

1 John iv. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the agreement for our sins."

That God's elect and chosen cannot perish.

Probations out of the holy scripture.

Psal. lxv. "Blessed is the man whom thou choosest and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple."

Isai. xliii. "The Lord that made thee and fashioned thee, O Israel, saith thus, Fear not; for I have redeemed thee: I have called thee by name: thou art mine own. If thou goest through the water, I will be with thee, that the strong floods should not pluck thee away. And if thou walkest through the fire, it shall not burn thee; and the flame shall not kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

Isai. xlix. "Rejoice, ye heavens; and sing praises, thou earth. Talk of joy, ye hills; for God hath comforted his people, and will have mercy upon his that be in trouble. But Sion said, God hath forsaken, and my Lord hath forgotten me. Will a wife forget the child of her womb, and not pity the son whom she hath borne? And though she do forget, yet will not I forget thee. Behold, I have written thee up upon my hands: thy walls are ever in my sight."

Isai. l. "He is at hand that justifieth me: who will then go with me to law? Let us stand one against another: if there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me: what is he then that can condemn me? Lo, they shall be like as an old cloth: the moth shall eat them up."

Isai. liv. "Fear not; for thou shalt not be confounded. Be not ashamed; for thou shalt not come to confusion. Yea, thou shalt forget the shame of thy youth, and shalt not remember the dishonour of thy widowhead. For he that made thee shall be thy Lord and husband, whose name is the Lord of hosts; and thy Redeemer shall be even the Holy One of Israel, the Lord of the whole world. For the Lord hath called thee, being as a desolate sorrowful woman, and as a young wife that hath broken her wedlock, saith thy God. A little while have I forsaken thee, but with great mercifulness shall I take thee up unto me. When I was angry, I hid my face from thee for a little season; but through everlasting mercy have I pardoned thee, saith the Lord thy Redeemer." "The mountains shall remove, and the hills shall fall down; but my loving-kindness shall not move, and the bond of my peace shall not fall down from thee, saith the Lord, thy merciful lover."

Matt. xvi. "Thou art Peter; and upon this rock I will build my congregation: and the gates of hell shall not prevail against it."

"All that the Father giveth me shall come to me; and him that cometh to me I cast not away. For I came down from heaven not to do that I will, but that he will which hath sent me. And this is the Father's will which hath sent me, that of all which he hath given me I shall lose nothing, but raise them again at the last day." John vi.

"My sheep hear my voice; and I know them; and they follow me; and I give unto them everlasting life: and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to take them out of my Father's hand. I and my Father are one." John x.

"When Jesus loved his which were in the world, unto the end he loved them." John xiii.

"Those that thou gavest me have I kept; and none of them is lost, but that lost child, that the scripture might be fulfilled." John xvii.

"When the gentiles heard this, they were glad, and glorified the word of the Lord, and believed, even as many as were ordained unto everlasting life." Acts xiii.

"We know that all things work for the best unto them that love God, which also are called of purpose. For those which he knew before, he also ordained before, that they should be like-fashioned unto the shape of his Son, that he might be the first-begotten Son among many brethren. Moreover whom he appointed before, them also he called; and whom he hath called, them also he justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be on our side, who can be against us? Which spared not his own Son, but gave himself for us all; how can it be that with him he should not give us all things also? Who shall lay any thing to the charge of God's chosen? It is God that justifieth: who is he that can condemn?" Rom. viii.

"The sure ground of God standeth still, and hath this seal, The Lord knoweth them that are his." 2 Tim. ii.

"They went out from us; but they were not of us. For if they had been of us, they would no doubt have continued with us; but that it might appear that they were not of us." 1 John ii.

OF THE HOLY SCRIPTURE.

That the holy scripture is a doctrine sound, certain, true, and in all points absolutely perfect: in the which, as in a most plentiful and rich storehouse, thou mayest abundantly find whatsoever is even to the uttermost sufficient and necessary unto salvation and everlasting life.

Probations out of the holy scripture.

"Ye shall put nothing to the word which I command you, neither do ought therefrom, that ye may keep the commandments of the Lord your God, which I command you." Deut. iv.

"Take heed that ye do indeed as the Lord your God hath commanded you, and turn not aside either to the right hand or to the left, but walk in all the ways which the Lord your God hath commanded you; that ye may live, and that it may go well with you, and that ye may prolong your days in the land which ye shall possess." Deut. v.

"Whatsoever I command you, that take heed ye do; and put thou nought thereto, or take ought therefrom." Deut. xii.

"Take ye heed, and do all that is written in the book of the law of Moses, that ye bow not aside therefrom to the right hand or to the left." Josh. xxiii.

"The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom to the simple. The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes. The fear of the Lord is clean, and endureth for ever: the judg- Psal. xix.

ments of the Lord are true, and righteous altogether. More to be desired are the
than gold, yea, than much fine gold; sweeter also than honey and the honey-com
Moreover, by them is thy servant taught; and in keeping of them there is gre
reward."

Psal. cxix. "Thy word, O Lord, is a lantern to my feet, and a light to my path-ways."

Prov. xxx. "All the words of God are pure and clean; for he is a shield unto all them tha
put their trust in him. Put thou nothing to his words; lest he reprove thee, an
thou be found a liar."

Isai. viii. "If they say unto you, Ask counsel at the soothsayers, witches, charmers, an
conjurers; then make them this answer, Is there a people any where that asketh no
counsel at his God? Should men run unto the dead for the living? If any ma
want light, let him look upon the law and the testimony, whether they speak no
after this meaning. If he do not this, he stumbleth and suffereth hunger. And
he suffer hunger, he is out of patience, and blasphemeth his king and his God."

Isai. xxx. "This is the way: walk ye in it. Turn not aside, neither to the right hand no
to the left."

Jer. vii. "Hearken, and obey my voice; and I shall be your God; and ye shall be m
people; so that ye walk in all the ways which I have commanded you, that ye ma
prosper."

Jer. xxiii. "What hath chaff and wheat to do together? saith the Lord. Is not my wor
like a fire? saith the Lord; and like an hammer that breaketh the hard stone?"

Ezek. xx. "I gave them my commandments, and shewed them my laws, which whos
keepeth shall live in them."

Luke xvi. "They have Moses and the prophets: let them hear them."

John iv. "I know that Messias shall come, which is called Christ. When he is come, h
will tell us all things."

John v. "Verily, verily, I say unto you, He that heareth my word, and believeth on hir
that sent me, hath everlasting life, and shall not come into damnation, but is escape
from death unto life."

John viii. "I am the light of the world. He that will follow me shall not walk in dark
ness, but he shall have the light of life." "If ye continue in my word, then ye ar
my very disciples, and ye shall know the truth; and the truth shall make you free.
"He that is of God heareth God's words. Ye therefore hear them not, because y
are not of God."

John x. "My sheep hear my voice; and I know them; and they follow me; and I giv
unto them everlasting life." "A stranger they will not follow, but will fly fro
him; for they know not the voice of strangers."

John xiv. "I am the way, the truth, and the life." "The Holy Ghost, whom the Fathe
shall send in my name, he shall teach you all things."

John xvi. "When he shall come, which is the Spirit of truth, he shall lead you into a
truth."

John xx. "These things are written, that ye may believe that Jesus is Christ the Son
God, and that ye believing may have life through his name."

Acts xvii. "These were the noblest of birth among them of Thessalonica, which received th
word with all diligence of mind, and searched the scriptures daily, whether thos
things were even so."

Acts xx. "I take you to record this day, that I am pure from the blood of all men. Fo
I have spared no labour, but have shewed you all the counsel of God."

Rom. i. "I am not ashamed of the gospel of Christ; for it is the power of God unt
salvation to every one that believeth."

Rom. x. "Faith cometh by hearing; and hearing cometh by the word of God."

Rom. xv. "Whatsoever things are written aforetime, they are written for our learning, tha
we through patience and comfort of the scriptures might have hope."

Gal. i. "Though we ourselves, or an angel from heaven, preach any other gospel unt
you than that which we have preached unto you, let him be accursed. As we sai
before, so say I now again, If any man preach any other gospel unto you than tha
ye have received, let him be accursed."

"Though it be but a man's testament, yet, if it be allowed, no man despiseth it, addeth any thing thereto." Gal. iii.

"As many as walk according to this rule, peace be on them, and mercy." [Gal. vi.]

"Now ye are not strangers and foreigners, but citizens with the saints, and of the ousehold of God, and are built upon the foundation of the apostles and prophets, esus Christ himself being the head corner-stone; in whom what building soever is upled together, it groweth into an holy temple in the Lord: in whom ye also e built together to be an habitation of God through the Holy Ghost." Eph. ii. 1 Tim. ii.

"If any man follow other doctrine, and incline not unto the wholesome words of r Lord Jesu Christ, and to the doctrine which is according to godliness, he is ffed up, and knoweth nothing, but wasteth his brains about questions and strife words; whereof spring envy, strife, railings, evil surmisings, vain disputation of en that have corrupt minds, and that are robbed of the truth, which think that ere is godliness. From them that are such separate thyself." 1 Tim. vi.

"Continue thou in the things which thou hast learned, which also were committed to thee, knowing of whom thou hast learned them; and forasmuch also as thou of child hast known the holy scriptures, which are able to make thee learned unto lvation through the faith which is in Christ Jesu. All scripture given by inspiration God is profitable to teach, to improve, to amend, and to instruct in righteousness; at the man of God may be perfect, and prepared unto all good works." 2 Tim. iii.

"Lay apart all filthiness and superfluity of maliciousness, and receive with meek- ss the word that is graffed in you, which is able to save your souls." James i.

"Lay aside all maliciousness, and all guile, and feignedness, and envy, and all back- ting; and as new-born babes desire ye that milk (not of the body, but of the soul) hich is without deceit, that ye may grow thereby (unto salvation)." 1 Pet. ii.

"We have a right sure word of prophecy; whereunto if ye take heed, as unto a ght that shineth in a dark place, ye do well, until the day dawn, and the day-star ise in your hearts; so that ye first know this, that no prophecy in the scripture th any private interpretation. For the scripture came never by the will of man; t holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i.

"Whosoever transgresseth, and bideth not in the doctrine of Christ, hath not God. e that endureth in the doctrine of Christ hath both the Father and the Son. If there me any unto you, and bring not this learning, him receive not to house, neither bid m God speed. For he that biddeth him God speed is partaker of his evil deeds." 2 John.

"The word of God is quick, and mighty in operation, and sharper than any two- ged sword, and entereth thorough even unto the dividing asunder of the soul and e spirit, and of the joints and the marrow, and is a discerner of the thoughts and the intents of the heart." Heb. iv.

"I testify unto every man that heareth the words of the prophecy of this book, any man shall add to these things, God shall add unto him the plagues that are ritten in this book. And if any man shall minish of the words of the book of this ophecy, God shall take away his part out of the book of life, and out of the holy y, and from the things which are written in this book." Rev. xxii.

OF THE CHURCH.

That the true, holy, catholic, and apostolic church do not lean unto the decrees of men, but unto the doctrine of Christ.

Probations out of the holy scripture.

"Up, let us go to the hill of the Lord, and to the house of the God of Jacob; that may shew us his way, and that we may walk in his paths." Isai. ii.

"No man shall do evil unto another: no man shall destroy another in all the hill my holiness. For the earth shall be full of the knowledge of the Lord, even as e sea floweth over with water." Isai. xi.

"Though all this be come upon us, yet do we not forget thee, nor behave our- ves frowardly in thy covenant. Our heart is not turned back, neither our steps Psal. xliv.

gone out of their way. No, not when thou hast smitten us into the place of dragon and covered us with the shadow of death. If we have forgotten the name of ou God, and holden up our hands to any strange god, shall not God search it out for he knoweth the very secrets of the heart. For thy sake also are we killed a the day long, and are counted as sheep appointed to be slain."

Psal. lxxxiv. "Blessed are they that dwell in thy house, O Lord; for they will be alway praisin thee. Blessed is that man whose strength is in thee; and in whose heart are thy ways "One day in thy courts is better than a thousand. I had rather be a door-keeper i the house of my God, than to dwell in the tents of ungodliness. For the Lord Go is a light and defence: the Lord will give grace and worship; and no good thin shall he withhold from them that live a godly life. O Lord God of hosts, blesse is the man that putteth his trust in thee."

Psal. xxvi. "Thy loving-kindness is ever before mine eyes; and I will walk in thy truth I have not dealt with vain persons; neither will I have fellowship with the de ceitful. I have hated the congregation of the wicked, and will not sit among th ungodly."

Psal. cxix. "Thy words have I hid[1] within my heart, that I should not sin against thee "With my lips have I been telling of all the judgments of thy mouth. I have ha as great delight in the way of thy testimonies as in all manner of riches. I will tal of thy commandments, and have respect unto thy ways. My delight shall be in th statutes; and I will not forget thy words." "Cursed are they that depart from th commandments." "Thy testimonies are my delight, and my counsellors." "Tak away from me the way of lying; and cause thou me to make much of thy law. have chosen the way of truth; and thy judgments have I laid before me. I hav sticken unto thy testimonies: O Lord, confound me not." "Behold, my delight is i thy commandments: O quicken thou me in thy righteousness." "I will speak thy testimonies also even before kings, and will not be ashamed. And my delig shall be in thy commandments, which I have loved. My hands also will I lift u unto thy commandments, which I have loved; and my study shall be in thy statutes "Thy statutes have been my songs in the house of my pilgrimage." "I am a com panion of all them that fear thee, and keep thy commandments." "The law of th mouth is dearer unto me than thousands of gold and silver." "If my delight ha not been in thy law, I should have perished in my trouble." "O Lord, what lov have I unto thy law! all the day long is my study in it." "I have refrained m feet from every ill way, that I may keep thy word. I have not shrinked from th judgments; for thou teachest me. O how sweet are thy words unto my throat yea, sweeter than honey unto my mouth. Through thy commandments I get unde standing; therefore I hate all wicked ways. Thy word is a lantern unto my fee and a light unto my paths. I am sworn, and am stedfastly purposed to keep th righteous judgments." "Thy testimonies have I claimed as mine heritage for ever for they are the very joy of my heart. I have applied mine heart to fulfil thy statute alway, even unto the end. I hate them that imagine evil things; but thy law d I love." "Away fro me, ye wicked: I will keep the commandments of my God "Thou hast trodden down all them that depart from thy statutes; for they imagin but deceit. Thou puttest away all the ungodly of the earth like dross; therefore lov I thy testimonies." "I will deal with the thing that is lawful and right: O giv me not over to mine oppressors. Make thou thy servant to delight in that whic is good, that the proud do me no wrong." "I love thy commandments above gol and precious stone." "Therefore hold I straight all thy commandments; and all fals ways I utterly abhor." "When thy word goeth forth, it giveth light and understandin even unto the simple." "O deliver me from the wrongful dealings of men; and s shall I keep thy commandments. Shew the light of thy countenance upon thy servant and teach me thy statutes." "The testimonies that thou hast commanded are exceedin righteous and true. My zeal hath even consumed me, because mine enemies have fo gotten thy words." "Thy righteousness is an everlasting righteousness; and thy la

[1 Folio, *heard.*]

the truth." "Health is far from the ungodly; for they regard not thy statutes[2]."
It grieveth me when I see the transgressors, because they keep not thy law." "I
n as glad of thy word as one that findeth great spoils. As for lies, I hate and
hor them; but thy law do I love." "Great is the peace that they have which
ve thy law; and they are not offended at it."

"This is my well-beloved Son, in whom I have a singular delight: hear ye him." Matt. xvii.

"Teach all nations to observe all things whatsoever I have commanded you. And, Matt. xxviii.
I am with you alway, even until the end of the world."

"This people honoureth me with their lips; but their heart is far from me: howbeit Mark vii.
vain do they serve me, teaching the doctrines and commandments of men." "For ye
y the commandment of God apart, and observe the constitutions of men."

"The seed that fell in the good ground are they which with a pure and good heart Luke viii.
ar the word of God, and keep it, and bring forth fruit through patience."

"He that is of God heareth God's words. Ye therefore hear them not, because John viii.
are not of God."

"My sheep hear my voice; and I know them; and they follow me; and I give John x.
em everlasting life," &c. "A stranger will they not follow, but will fly from him;
: they know not the voice of strangers."

"If a man love me, he will keep my saying; and my Father will love him; and we will John xiv.
me unto him, and dwell with him. He that loveth me not keepeth not my sayings."

"All that are of the truth hear my voice." John xviii.

"All that believed kept themselves together, and had all things common, and sold Acts ii.
eir possessions and goods, and parted them to all men, as every man had need.
nd they continued daily with one accord in the temple, and brake bread from house
house, and did eat their meat together with gladness and singleness of heart, praising
od, and had favour with all the people." "They continued in the apostles' doctrine
d fellowship, and in breaking of bread, and in prayers."

"I beseech you, brethren, mark them which cause division and give occasion of Rom. xvi.
il contrary to the doctrine which ye have learned; and avoid them. For they that
e such serve not the Lord Jesus Christ, but their own bellies; and with sweet and
ttering words deceive the hearts of the innocents."

"Ye are dearly bought: be not ye the servants of men." 1 Cor. vii.

"Stand fast in the liberty wherewith Christ hath made us free, and wrap not Gal. v.
urselves again in the yoke of bondage."

"Ye are not strangers and foreigners, but citizens with the saints, and of the Eph. ii.
usehold of God, and are built upon the foundation of the apostles and prophets,
sus Christ himself being the head corner-stone."

"Let no man trouble your conscience about meat and drink, or for a piece of an Col. ii.
ly-day, or of the new moon, or of the sabbath-days; which are shadows of things
come; but the body is in Christ. Let no man make you shoot at a wrong mark,
the humbleness and holiness of angels, in the things which he never saw, being
useless puffed up with his fleshly mind, and holdeth not the Head, whereof all the
dy by joints and couples receiveth nourishment, and is knit together, and increaseth
th the increasing that cometh of God. Wherefore if ye be dead with Christ from
e ordinances of the world, why, as though ye yet lived in the world, are ye led
th traditions, (Touch not; taste not; handle not; which all perish through the
ry abuse,) after the commandments and doctrines of men? Which things outwardly
ve the similitude of wisdom by superstition and humbleness of mind, and by hurting
the body, and in that they do the flesh no worship unto the need thereof."

"Command that they follow no strange doctrine, neither give heed to fables," &c. 1 Tim. i.

"The Spirit speaketh evidently, that in the latter time some shall depart from the 1 Tim. iv.
th, and shall give heed to the spirits of error, and devilish doctrines of them which
eak false through hypocrisy, and have their consciences marked with an hot iron;
bidding to marry, and commanding to abstain from meats, which God hath created
be received with giving thanks of them which believe and know the truth. For

[2 This verse is repeated in the folio.]

all the creatures of God are good, and nothing to be refused, if it be received wit thanksgiving. For it is sanctified by the word of God and prayer. If thou put th brethren in remembrance of these things, thou shalt be a good minister of Jesu Chris which hast been nourished up in the words of the faith and of good doctrine, whic thou hast continually followed. But cast away unghostly and old wives' fables. Exerci thyself rather unto godliness."

2 Tim. iii. "Continue thou in the things which thou hast learned, which also were committe unto thee, knowing of whom thou hast learned them; and forasmuch also as of a chi thou hast known the holy scriptures, which are able to make thee learned unto salvatio through the faith which is in Christ Jesu."

2 Tim. iv. "The time will come when they shall not suffer wholesome doctrine; but after the own lusts shall they whose ears itch get them an heap of teachers, and shall with draw their ears from the truth, and shall be turned unto fables. But watch thou all things, suffer afflictions, do the work throughly of an evangelist, fulfil thine offi unto the uttermost."

Heb. xiii. "Be not carried about with diverse and strange learning."

1 John iv. "They are of the world: therefore speak they of the world; and the world heare them. We are of God. He that knoweth God heareth us: he that is not of G heareth us not. Hereby know we the spirit [of truth, and the spirit of error]."

OF MEN'S TRADITIONS.

That men's traditions, which fight with the word of God, ought to be banish out of the congregation of the true Christians.

Probations out of the holy scripture.

Deut. iv. "Ye shall put nothing to the word which I command you, neither do ough therefrom, that ye may keep the commandments of the Lord our God, which I co mand you."

Deut. v. "Take heed that ye do indeed as the Lord your God hath commanded yo and turn not aside, neither to the right hand or to the left; but walk in all t ways which the Lord your God hath commanded you; that ye may live, and th it may go well with you."

Deut. xii. "Whatsoever I command you, that take heed ye do; and put thou nought there nor take ought therefrom."

Isai. v. "Wo be unto them that call evil good, and good evil; which make darkn light, and light darkness; that make sour sweet, and sweet sour! Wo be unto th that are wise in their own sight, and think themselves to have understanding!"

Isai. x. "Wo be unto them that make unrighteous laws, and devise things which be t hard for to keep!"

Isai. xxx. "Alas for those disobedient children, saith the Lord, that they will take coun without me! Alas, that they will take a secret advice, and not out of my Spir and therefore add they sin unto sin!"

Isai. lix. "Your lips speak leasings, and your tongue setteth out wickedness. No m regardeth righteousness, and no man judgeth truly. Every man hopeth in va things, and imagineth deceit, conceiveth weariness, and bringeth forth evil. Th breed cockatrice's eggs, and weave the spider's web. Whosoever eateth of their eg dieth. But if one tread upon them there cometh up a serpent. Their web mak no cloth; and they may not cover them with their labours. Their deeds are t deeds of wickedness; and the work of robbery is in their hands. Their feet run evil; and they make haste to shed innocent blood. Their counsels are wicked cou sels: harm and destruction are in their ways; but the way of peace they know n

[1 Folio, *oft.*]

their goings is no equity: their ways are so crooked that whosoever goeth therein
noweth of no peace."

"Be astonished, O ye heavens; be afraid and abashed at such a thing, saith the Jer. ii.
ord. For my people hath done two evils. They have forsaken me, the well of the
ater of life, and have digged them pits, yea, vile and broken pits, that can hold
water."

"The Lord of hosts giveth you this warning. Hear not the words of the pro- Jer. xxiii.
ets that preach unto you, and deceive you: surely they teach you vanity. For
ey speak the meaning of their own heart, and not out of the mouth of the Lord."
I have not sent these prophets, saith the Lord; and yet they ran. I have not
oken to them; and yet they preached. But if they had continued in my counsel,
ey had opened to my people my words; and they had turned my people from their
il ways and wicked imaginations." "I have heard well enough what the pro-
ets say, that preach lies in my name, saying, I have dreamed, I have dreamed.
ow long will this continue in the prophets' hearts to tell lies, and to preach the
afty subtilty of their own heart? whose purpose is with the dreams that every
e tell, to make my people forget my name, as their forefathers did, when Baal
me up." "Thus saith the Lord, Behold, I will upon the prophets that steal
y word privily from every man. Behold, here am I, saith the Lord, against the
ophets that make tongues tender to speak, and say, The Lord hath said it. Be-
ld, here am I, saith the Lord, against those prophets that dare prophesy lying
eams, and deceive my people with their vanities and miracles, whom I never sent,
r commanded them."

"Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken Psal. lxxxi.
nto me, there shall no strange god be in thee; neither shalt thou worship any
her god. I am the Lord thy God, which brought thee out of the land of Egypt:
en thy mouth wide, and I shall fill it. But my people would not hear my
ice, and Israel would not obey me. So I gave them up unto their own hearts'
st, and let them follow their own imaginations."

"All the words of God are pure and clean; for he is a shield unto all them Prov. xxx.
at put their trust in him. Put thou nothing unto his words, lest he reprove thee,
d thou be found a liar."

"Except your righteousness exceed the righteousness of the scribes and Pharisees, Matt. v.
cannot enter into the kingdom of heaven."

"Beware of false prophets, which come to you in sheep's clothing, but inwardly Matt. vii.
ey are ravening wolves. Ye shall know them by their fruits."

"In vain do they serve me, teaching the doctrines and precepts of men." "Every Matt. xv.
ant that my heavenly Father hath not planted shall be plucked up by the
ots."

"Take heed and beware of the leaven of the Pharisees and of the Sadducees." Matt. xvi.

"This is my well-beloved Son, in whom I have a singular delight: hear him." Matt. xvii.

"They bind together heavy burdens and grievous to be borne, and lay them on Matt. xxiii.
en's shoulders; but they themselves will not heave at them with one of their fingers."

"Teach them to do those things which I have commanded you." Matt. xxviii.

"Ye lay the commandment of God apart, and observe the constitutions of men." Mark vii.
Ye cast aside the commandment of God to maintain your own constitutions."

"If ye continue in my word, then are ye my very disciples; and ye shall know John viii.
e truth."

"I beseech you, brethren, mark them which cause division and give occasions of Rom. xvi.
il contrary to the doctrine which ye have learned; and avoid them. For they that
e such serve not the Lord Jesus Christ, but their own bellies, and with sweet and
ttering words deceive the hearts of the innocents."

"Ye are dearly bought: be not ye the servants of men." 1 Cor. vii.

"Though we ourselves, or an angel from heaven, preach any other gospel unto Gal. i.
u than that which we have preached unto you, let him be accursed. As we said
fore, so say I now again, If any man preach any other gospel unto you than that
have received, let him be accursed."

Gal. v. "Stand fast in the liberty wherewith Christ hath made us free, and wrap n yourselves again in the yoke of bondage."

Eph. iv. "Let us henceforth be no more children, wavering, and carried about with eve wind of doctrine, by the wiliness of men, through craftiness, whereby they lay a wa for us. But let us follow the truth in love, and in all things grow in him whi is the head, even Christ."

Phil. ii. "See that ye shine as lights in the world, holding fast the word of life."

Col. ii. "Beware lest any man spoil you through philosophy and deceitful vanity, aft the tradition of men, and after the ordinances of the world, and not after Chri For in him dwelleth all the fulness of the Godhead bodily; and ye are complete him." "If ye be dead with Christ from the ordinances of the world, why, as thoug ye yet lived in the world, are ye led with traditions?"

2 Thess. ii. "Because they received not the love of the truth, that they might be saved, therefo God shall send them strong delusion, that they should believe lies; that all they mig be damned which believed not the truth, but had pleasure in unrighteousness." "Br thren, stand fast, and keep the ordinances which ye have learned, whether it we by our preaching, or by epistle."

1 Tim. vi. "If any man follow other doctrine, and incline not unto the wholesome words our Lord Jesu Christ, and to the doctrine which is according to godliness, &c.; fro them that are such separate thyself."

Tit. i. "Rebuke thou them sharply, that they may be sound in the faith; not taking he to Jewish fables, and commandments of men, that turn away the truth."

1 Pet. iv. "If any man speak, let him talk as the words of God."

2 John. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath n God. He that endureth in the doctrine of Christ hath both the Father and the So If there come any unto you, and bring not this learning, him receive not to hous neither bid him God speed. For he that biddeth him God speed is partaker of h evil deeds."

Heb. xiii. "Be not carried about with diverse and strange learning."

Rev. xxii. "I testify unto every man that heareth the words of the prophecy of this boo If any man shall add to these things, God shall add unto him the plagues that a written in this book. And if any man shall minish of the words of the book of th prophecy, God shall take away his part out of the book of life, and out of the ho city, and from the things which are written in this book."

OF MAN.

That all men by nature are sinners and the children of wrath.

Probations out of the holy scripture.

Job ix. "If I will justify myself, mine own mouth shall condemn me. If I will p forth myself for a perfect man, God shall prove me a wicked doer." "If I wa my feet with snow-water, and make my hands never so clean at the well, yet sha thou dip me in the mire; and mine own clothes shall defile me."

Job xv. "What is man, that he should be clean? What hath he which is born of a woma whereby he might be righteous? Behold, he doth not trust his saints; yea, the ve heavens are not clean in his sight. How much more then an abominable and vi man, which drinketh wickedness like water!"

Job xxv. "How may a man compared unto God be justified? or how can he be cle that is born of a woman? Behold, the moon shineth nothing in comparison to hin and the stars are unclean in his sight. How much more then man, that is but co ruption, and the son of man, which is but a worm!"

Psal. xiv. "The Lord looked down from heaven upon the children of men, to see if the were any that would understand, and seek after God. But they are all gone out

ıe way: they are altogether become abominable: there is none that doth good, no, ɔt one."

"Behold, I was shapen in wickedness; and in sin hath my mother conceived me." Psal. li.

"If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may ɔide it?" Psal. cxxx.

"Enter not into judgment with thy servant, O Lord; for in thy sight shall ɔ man living be justified." Psal. cxliii.

"Who can say, My heart is clean, I am innocent from sin?" Prov. xx.

"The first Adam bare a wicked heart, transgressed, and was overcome; and so ɛ all they that are born of him. Thus remained weakness with the law in the heart ' the people, with the wickedness of the root; so that the good departed away, and ıe evil abode still." 2 Esdr. iii.

"They are altogether hypocrites and wicked; and all their mouths speak folly." Isai. lx.

"I knew that thou wouldest maliciously offend; therefore have I called thee a ansgressor even from thy mother's womb." Isai. xlviii.

"We all have gone astray like sheep: every one hath turned his own way." Isai. liii.

"We are all as an unclean thing, and all our righteousnesses are as the clothes ained[1]: we fall every one as the leaf; for our sins carry us away like the wind. here is no man that calleth upon thy name, that standeth up to take hold by ıee." Isai. lxiv.

"Though thou wash thee with Nitius, and make thyself to savour with that veet-smelling herb of Borith, yet in my sight thou art stained with thy wickedness, ith the Lord." Jer. ii.

"Among all things man hath the most deceitful and stubborn heart. Who shall ıen know? Even I the Lord search out the ground of the heart, and try the reins, ıd reward every man according to his ways[2], and according to the fruit of his orks." Jer. xvii.

"There is not a godly man upon earth: there is not one righteous among men. hey labour to shed blood; and every man hunteth his brother to death; and yet ıey say they do well, when they do evil." Mic. vii.

"Why callest thou me good? There is none good but one, and that is God." Matt. xix.

"When ye have done all those things which are commanded you, say, We are ıprofitable servants." Luke xvii.

"That which is born of the flesh is flesh." John iii.

"Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John viii.

"There is no difference. For all have sinned, and are destitute of the glory of od." Rom. iii.

"As by one man sin entered into the world, and death by the means of sin; en so death also went over all men, insomuch as all we have sinned." Rom. v.

"I know that in me, that is to say, in my flesh, dwelleth no good thing." Rom. vii.

"God hath wrapped all nations in unbelief, that he might have mercy on all." Rom. xi.

"By nature we are the children of wrath, even as well as other." Eph. ii.

"In many things we sin all." James iii.

"If we say we have no sin, we deceive ourselves; and the truth is not in us." 1 John i.
If we say we have not sinned, we make God a liar; and his word is not in us."

"He that committeth sin is of the devil; for the devil sinneth." 1 John iii.

"Thou sayest, I am rich, and increased with goods, and have need of nothing; Rev. iii.
ıd knowest not how thou art wretched, and miserable, and poor, and blind, and ıked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, ıd white raiment, that thou mayest be clothed, that thy filthy nakedness do not ɔpear; and anoint thine eyes with eye-salve, that thou mayest see."

[1 Six words are omitted.] [2 Such is doubtless the true reading: the folio has *waues*.]

OF FREE-WILL.

That free-will, without the grace of God, can do nothing in matters of faith and everlasting salvation.

Probations out of the holy scripture.

Gen. vi. "My Spirit shall not alway strive in man; because he is flesh." "The malice o man is great in the earth; and all the imagination of the thoughts of his heart i only evil every day."

Gen. viii. "The imagination of man's heart is evil, even from his youth."

Prov. xvi. "A man may well purpose a thing in his heart; but the answer of the tongu cometh of the Lord." "A man deviseth a way in his heart; but it is the Lord tha ordereth his goings."

Prov. xix. "There be many devices in a man's heart; nevertheless the counsel of the Lor shall stand for ever."

Prov. xx. "The Lord ordereth every man's goings: how may a man then understand hi own way?"

Prov. xxi. "The king's heart is in the hand of the Lord, like as are the rivers of water: h may turn it whithersoever he will."

Jer. x. "I know, O Lord, that it is not in man's power to order his own ways, or t rule his own steps and goings."

Jer. xiii. "May a man of Inde change his skin, and the cat of the mountain her spots No more may ye that be exercised in evil do good."

Jer. xxiv. "I will give them an heart to know how that I am the Lord: they shall be m people; and I will be their God. For they shall return unto me with their whol heart."

Jer. xxxi. "This shall be the covenant that I will make with the house of Israel after thes saith the Lord. I will plant my law in the inward parts of them, and write it i their hearts, and will be their God; and they shall be my people."

Lam. v. "O Lord, turn thou us unto thee; and so shall we be turned."

Ezek. xxxvi. "A new heart will I give you, and a new spirit will I put into you. As fo that stony heart, I will take it out of your body, and give you a fleshly heart. will give my Spirit among you, and cause you to walk in my commandments, to kee my laws, and to fulfil them."

Hos. xiii. "Thy destruction, O Israel, cometh of thyself; but thy salvation cometh onl of me."

Matt. xii. "Either make the tree good, and his fruit good; or else make the tree evil, an his fruit evil: for the tree is known by his fruit. O generation of vipers, how can y speak good things, when ye yourselves are evil?"

Matt. xvi. "Blessed art thou, Simon the son of Jonas; for flesh and blood hath not opene that unto thee, but my Father which is in heaven."

Luke viii. "It is given unto you to know the mysteries of the kingdom of God, but t other by parables; that when they see they should not see, and when they hear the should not understand."

John i. "As many as received him (Christ), to them gave he power to be the sons o God, even them that believed on his name; which were born, not of blood, nor o the will of the flesh, nor of the will of man, but of God."

John iii. "Verily, verily, I say unto thee, Except a man be born of water and of the Spiri he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit."

John vi. "All that the Father giveth me shall come to me; and him that cometh t me I cast not away." "No man can come unto me, except the Father which se me draw him."

John xv. "As the branch cannot bear fruit of itself, except it abide in the vine; no mo can ye, except ye abide in me. I am the vine; ye are the branches. He that abidet

me, and I in him, the same bringeth much fruit. For without me can ye do nothing. a man abide not in me, he is cast forth as a branch, and is withered; and men gather em, and cast them into the fire; and they burn."

"I am carnal, sold under sin; because I allow not that which I do. For what would, that do I not; but what I hate, that do I." "I know that in me, that is say, in myself, dwelleth no good thing." Rom. vii.

"They that are carnal are carnally minded; but they that are spiritual are spiritually minded. To be carnally minded is death; but to be spiritually minded is life and eace: because that the fleshly mind is enmity against God; for it is not obedient to the w of God, neither can be. So then they that are in the flesh cannot please God." Rom. viii.

"What hast thou that thou hast not received? If thou have received it, why joicest thou, as though thou hadst not received it?" 1 Cor. iv.

"By the grace of God I am that I am." 1 Cor. xv.

"We are not sufficient of ourselves to think any thing as of ourselves; but if we able unto any thing, the same cometh of God." 2 Cor. iii.

"I live; yet now not I, but Christ liveth in me. The life which I now live in e flesh I live by the faith of the Son of God, which loved me, and gave himself r me. I despise not the grace of God." Gal. ii.

"Unto you it is given not only that ye should believe in Christ, but also that should suffer for his sake." Phil. i.

"It is God which worketh in you both the will, and also the deed, even of od-will." Phil. ii.

"Do not err, my dear brethren. Every good gift and every perfect gift is from ove, and cometh down from the Father of lights." James i.

"The God of peace, that brought again from death our Lord Jesus, that great hepherd of the sheep, through the blood of the everlasting testament, make you perct in all good works to do his will, and bring to pass that the thing which ye do ay be pleasant in his sight, through Jesus Christ; to whom be praise for ever while e world endureth. Amen." Heb. xiii.

OF JUSTIFICATION.

That so many as are justified and saved are justified and saved only by the alone and free mercy of God through faith.

Probations out of the holy scripture.

"The Lord our God is merciful and gracious, long-suffering, and abundant in odness and truth, and keeping mercy in store for thousands, forgiving wickedness, godliness, and sin." Exod. xxxiv.

"Speak not thou in thine heart, after that the Lord thy God hath cast thine emies out before thee, saying, For my righteousness the Lord hath brought me to possess the land. Nay, but for the wickedness of those nations the Lord hath st them out before thee. It is not for thy righteousness' sake, or for thy right heart, at thou goest to possess their land; but for the wickedness of those nations the ord thy God doth cast them out before thee, even to perform the word which the ord thy God sware to thy fathers, Abraham, Isaac, and Jacob. Understand therere, that it is not for thy righteousness' sake, that the Lord thy God doth give thee is good land to possess it; seeing thou art a stiff-necked people." Deut. ix.

"We have heard with our ears, O God, our fathers have told us, what thou st done in their time of old; how thou hast driven out the heathen with thy nd, and planted them in; how thou hast destroyed the nations, and cast them t. For they gat not the land in possession through their own sword, neither as it their own arm that helped them; but thy right hand, and thine arm, and e light of thy countenance, because thou hadst a favour unto them." "Through ee shall we overthrow our enemies; and in thy name shall we tread them under at rise up against us. For I will not trust in my bow: it is not my sword Psal. xliv.

that shall help me. But it is thou that savest us from our enemy, and puttest the to confusion that hate us. We make our boast of God all the day long, and wi praise his name for ever."

Psal. xxxii. "Blessed are they whose unrighteousness are forgiven, and whose sins are covere Blessed is that man to whom the Lord will not impute sin."

Psal. li. "Have mercy upon me, O God, after thy great goodness; and according unt the multitude of thy mercies do away mine offences."

Psal. ciii. "Praise the Lord, O my soul, and forget not all his benefits; which forgiveth a thy sin, and healeth all thine infirmities; which saveth thy life from destructio and crowneth thee with mercy and loving-kindness." "The Lord is full of compas sion and mercy, long-suffering, and of great goodness. He will not alway be chidin neither keepeth he his anger for ever. He hath not dealt with us after our sins, n rewarded us according to our wickedness. For look, how high the heaven is in com parison of the earth, so great is his mercy also toward them that fear him. Look how wide also the east is from the west, so far hath he set our sins from us. Ye like as a father pitieth his own children, even so is the Lord merciful unto them tha fear him. For he knoweth whereof we be made: he remembereth that we a but dust."

Psal. cvi. "Remember me, O Lord, according to the favour that thou bearest to th people: O visit me with thy salvation; that I may see the felicity of thy chose and rejoice in the gladness of thy people, and give thanks with thine inheritance."

Psal. cxxx. "If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who ma abide it? But there is mercy with thee." "O Israel, trust in the Lord; for wit the Lord there is mercy and plenteous redemption. And he shall redeem Israel fro all his sins."

Isai. xliii. "I am, yea, I am he only, which for mine own self's sake do away thi offences and forget thy sins, so that I will never think upon thee[1]. Put me now i remembrance (for we will reason together), and shew what thou hast for thee t make thee righteous."

Isai. xlviii. "I knew that thou wouldest maliciously offend; therefore have I called thee a trans gressor even from thy mother's womb. Nevertheless for my name's sake I wi withdraw my wrath; and it shall be for mine honour's sake, if I patiently forbea thee, and root thee not out. Behold, I have purged thee, yet not as silver. I hav chosen thee in the fire of affliction, and that only for mine own sake, yea, even fo mine own sake."

Jer. iii. "The health of Israel standeth only upon God our Lord."

Hos. xiv. "I will heal their sores. Yea, with all my heart will I love them; so that m wrath shall be turned from them."

Luke xii. "Fear not, little flock; for it is your Father's pleasure to give you a kingdom."

Rom. iii. "The righteousness of God is declared without the law; forasmuch as it is allowe by the testimony of the law and of the prophets. The righteousness of God come by the faith of Jesus Christ unto all, and upon all them that believe." "It is God onl which justifieth the circumcision that is of faith, and uncircumcision through faith."

Rom. iv. "If Abraham were justified by deeds, then hath he wherein to rejoice, but n

Gen. xv. with God. For what saith the scripture? Abraham believed God; and it was counte unto him for righteousness. To him that worketh is the reward not reckoned favour, but of duty. To him that worketh not, but believeth on him that justifie the ungodly, is his faith counted for righteousness. Even as David describeth th

Psal. xxxii. blessedness of that man unto whom God imputeth righteousness without deeds: Blesse are they whose unrighteousness are forgiven, and whose sins are covered. Blessed that man to whom the Lord will not impute sin."

Rom. v. "God setteth out his love toward us, seeing that, while we were yet sinner Christ died for us. Much more then now we, that are justified by his blood, sha be saved from wrath through him. For if, when we were enemies, we were reco ciled to God by the death of his Son; much more, seeing we are reconciled, w

[1 Perhaps a misprint for *them*.]

all be preserved by his life. Not only this, but we also joy in God by the means our Lord Jesus Christ, by whom we have now obtained the atonement."

"Everlasting life is the gift of God through Jesus Christ our Lord." Rom. vi.

"If God be on our side, who can be against us? which spared not his own Son, Rom. viii.
ut gave him for us all: how can it be that with him he should not give us all ings also? Who shall lay any thing to the charge of God's chosen? It is God at justifieth: who is he that can condemn?"

"I will shew mercy to whomsoever I shew mercy, and will have compassion on Rom. ix.
homsoever I have compassion. So lieth it not then in a man's will or running, Exod. xxxiii.
ut in the mercy of God."

"God, which is rich in mercy, for his great love wherewith he loved us, even Eph. ii.
hen we were dead by sins, quickened us together in Christ (by grace are ye saved), nd raised us up together with him, and made us sit together with him among em of heaven in Christ Jesu; that in time to come he might shew the exceeding ches of his grace in kindness to us-ward through Christ Jesu. For by grace are ye ved through faith, and that not of yourselves. It is the gift of God, and cometh ot of works, lest any man should boast himself."

"It is God which worketh in you both the will and also the deed, even of good- Phil. ii.
ill."

"We are bound to give thanks alway to God for you, brethren beloved of the 2 Thess. ii.
ord, for because that God hath from the beginning chosen you unto salvation through nctifying of the Spirit, and through believing of the truth."

"God saved us, and called us with an holy calling, not according to our deeds, 2 Tim. i.
ut according to his own purpose and grace, which was given us through Christ Jesu efore the world began."

"We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts Tit. iii.
nd voluptuousness, living in maliciousness and envy, full of hate, hating one another. ut after that the kindness and love of our Saviour God to man-ward appeared, not y the deeds of righteousness which we wrought, but according to his mercy he ved us, by the fountain of the new birth and renewing of the Holy Ghost, which e shed on us abundantly through Jesus Christ our Saviour; that we, justified by is grace, should be made heirs according to the hope of eternal life. This is a true ying."

"Behold, what love the Father hath shewed on us, that we should be called the 1 John iii.
ns of God."

"Herein is love, not that we loved God, but that he loved us, and sent his Son 1 John iv.
be the agreement for our sins."

"I will give to him that is athirst of the well of the water of life freely. Rev. xxi.

"Let him that is athirst come. And let whosoever will take of the water of Rev. xxii.
fe freely."

OF FAITH.

That faith alone justifieth before God.

Probations out of the holy scripture.

"Abraham believed God, and it was counted unto him for righteousness." Gen. xv.

"Put your trust in the Lord your God, that ye may be found faithful. Give Rom. iv.
edence to his prophets, and so shall ye prosper." James ii.
2 Chron. xx.

"Blessed are they that put their trust in God." Psal. ii.

God "will be found of them that tempt him not, and appeareth unto such as Wisd. i.
ut their trust in him."

"Wo be unto them that are loose of heart! which put not their trust in God; Ecclus. ii.
nd therefore shall they not be defended of him."

"In all thy works put thy trust in God from thy whole heart; for that is the Ecclus. xxxii.

keeping of the commandments. Whoso believeth God's word taketh heed to th commandments; and he that putteth his trust in the Lord shall want nothing."

Jer. xvii. "O blessed is the man that putteth his trust in the Lord, and whose hope the Lord himself. For he shall be as a tree that is planted by the waters' sid which spreadeth out the root unto moistness, whom the heat cannot harm when cometh, but his leaf shall be green. And though there grow but little fruit be cause of drought, yet is he not careful; for he never leaveth off to bring fort fruit."

Hos. ii. "In faith will I marry thee unto myself; and thou shalt know the Lord."

Hab. ii. "Behold, the unrighteous thinketh himself in safeguard, as in a strong-hold; bu the just shall live by his faith."

Matt. viii. "Jesus said unto the centurion, Go thy way; and as thou believest, so be it unt thee."

Matt. ix. "When Jesus saw the faith of them, he said to the sick of the palsy, Son, b of good cheer: thy sins be forgiven thee."

Matt. xv. "O woman, great is thy faith: be it unto thee even as thou wilt."

Matt. xxi. "Verily I say unto you, If ye have faith, and doubt not, ye shall not only d this that is happened unto the fig-tree, but also, if ye shall say unto this mountai Remove, and cast thyself into the sea, it shall be done. And all things whatsoev ye ask in prayer (if ye believe) ye shall receive them."

Mark v. "Be not afraid: only believe."

Mark xvi. "He that believeth and is baptized shall be saved. But he that believeth no shall be damned."

Luke vii. "Thy faith hath saved thee: go thy way in peace."

Luke viii. "Fear not: believe only; and she shall be made whole."

John i. "As many as received him, to them gave he power to be the sons of God, eve them that believed on his name; which were born, not of blood, nor of the will o the flesh, nor yet of the will of man, but of God."

John iii. As Moses lifted up the serpent in the wilderness, even so must the Son of ma be lifted up; that whosoever believeth in him perish not, but have everlasting lif For God so loved the world, that he gave his only-begotten Son, that whosoev believeth in him should not perish, but have eternal life. For God sent not his So into the world to condemn the world; but that the world through him might b saved. He that believeth on him is not condemned. But he that believeth not i condemned already; because he hath not believed in the name of the only-begotte Son of God." "He that believeth on the Son hath everlasting life. He that believet not the Son shall not see life; but the wrath of God abideth on him."

John v. "Verily, verily, I say unto you, He that heareth my word, and believeth on hi that sent me, hath everlasting life, and he shall not come into damnation; but he i escaped from death unto life."

John vi. "This is the will of him that sent me, that every one which seeth the Son, an believeth on him, have everlasting life. And I will raise him up at the last day. "Verily, verily, I say unto you, He that believeth in me hath everlasting life."

John vii. "If any man thirst, let him come unto me, and drink. He that believeth on m as saith the scripture, out of thy belly shall flow rivers of water of life."

John xi. "I am the resurrection, and the life. He that believeth on me, yea, though h were dead, yet shall he live; and whosoever liveth and believeth on me shall neve die."

John xii. "While ye have the light, believe in the light, that ye may be the children o the light." "I am come a light into the world, that whosoever believeth on m should not abide in darkness."

John xvii. "This is everlasting life, that they might know thee the only true God, an Jesus Christ, whom thou hast sent."

John xx. "These things are written, that ye might believe that Jesus is Christ, the Son o God; and that in believing ye might have life through his name."

Acts x. "To him give all the prophets witness, that through his name whosoever believet in him shall receive remission of sins."

"Be it known unto you, ye men and brethren, that through this man (Christ) Acts xiii.
preached unto you the forgiveness of sins; and that by him all that believe are
stified from all things, from which ye could not be justified by the law of Moses."
God "with faith purifieth our hearts." "We believe that through the grace of Acts xv.
e Lord Jesu Christ we shall be saved."
"Believe on the Lord Jesus, and thou shalt be saved." Acts xvi.
"The just shall live by faith." Rom. i.
"The righteousness of God cometh by the faith of Jesus Christ unto all and Rom. iii.
pon all them that believe. There is no difference; for all have sinned, and are
estitute of the glory of God, but are justified freely by his grace through the
demption that is in Christ Jesu; whom God hath set forth to be the obtainer of
ercy through faith by his blood, to declare his righteousness, and that he forgiveth
e sins that are past, which God did suffer, to shew at this time his righteous-
ess; that he might be counted just, and the justifier of him which believeth on
esus." "We hold that a man is justified by faith without the deeds of the law."
"If Abraham were justified by deeds, then hath he wherein to rejoice, but not Rom. iv.
ith God. For what saith the scripture? Abraham believed God; and it was Gen. xv.
ounted unto him for righteousness." "To him that worketh not, but believeth on Rom. iv.
m that justifieth the ungodly, is his faith counted unto him for righteousness."
"We, being justified by faith, are at peace with God through our Lord Jesus Rom. v.
hrist; by whom also it chanced unto us to be brought in through faith unto this
race wherein we stand, and rejoice in hope of the glory of God."
"Christ the fulfilling of the law to justify all that believe." Rom. x.
"Whatsoever is not of faith, that same is sin." Rom. xiv.
"We know that a man is not justified by the deeds of the law, but by the Gal. ii.
ith of Jesus Christ. And we have believed on Jesus Christ, that we might be
stified by the faith of Christ, and not by the deeds of the law; because that by
e deeds of the law no flesh shall be justified." "I live by the faith of the Son
God, which loved me, and gave himself for me. I despise not the grace of God.
or if righteousness come of the law, then Christ is dead in vain."
"Ye know that they which are of faith, the same are the children of Abraham." Gal. iii.
They which are of faith are blessed with faithful Abraham. For as many as are
the deeds of the law are subject to the curse. For it is written, Cursed be Deut. xxvii.
very one that continueth not in all things which are written in the book of the
w, to fulfil them. That no man is justified by the law in the sight of God, it
evident: for the just shall live by faith." "If there had been a law given Gal. iii.
hich could have given life, then no doubt righteousness should come by the law.
ut the scripture hath concluded all things under sin, that the promise by the faith
Jesus Christ should be given unto them that believe. But before that faith came,
e were kept under the law, and were shut up unto the faith which should after-
ard be declared. Wherefore the law was our school-master unto Christ, that we
ould be justified by faith. But after that faith is come, we are no longer under
e school-master. For ye are all the children of God, because ye believe on Christ
esu."
"Christ is become but in vain unto you. As many of you as are justified by Gal. v.
e law are fallen from grace. We look for and hope in the Spirit, to be justified
rough faith. For in Jesu Christ neither is circumcision any thing worth, neither
t uncircumcision, but faith which worketh by love."
"By grace are ye saved through faith, and that not of yourselves. It is the Eph. ii.
ft of God, and cometh not of works, lest any man should boast himself."
"Above all, take to you the shield of faith, wherewith ye may quench all the Eph. vi.
ery darts of the wicked."
"I think all things but loss for the excellency of the knowlege of Christ Jesu Phil. iii.
y Lord; for whom I have counted all thing loss, and do judge them but vile,
at I may win Christ, and be found in him, not having mine own righteousness
the law, but that which is through the faith of Christ, even the righteousness
hich cometh of God through faith."

Heb. xi. "Without faith it cannot be that any man should please God. For he tha cometh to God must believe that God is, and that he is a rewarder of them tha seek him."

1 Pet. i. "Ye are kept by the power of God through faith unto salvation."

1 John v. "All that is born of God overcometh the world. And this is the victory tha overcometh the world, even our faith. Who is it that overcometh the world, bu he which believeth that Jesus is the Son of God?" "He that believeth on the So of God hath the witness in himself. He that believeth not God hath made him liar; because he believed not the record that God gave of his Son. And this is th record, how that God hath given unto us eternal life; and this life is in his So He that hath the Son hath life; and he that hath not the Son of God hath n life. These things have I written unto you that believe on the name of the Son God; that ye may know how that ye have eternal life, and that ye may believ on the name of the Son of God."

That the true and christian faith is not idle, but fruitful and plenteous in doin good works.

Probations out of the holy scripture.

Psal. i. "He (the faithful man) is like a tree planted by the rivers' side, that bringet forth his fruit in due season. His leaf also shall not wither; and look, whatsoev he doeth, it shall prosper."

[Psal. lii.] "I will be like a green olive-tree in the house of God."

Psal. xxxvii. "Put thou thy trust in the Lord, and be doing good."

Psal. xcii. "The righteous shall flourish like a palm-tree, and shall spread abroad like a ced in Libanus. Such as be planted in the house of the Lord shall flourish in the cour of our God. They also shall bring forth more fruit in their age, and shall be f and well-liking."

Psal. cxvi. "I believed, and therefore have I spoken."

Wisd. iii. "They that put their trust in him shall understand the truth; and such as b faithful will agree unto him in love; for his chosen shall have gifts and peace."

Eccius. xxxii. "In all thy works put thy trust in God from thy whole heart; for that is th keeping of the commandments. Whoso believeth God's word taketh heed to th commandments; and he that putteth his trust in the Lord shall want nothing."

Jer. xvii. "O blessed is the man that putteth his trust in the Lord, and whose hope is th Lord himself. For he shall be as a tree planted by the water-side, which spreadet out the root unto moistness, whom the heat cannot harm when it cometh, but h leaf shall be green. And though there grow but little fruit because of drought, y is he not careful; but he never leaveth off to bring forth fruit."

Matt. xii. "Either make the tree good, and his fruit good; or else make the tree evil, an his fruit evil. For the tree is known by his fruit. O ye generation of vipers, ho can ye speak good things, when ye yourselves are evil? for out of the abundan of the heart the mouth speaketh. A good man out of the good treasure of the hea bringeth forth good things: and an evil man out of the evil treasure bringeth fort evil things."

Matt. xiii. "He that received seed into the good ground is he that heareth the word, an understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fol some sixty-fold, some thirty-fold."

John vii. "He that believeth on me, as the scripture saith, out of his belly shall flow rive of water of life."

John xv. "I am the vine; ye are the branches. He that abideth in me, and I in him, th same bringeth forth much fruit. For without me ye can do nothing." "Ye hav not chosen me; but I have chosen you, and ordained you, to go and bring forth frui and that your fruit should remain."

"If any man be in Christ, he is a new creature. Old things are passed away: 2 Cor. v.
hold, all things are become new."

"In Christ Jesu neither circumcision nor uncircumcision is any thing worth, but Gal. v.
th which worketh by love." "They that are Christ's have crucified the flesh with
e affections and lusts."

"We are the workmanship" of God, "created in Christ Jesu unto [good] works, Eph. ii.
hich God ordained that we should walk in them."

"Let ours learn to excel in good works, as far forth as need requireth, that they Tit. iii.
not unfruitful."

"Our Saviour Jesu Christ gave himself for us, to redeem us from all unrighteousness, Tit. ii.
d to purge us a peculiar people unto himself, fervently given unto good works."

"Hereby we are sure that we know God, if we keep his commandments. He 1 John ii.
at saith, I know him, and keepeth not his commandments, is a liar; and the truth
not in him. But whoso keepeth his word, in him is the love of God perfect in-
ed: hereby know we that we are in him. He that saith he abideth in him ought
walk even as he walked."

"As many as abide in him sin not. Whosoever sinneth hath not seen him, neither 1 John iii.
own him. Babes, let no man deceive you. He that doth righteousness is righteous,
en as he is righteous. But he that committeth sin is of the devil." "Whosoever
born of God sinneth not; for his seed remaineth in him; and he cannot sin, because
is born of God. In this are the children of God known, and the children of the
vil. Whosoever doth not righteousness is not of God, neither he that loveth not
s brother."

"We know that whosoever is born of God sinneth not. But he that is begotten [1 John v.]
God keepeth himself; and that wicked toucheth him not."

OF GOOD WORKS.

That good works justify no man before God.

Probations out of the holy scripture.

"Know ye, that it is not for your righteousness' sake that the Lord your God Deut. ix.
eth you possession of that good land."

"If I will justify myself, mine own mouth shall condemn me. If I will put forth Job ix.
self for a perfect man, he shall prove me a wicked doer." "If I wash myself with
w-water, and make mine hands never so clean at the well, yet shalt thou dip me
the mire; and mine own clothes shall defile me."

"What is man, that he should be clean? what hath he which is born of a woman, Job xv.
ereby he might be righteous? Behold, he doth not trust his saints: yea, the very
vens are not clean in his sight. How much more then an abominable and vile
n, which drinketh wickedness like water!"

"Enter not into judgment with thy servant; for in thy sight shall no man living Psal. cxliii.
justified."

"We are all as an unclean thing; and all our righteousnesses are as the clothes Isai. lxiv.
ned[1]; and we all fall every one as the leaf; for our sins carry us away like the wind."

"Though thou wash thee with Nitius, and make thyself to savour with that sweet- Jer. ii.
lling herb of Borith, yet in my sight thou art stained with thy wickedness, saith
Lord God."

"When ye have done all those things which are commanded you, say, We are Luke xvii.
profitable servants."

"Moses gave you a law; and yet none of you keepeth the law." John vii.

"By the works of the law no man shall be justified before God." "Where is Rom. iii.
rejoicing? It is put out. By what law? Of works? Nay, but by the law
faith. We hold therefore plainly, that man is justified by faith without the works
he law."

[1 See p. 327.]

1 Cor. iv. "I know nought by myself; yet am I not thereby justified." "What hast th that thou hast not received? If thou hast received it, why rejoicest thou as thou thou hadst not received it?"

Gal. ii. "We know that a man is not justified by the deeds of the law, but by t faith of Jesus Christ. And we have believed on Jesus Christ, that we might justified by the faith of Christ, and not by the deeds of the law; because by t deeds of the law no flesh shall be justified." "If righteousness come of the law, th Christ is dead in vain."

Gal. iii. "That no man is justified by the law in the sight of God, it is evident: f the just shall live by faith." "If there had been a law given which could have giv life, then no doubt righteousness should come by the law. But the scripture co cluded all things under sin, that the promise by the faith of Jesus Christ shou be given unto them that believe."

Eph. ii. "By grace are ye saved through faith, and that not of yourselves. It is the g of God, and cometh not of works, lest any man should boast himself."

2 Tim. i. "God hath called us with an holy calling, not according to our deeds, but a cording to his own purpose and grace, which was given us through Christ Jesu befo the world began."

Tit. iii. "Not by the deeds of righteousness which we wrought, but according to h mercy he saved us."

Rev. iii. "I have not found thy works perfect before God." "Thou sayest, I am ric and increased with goods, and have need of nothing; and knowest not how thou a wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy me gold tried in the fire, that thou mayest be rich; and white raiment, that th mayest be clothed, that thy filthy nakedness do not appear; and anoint thine ey with eye-salve, that thou mayest see."

That good works ought diligently to be done of all true Christians.

Probations out of the holy scripture.

Gen. xvii. "I am the Almighty God: walk before me, and be thou perfect."

Deut. vi. "Keep the commandments of the Lord your God, and his witnesses and ord nances which he hath commanded thee; and thou shalt do that which is right a good in the sight of the Lord, that thou mayest prosper."

Deut. x. "Now, Israel, what doth the Lord thy God require of thee, but to fear the Lo thy God, and to walk in all his ways, to love him, and to serve the Lord t God with all thy heart and with all thy soul, namely, that thou keep the co mandments of the Lord, and his ordinances, which I command thee this day for t wealth?"

Psal. xxxiv. "What man is he that lusteth to live, and would see good days? Keep t tongue from evil, and thy lips that they speak no guile. Eschew evil, and do goo seek peace, and ensue it."

Psal. xxxvii. "Put thou thy trust in the Lord, and do good."

Isai. i. "Cease from doing evil: learn to do right. Apply yourselves to equity: deli the oppressed: help the fatherless to his right: let the widow's complaint come fore you."

Isai. lviii. "Break thy bread to the hungry, and bring the poor wandering home into t house. When thou seest the naked, cover him; and hide not thy face from t neighbour, and despise not thine own flesh. Then shall thy light break forth as t morning, and thy health flourish right shortly: thy righteousness shall go before th and the glory of the Lord shall embrace thee. Then if thou callest, the Lord sh answer thee; if thou criest, he shall say, Here I am."

Zech. vii. "Thus saith the Lord of hosts, Execute true judgment: shew mercy and lovi kindness every man to his brother. Do the widow, the fatherless, the stranger, a poor no wrong; and let no man imagine evil against his brother in his heart."

"Bring forth the fruits that belong to repentance." "Now is the axe put to the Matt. iii.
ot of the trees; so that every tree which bringeth not forth good fruit is hewn down,
d cast into the fire."

"Let your light so shine before men, that they may see your good works, and Matt. v.
rify your Father which is in heaven."

"Whosoever heareth of me these words, and doth the same, I will liken him Matt. vii.
to a wise man, which built his house upon a rock; and a shower of rain descended,
d the floods came, and the winds blew, and beat upon that house; and it fell not;
cause it was grounded on the rock."

"A good man out of the good treasure of the heart bringeth forth good things." Matt. xii.

"If thou wilt be perfect, go and sell all that thou hast, and give to the poor, Matt. xix.
d thou shalt have treasure in heaven."

"If ye were the sons of Abraham, ye would do the works of Abraham." John viii.

"We be sure that God heareth not sinners. But if any man be a worshipper John ix.
God, and obedient to his will, him heareth he."

"He that hath my commandments, and keepeth them, he it is that loveth me." John xiv.
f a man love me, he will keep my sayings; and my Father will love him;
d we will come unto him, and dwell with him. He that loveth me not keepeth
t my sayings."

"Of a truth I perceive that there is no respect of persons with God; but in all Acts x.
ople he that feareth him, and worketh righteousness, is accepted with him."

"Not the hearers, but the doers, of the law shall be justified before God." Rom. ii.

"There is no damnation to them which are in Christ Jesu, which walk not after Rom. viii.
e flesh, but after the Spirit." "We are debtors, not to the flesh, to live after the
sh: for if ye live after the flesh, ye shall die; but if ye through the Spirit do
rtify the deeds of the body, ye shall live."

"I beseech you, brethren, by the mercifulness of God, that ye make your bodies Rom. xii.
quick sacrifice, holy, and acceptable unto God, which is your reasonable serving of
od. And fashion not yourselves like unto this world; but be ye changed in your
ape by the renewing of your mind, that ye may prove what thing that good, and
ceptable, and perfect will of God is." "Be not overcome of evil, but overcome evil
th goodness."

"They that are Christ's have crucified the flesh with the affections and lusts. If Gal. v.
e live in the Spirit, let us walk in the Spirit."

"We are" God's "workmanship, created in Christ Jesu unto good works, which Eph. ii.
od ordained that we should walk in them."

"I exhort you that ye walk worthy of the vocation wherewith ye are called, Eph. iv.
th all lowliness and meekness, with humbleness of mind, forbearing one another
rough love; and be diligent to keep the unity of the Spirit through the bond of
ace, being one body, and one Spirit, even as ye are called in one hope of your
lling."

"Be ye followers of God, as dear children; and walk ye in love, even as Christ Eph. v.
ved us, and gave himself for us an offering and a sacrifice of a sweet savour to
od." "Walk as the children of light (for the fruit of the Spirit consisteth in all
odness, and righteousness, and truth), searching what is acceptable unto the Lord;
d have no fellowship with the unfruitful works of darkness, but rather rebuke
em."

"Let your conversation be as it becometh the gospel of Christ." Phil. i.

"Be such as no man can complain on, and unfeigned sons of God, without rebuke Phil. ii.
the midst of a crooked and perverse nation, among whom see that ye shine as
hts in the world, holding fast the word of life."

"Walk worthy of the Lord, that in all things ye may please him, being fruitful Col. i.
all good works, and increasing in the knowledge of God; strengthened with all
ght through his glorious power, unto all patience and long-suffering with joyful-
ss; giving thanks unto the Father, which hath made us meet to be partakers of
e inheritance of saints in light."

"If ye be risen again with Christ, seek those things which are above, where Christ Col. iii.

sitteth on the right hand of God. Set your affection on heavenly things, and n
on[1] earthy things. For ye are dead, and your life is hid with Christ in God. Wh
soever Christ, which is our life, shall shew himself, then shall ye also appear w
him in glory. Mortify therefore your earthy members; fornication, uncleanness, u
natural lust, evil concupiscence, and covetousness, which is worshipping of idols;
which things' sake the wrath of God useth to come on the disobedient children."

2 Thess. iii. "Brethren, be not weary in well-doing."

1 Tim. iv. "Be unto them that believe an ensample in word, in conversation, in love,
spirit, in faith, in pureness."

1 Tim. vi. "Thou man of God, follow righteousness, godliness, faith, love, patience, meekn
Fight the good fight of faith. Lay hand on eternal life."

2 Tim. ii. "Study to shew thyself laudable unto God, a workman that needeth not to
ashamed." "The sure ground of God standeth still, and hath this seal, The L
knoweth them that are his. And let every man that calleth on the name of Ch
depart from iniquity."

Tit. ii. "The grace of God, that bringeth salvation unto all men, hath appeared, a
teacheth us that we should deny ungodliness and worldly lusts, and that we sho
live soberly, and righteously, and godly in this present world; looking for that bles
hope, and appearing of the glory of the great God and of our Saviour Jesu Chr
which gave himself for us, to redeem us from all unrighteousness, and to purge
a peculiar people unto himself, fervently given unto good works."

Tit. iii. "Let ours learn to excel in good works, as far forth as need requireth, th
they be not unfruitful."

James i. "Lay apart all filthiness and superfluity of maliciousness, and receive with mee
ness the word that is graffed in you, which is able to save your souls. And
that ye be doers of the word, and not hearers only, deceiving your own selves. F
if any man hear the word, and declareth not the same by his works, he is like u
a man beholding his bodily face in a glass. For as soon as he hath looked on hi
self, he goeth his way, and forgetteth immediately what his fashion was. But wh
looketh in the perfect law of liberty, and continueth therein, if he be not a forget
hearer, but a doer of the work, the same shall be happy in his deed."

1 Pet. ii. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from flesh
lusts, which fight against the soul; and see that ye have honest conversation amo
the gentiles, that, whereas they backbite you as evil-doers, they may see your go
works, and praise God in the day of visitation." "This is the will of God, th
with well-doing ye may stop the mouths of foolish and ignorant men; as free, a
not as having the liberty for a cloke of maliciousness, but even as the servants
God."

1 John iii. "If we say that we have fellowship with him, and walk in darkness, we lie, a
do not the truth. But and if we walk in light, even as he is in light, then ha
we fellowship with him; and the blood of Jesus Christ his Son cleanseth us fr
all sins."

1 John ii. "Hereby are we sure that we know him, if we keep his commandments.
that saith, I know him, and keepeth not his commandments, is a liar, and the tr
is not in him. But whoso keepeth his word, in him is the love of God perfect
deed. Hereby know we that we are in him. He that saith he abideth in h
ought to walk even as he walked."

1 John iii. "Babes, let no man deceive you. He that doth righteousness is righteous.
that committeth sin is of the devil: for the devil sinneth even from the beginnin

3 John. "Beloved, follow not that which is evil, but that which is good. He that d
well is of God. But he that doth evil knoweth not God."

Heb. xiii. "Let your conversation be without covetousness; and be content with such thi
as ye have already. For he hath said, I will not fail thee, neither forsake thee:
that we may boldly say, The Lord is my helper; and I will not fear what m

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[1 Folio, *no.*]

do unto me." "To do good and to distribute forget not; for with such sacri- Heb. xiii.
God is pleased."

'Hold that which thou hast, that no man take away thy crown. Him that over- Rev. iii.
th will I make a pillar in the temple of my God; and he shall go no more out.
I will write upon him the name of my God, and the name of the city of my
even new Jerusalem, which cometh down out of heaven from my God; and I
write upon him my new name." "He that overcometh shall be clothed with white
; and I will not put out his name out of the book of life, and I will confess
ame before my Father and before his angels."

'The time is at hand. He that doth evil, let him do evil still; and he which Rev. xxii.
thy, let him be filthy still; and he that is righteous, let him be more righte-
and he that is holy, let him be more holy. And, behold, I come shortly; and
reward is with me, to give every man according as his deeds shall be."

OF CHRISTIAN LIBERTY.

t the Christians are enfranchised and made free through Christ Jesus from the ceremonies of Moses, from the choice of meats and days, from the curse of the Lord[2], from the tyranny of Satan, from the power of sin and death, from the wrath of God, &c.; and that they also for the Son Christ's sake are endued with everlasting righteousness, light, life, and glory.

Probations out of the holy scripture.

'Verily, verily, I say unto you, That whosoever committeth sin is the servant of John viii.
And the servant abideth not in the house for ever: but the Son abideth ever.
e Son therefore shall make you free, then are ye free indeed."

Stand fast in the liberty wherewith Christ hath made us free, and wrap not Gal. v.
selves again in the yoke of bondage." "Brethren, ye were called into liberty;
let not your liberty be an occasion to the flesh; but by love serve one an-
."

The Lord is a Spirit. Where the Spirit of the Lord is, there is liberty." 2 Cor. iii.

'As free, and not as having the liberty for a cloke of maliciousness, but even 1 Pet. ii.
e servants of God."

OF THE CEREMONIES OF MOSES.

Hear, O my people, and I will speak: I myself will testify against thee, O Psal. l.
l; for I am God, even thy God. I will not reprove because of thy sacri-
or for thy burnt-offerings; because they were not alway before me. I will
no bullock out of thy house, nor he-goats out of thy folds. For all the beasts
e forest are mine, and so are the cattle upon a thousand hills. I know all the
upon the mountains; and the wild beasts of the field are in my sight. If I
ungry, I will not tell thee; for the whole world is mine, and all that therein
Thinkest thou that I will eat bulls' flesh, and drink the blood of goats? Offer
God thanksgiving, and pay thy vows unto the most Highest. And call upon
n time of trouble: so will I hear thee; and thou shalt praise me."

Whom shall I regard? Even him that is poor, and of a lowly troubled spirit, Isai. lxvi.
standeth in awe of my words. For whoso slayeth an ox for me doth me so
dishonour as he that killeth a man. He that killeth a sheep for me knetcheth
g. He that bringeth me meat-offerings offereth swine's blood. Whoso maketh
memorial of incense praiseth the thing that is unright," &c.

[2 Probably, *law*.]

Jer. vii. "Thus saith the Lord God of hosts, the God of Israel: Heap up your bu offerings with your sacrifices, and eat the flesh. For when I brought your fat out of Egypt, I spake no word unto them of burnt-offerings and sacrifices: but I commanded them, saying, Hearken, and obey my voice; and I shall be your G and ye shall be my people; so that ye walk in all my ways which I have c manded you, that ye may prosper."

Mic. vi. "What acceptable thing shall I offer unto the Lord? Shall I bow my kne the high God? Shall I come before him with burnt-offerings, and with calves year old? Hath the Lord a pleasure in many thousand rams, or innumer streams of oil? Or shall I give my first-born for mine offences, and the fruit of body for the sin of my soul? I will shew thee, O man, what is good, and v the Lord requireth of thee; even to do right, to have pleasure in loving-kindnes be lowly, and to walk with thy God."

Amos v. "I hate and abhor your holy-days; and, whereas ye cense me when ye come gether, I will not accept it. And though ye offer me burnt-offerings and m offerings, yet have I no pleasure therein. As for your fat thank-offerings, I not look upon them. Away with that noise of thy songs: I will not hear plays of music: but see that equity flow as water, and righteousness as a mi stream."

John iv. "Woman, believe me, the hour cometh, when ye shall neither in this moun nor yet at Jerusalem, worship the Father. Ye worship ye wot not what: know what we worship. For salvation cometh of the Jews. But the hour com and now is, when the true worshippers shall worship the Father in spirit and t For such also the Father requireth to worship him. God is a Spirit; and they worship him must worship him in spirit and truth."

Gal. v. "Behold, I Paul say unto you that, if ye be circumcised, Christ shall profit nothing at all."

Heb. vii. "The commandment that went afore is disannulled, because of weakness and profitableness. For the law bringeth nothing to perfection, but was an introdu to a better hope, by the which we draw nigh unto God."

OF THE CHOICE OF MEATS.

Gen. ix. "Every thing that moveth itself and that liveth shall be meat for you: eve the green herb have I given you all things."

Matt. xv. Jesus "called the people unto him, and said unto them, Hear, and unders That which goeth into the mouth defileth not the man; but that which cometh of the mouth defileth the man."

Luke x. "Eat and drink such as shall be set before you."

Acts x. "Peter went up upon the top of the house to pray about the sixth hour. when he waxed an hungered, he would have eaten. But while they made read fell into a trance, and saw heaven opened, and a certain vessel come down unto as it had been a great sheet knit at the four corners, and was let down to the e wherein were all manner of four-footed beasts of the earth, and vermin, and w and fowls of the air. And there came a voice to him, saying, Rise, Peter: kill eat. But Peter said, Not so, Lord; for I have never eaten any thing that is com or unclean. And the voice spake unto him again the second time, What God cleansed, that call not thou common. This was done thrice; and the vessel wa ceived up again into heaven."

Rom. xiv. "One believeth that he may eat all thing: another, which is weak, eateth Let not him that eateth despise him that eateth not; and let not him which not judge him that eateth. For God hath received him." "I know, and am certified by the Lord Jesus, that there is nothing common of itself; but unto him judgeth it to be common, to him is it common." "The kingdom of God i meat and drink, but righteousness, and peace, and joy in the Holy Ghost. F that in these things serveth Christ pleaseth God, and is commended of men."

"Meat maketh not us acceptable to God. Neither if we eat are we the better; 1 Cor. viii.
ther if we eat not are we the worse."
"Whatsoever is sold in the flesh-market, that eat, and ask no question for con- 1 Cor. x.
nce sake. For the earth is the Lord's, and all that therein is."
"Let no man trouble your conscience about meat and drink." Col. ii.
"The Spirit speaketh evidently, that in the latter times some shall depart from 1 Tim. iv.
faith, and shall give heed unto spirits of error, and devilish doctrines of them
ch speak false through hypocrisy, and have their consciences marked with an hot
; forbidding to marry, and commanding to abstain from meats, which God hath
ted to be received with giving thanks of them which believe and know the truth.
all the creatures of God are good, and nothing to be refused, if it be received
h thanksgiving. For it is sanctified by the word of God and prayer. If thou put
brethren in remembrance of these things, thou shalt be a good minister of Jesus
ist."
"Unto the pure all things are pure; but to them that are defiled and unbelieving Tit. i.
othing pure; but even the mind and conscience of them is defiled."

OF THE CHOICE OR DIFFERENCE OF DAYS.

"I may not away with your new moons, your sabbaths, and gathering together Isai. i.
he solemn days. I hate your new-moon days, and solemn feasts, even from my
heart. I cannot away with such vanity and holding in of the people. They
upon me as a burden; and I am weary of bearing them."
"At a certain time Jesus went on the sabbath-days through the corn; and his Matt. xii.
iples were an hungered, and began to pluck the ears of corn, and to eat. But
n the Pharisees saw it, they said unto him, Behold, thy disciples do that which
ot lawful to do upon the sabbath-day. But he said unto them, Have ye not 1 Sam. xxi.
what David did, when he was an hungered, and they that were with him?
v he entered into the house of God, and did eat the shew-breads, which were
lawful for him to eat, neither for them which were with them[1], but only for the
sts? Or have ye not read in the law how that on the sabbath-days the priests
he temple break the sabbath, and are blameless? But I say unto you that in
place is one greater than the temple. Wherefore if ye wist what this meaneth,
quire mercy, and not sacrifice, ye would not have condemned innocents. For the Hos. vi.
of man also is Lord even of the sabbath-day."
"The sabbath was made for man, and not man for the sabbath. Therefore is Mark ii.
Son of man Lord also of the sabbath."
'Now, after that ye have known God, yea, rather are known of God, how is it Gal. iv.
ye turn again unto the weak and beggarly ordinances, whereunto again ye de-
afresh to be in bondage? Ye observe days, and months, and times, and years.
n in fear of you, lest I have bestowed on you labour in vain."
'Let no man trouble your conscience about meat and drink, or for a piece of an Col. ii.
-day, or of the new moon, or of the sabbath-days, which are shadows of things
ome; but the body is in Christ."

OF THE LAW.

'Think not that I am come to destroy the law or the prophets: no, I am not Matt. v.
to destroy, but to fulfil."
'Be it known unto you, ye men and brethren, that through this man (Christ) Acts xiii.
reached unto you the forgiveness of sins, and that by him all that believe are
fied from all things, from which ye could not be justified by the law of Moses."
'Now why tempt ye God to put on the disciples' necks the yoke which neither Acts xv.
fathers nor we were able to bear? But we believe, that through the grace of
Lord Jesu Christ we shall be saved, as they do."
'The law of the Spirit of life, through Jesus Christ, hath made me free from the Rom. viii.

[1 So folio; probably, *him*.]

law of sin and death. For what the law could not do, inasmuch as it was w
because of the flesh, that performed God, and sent his Son in the similitude of sin
flesh, and by sin damned sin in the flesh; that the righteousness of the law mi
be fulfilled in us, which walk not after the flesh, but after the Spirit."

Rom. x. "Christ is the fulfilling of the law, to justify all that believe."

Gal. iii. "Christ hath delivered us from the curse of the law, inasmuch as he was m
Deut. xxi. accursed for us. For it is written, Cursed is every one that hangeth on tree."

Gal. iv. "When the time was full come, God sent his Son made of a woman, and m
bond to the law, to redeem them which were bond to the law, that we, throu
election, might receive the inheritance that belongeth unto the natural sons."

Eph. ii. Christ "is our peace; which hath made of both one, and hath broken do
the wall that was a stop between us, and hath also put away through his fl
the cause of hatred, even the law of commandments contained in the law writt
for to make of twain one new man in himself, so making peace, and to reconcile b
unto God in one body through the cross, and slew hatred thereby."

OF THE DEVIL.

Hos. xiii. "I will defend them from the power of hell, and deliver them from death.
death, I will be thy death. O hell, I will be thy destruction."

Gen. iii. "I will put enmity between thee and the woman, between thy seed and
seed. The same (self seed) shall tread down thy head; and thou shalt tread u
his heel."

John xii. "Now shall the prince of this world be cast out. And if I were lift up from
earth, I will draw all men unto me."

Col. ii. Christ "hath spoiled rule and power, and hath made a shew of them ope
and hath triumphed over them in his own person."

Heb. ii. "Forasmuch as the children are partakers of flesh and blood," Christ "also h
self likewise took part with them, that through death he might expel him that
lordship over death, that is to say, the devil; and that he might deliver them wh
through fear of death, were all their life-time subdued unto bondage."

1 John iii. "For this purpose appeared the Son of God, even to loose the works of the devil."

OF DEATH.

Hos. xiii. "I will deliver them from death. O death, I will be thy death."

John xi. "I am the resurrection and the life. He that believeth on me, yea, though
were dead, yet shall he live; and whosoever liveth and believeth on me s
never die."

1 Cor. xv. "Death is swallowed up into victory. Death, where is thy sting? Hell, whe
thy victory? The sting of death is sin; and the strength of sin is the law.
thanks be unto God, which hath given us victory through our Lord Jesus Christ."

2 Tim. i. "Our Saviour Jesus Christ hath put away death, and hath brought life and
mortality unto light through the gospel."

Heb. ii. Christ, by his death, "deliver them" from death, "which, through fear of de
were all their life-time subdued unto bondage."

OF SIN, OF THE WRATH OF GOD, OF DAMNATION, &c.

Isai. xliii. "I am he, I am he, that put away thy sins, yea, and that for mine own s
and I will remember them no more."

Isai. liii. "He (Christ) only hath taken on him our infirmities, and borne our pains.
we judged him as though he were plagued, and cast down of God, and punis
whereas he, notwithstanding, was wounded for our offences, and smitten for
wickedness. For the chastisement of our peace was laid upon him; and with

ripes are we healed. As for us, we have gone all astray like sheep: every one
ıth turned his own way. But the Lord hath heaped together upon him the in-
uity of us all." "He hath taken away the sins of the multitude." Isai. liii.
"He shall save his people from their sins." Matt. i.
Christ "died for our sins, and rose again for our righteousness." Rom. iv.
"God hath reconciled us unto himself by Jesus Christ, and hath given to us the 2 Cor. v.
fice to preach the atonement. For God was in Christ, and made agreement be-
ween the world and himself, and imputed not their sins unto them." "God made
hrist to be sin (that is to say, a sacrifice for sin) for us, which knew no sin;
at we by his means should be that righteousness which before God is allowed."
"Our Lord Jesus Christ gave himself for our sins, to deliver us from this present Gal. i.
il world."
By Christ "we have redemption through his blood, even the forgiveness of sins." Col. i.
"This is a true saying, and by all means worthy to be received of us, that 1 Tim. i.
hrist Jesus came into the world to save sinners."
"Jesus Christ gave himself for us, to redeem us from all unrighteousness, and to Tit. ii.
ırge us a peculiar people unto himself, fervently given unto good works."
Christ Jesus "his own self bare our sins in his body on the tree, that we, being 1 Pet. ii.
livered from sin, should live unto righteousness: by whose stripes ye were healed."
"The blood of Jesus Christ, God's Son, cleanseth us from all sins." 1 John i.
"If any man sin, we have an advocate with the Father, Jesus Christ the 1 John ii.
ghteous. And he it is that obtaineth grace for our sins."
Christ hath "by his own person purged our sins, and sitteth on the right Heb. i.
nd of the Majesty on high."
"The blood of Christ, which through the eternal Spirit offered himself without Heb. ix.
ot to God, hath purged our conscience from dead works, for to serve the living
od."
"Behold," saith Christ, "I am alive for evermore, and have the keys of hell and Rev. i.
ath." "Unto him that loved us, and washed us from our sins in his own blood,
d made us kings and priests to God his Father, be glory and dominion for ever.
men."

OF EVERLASTING RIGHTEOUSNESS, LIGHT, LIFE, AND GLORY, FOR CHRIST'S SAKE.

"As for death, he hath destroyed it for ever. And the Lord God shall wipe away Isai. xxv.
ırs from all faces; and the rebuke of his people shall he take away out of all the
rth. For so the Lord hath said. And in that day it shall be said, Lo, this is our
od: we have waited for him; and he shall save us. This is the Lord in whom we
ve hoped: we will be merry and rejoice in the salvation that cometh of him."
"The law was given by Moses; but grace and truth came by Jesus Christ." John i.
"He that believeth on the Son hath everlasting life." John iii.
"I am the light of the world. He that followeth me doth not walk in darkness, John viii.
t shall have the light of life."
"I am the way, and the truth, and the life. No man cometh unto the Father, John xiv.
t by me."
"There is salvation in none other. For among men under heaven there is given Acts iv.
ne other name wherein we must be saved."
"Everlasting life is the gift of God through Jesus Christ our Lord." Rom. vi.
Christ "of God is made unto us wisdom, and righteousness, and sanctifying, and 1 Cor. i.
lemption; that, according as it is written, He that rejoiceth should rejoice in the
rd."
"God, which is rich in mercy, for his great love wherewith he loved us, even Eph. ii.
en we were dead by sins, quickened us together in Christ (by grace are ye saved),
l raised us up together with him, and made us sit together with him among them
heaven in Christ Jesu."
"It pleased the Father that in him should all fulness dwell, and by him to recon- Col. i.

cile all things unto himself, and to set at peace by him, through the blood of h cross, both things in heaven and things in earth."

1 Thess. v. "God hath not appointed us to provoke wrath unto ourselves, but to obtai salvation by the means of our Lord Jesu Christ."

1 Pet. i. "God the Father of our Lord Jesus Christ, which according to his abundan mercy begat us again unto a lively hope by that that Jesus Christ rose again fro death, to an inheritance immortal, and undefiled, and that perisheth not, reserved i heaven for you, which are kept by the power of God through faith unto salva tion."

1 John v. "God hath given unto us everlasting life; and this life is in his Son. He th hath the Son hath life; and he that hath not the Son of God hath not life."

OF THE CROSS.

That the true Christians are seldom free from the cross in this world.

Probations out of the holy scripture.

Psal. xxxiv. "Great are the troubles of the righteous; but the Lord delivereth him out all. He keepeth all his bones; so that not one of them is broken."

Psal. xliv. "For thy sake are we killed all the day long, and are counted as sheep appointe to be slain."

Eccles. ii. "My son, if thou wilt come into the service of God, stand fast in righteousne and fear, and arm thy soul unto temptation: settle thine heart, and be patient: bo down thine ear, receive the words of understanding, and shrink not away wh thou art enticed. Hold thee fast upon God. Join thyself unto him, and suffer, th thy life may increase at the last. Whatsoever happeneth unto thee, receive it: suff in heaviness, and be patient in thy trouble. For, like as gold and silver are tri in the fire, even so are acceptable men in the furnace of adversity."

Wisd. iii. "God proveth the righteous, and findeth them meet for himself; yea, as the go in the furnace doth he try them, and receiveth them as a burnt-offering. And wh the time cometh, they shall be looked upon."

Judith viii. [Vulgate.] "Our father Abraham, being tempted and tried through many tribulations, w found a lover and friend of God. So was Isaac, so was Jacob, so was Moses; a all they that pleased God, being tried through many troubles, were found stedfa in faith."

Tob. xii. [Vulgate.] "Because thou wast accept and beloved of God," said the angel to Tobias, "it w necessary that temptation should try thee."

Matt. x. "Behold, I send you forth as sheep among wolves. Be ye therefore wise as se pents, and innocent as doves. But beware of men; for they shall deliver you t to the councils, and shall scourge you in their synagogues; and ye shall brought to the head rulers and kings for my sake, in witness to them and to t gentiles," &c. "The brother shall deliver up the brother to death, and the fath the son; and the children shall arise against their fathers and mothers, and shall p them to death. And ye shall be hated of all men for my name's sake. But he th endureth to the end shall be saved." "The disciple is not above the master, nor t servant above his lord. It is enough for the disciple that he be as his master and that the servant be as his lord is. If they have called the lord of the hou Belzebub, how much more shall they call them of his household so? Fear them n therefore." "Fear ye not them which kill the body, but are not able to kill t soul. But rather fear him which is able to destroy both soul and body into he Are not two little sparrows sold for a farthing? And one of them shall not light the ground without your Father. Yea, even all the hairs of your head are nu bered. Fear ye not therefore: ye are of more value than many sparrows."

Matt. xvi. "Jesus said unto his disciples, If any man will follow me, let him forsake hi self, and take up his cross, and follow me. For whosoever will save his life sh

e it: again, whoso doth lose his life for my sake shall find it. For what doth
profit a man, if he[1] win all the whole world, and lose his own soul? Or what shall a
n give to redeem his soul again withal?"

"They shall put you to trouble, and shall kill you; and ye shall be hated of all Matt. xxiv.
ions for my name's sake."

"Take ye heed to yourselves. For they shall bring you up to the councils, and Mark xiii.
o the synagogues; and ye shall be beaten, yea, and shall be brought before rulers
l kings for my sake, for a testimonial unto them."

"If a man come to me, and leave[1] not his father, and mother, and wife, and Luke xiv.
ldren, and brethren, and sisters, yea, and his own life also, he cannot be my dis-
le. And whosoever doth not bear his cross, and come after me, cannot be my
ciple."

"If the world hate you, know ye that it hated me before it hated you. If ye John xv.
re of the world, the world would love his own. Howbeit, because ye are not of
e world, but I have chosen you out of the world, therefore the world hateth you.
member the word that I said unto you, The servant is not greater than the lord.
they have persecuted me, they will also persecute you."

"They shall excommunicate you: yea, the time shall come, that whosoever killeth John xvi
u will think that he doth God service. And such things will they do unto you,
cause they have not known the Father, neither yet me." "Verily, verily, I say
to you, Ye shall weep and lament; but contrariwise the world shall rejoice. Ye
ll sorrow; but your sorrow shall be turned into joy." "In the world shall ye have
bulation. But be of good cheer: I have overcome the world."

"Through many tribulations must we enter into the kingdom of God." Acts xiv.

"We are troubled on every side, yet are we not without shift: we are in poverty, 2 Cor. iv.
t not utterly without somewhat: we suffer persecution, but are not forsaken therein:
e are cast down, nevertheless we perish not. We always bear about in the body the
ing of our Lord Jesus, that the life of Jesu might also appear in our body. For
e which live are always delivered unto death for Jesus' sake; that the life also of
su might appear in our mortal flesh."

"As then he that was born after the flesh persecuted him that was born after Gal. iv.
e Spirit, even so is it now."

"We thought it good to send Timothy, our brother and minister of God, and the 1 Thess. iii.
lper forth of our labour in the gospel of Christ, to stablish you, and to comfort
u concerning your faith; that no man should be moved in these afflictions. For
yourselves know that we are appointed even thereunto. For when we were with
u, we told you before that we should suffer tribulation; even as it came to pass,
d as ye know."

"Suffer thou afflictions, as a good soldier of Jesus Christ. No man that warreth 2 Tim. ii.
tangleth himself with worldly business; and that because he may please him which
th chosen him to be a soldier. And though a man strive for a mastery, yet is he
t crowned, except he strive lawfully."

"All they that will live godly in Christ Jesu shall suffer persecution." 2 Tim. iii.

"Let us lay away all that presseth down, and the sin that hangeth so fast on. Heb. xii.
t us run with patience unto the battle that is set before us, looking unto Jesus the
ptain and finisher of our faith; which, for the joy that was set before him, abode
e cross, and despised the shame, and is set down on the right hand of the throne
God. Consider therefore, how that he endured such speaking against him of
ners, lest ye should be wearied and faint in your minds."

"The time is come that judgment must begin at the house of God. If it first 1 Pet. iv.
gin at us, what shall the end be of them which believe not the gospel of God?
nd if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
herefore let them that are troubled according to the will of God commit their souls
him with well-doing, as to a faithful Creator."

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[1] Folio, *ye*, and *have*.]

That the cross is laid upon the true Christians by God himself, and cometh not unto them by fortune or chance.

Probations out of the holy scripture.

Deut. xiii. "The Lord your God proveth you, to wit, whether ye love the Lord your G with all your heart, and with all your soul."

Job i. "The Lord gave, and the Lord hath taken away: even as it hath pleased t Lord, so is it come to pass. Blessed be the name of the Lord."

Job ii. "Shall we receive prosperity at the hand of God, and not receive adversity?"

Job v. "Behold, happy is the man whom God punisheth; therefore refuse not thou t chastening of the Almighty. For though he make a wound, he giveth a plaster; thou he smite, his hand maketh whole again."

1 Sam. ii. "The Lord killeth, and maketh alive; bringeth down to the grave, and fetche up again. The Lord maketh poor, and maketh rich; bringeth low, and heaveth u on high."

Psal. lxvi. "Thou, O God, hast proved us: thou also hast tried us like as silver is trie Thou broughtest us into the snare, and laid trouble upon our loins. Thou suffered men to ride over our heads: we went through fire and water; and thou brought us out into a wealthy place."

Prov. iii. "My son, despise not the chastening of the Lord, neither faint thou when th art rebuked of him. For whom the Lord loveth, him he chasteneth, and yet delighte in him as a father in his own son."

Jer. xlvi. "I will not consume thee, but chasten thee and correct thee, yea, and that wi discretion: neither will I spare thee, as one that were faultless."

1 Cor. xi. "If we had judged ourselves, we should not have been judged. But when w are judged of the Lord, we are chastened, that we should not be damned with t world."

1 Pet. iv. "Let them that are troubled according to the will of God commit their souls him with well-doing, as unto a faithful Creator."

Heb. xii. "My son, despise not thou the chastening of the Lord, neither faint when th art rebuked of him. For whom the Lord loveth, him he chasteneth; yea, he scourge every son that he receiveth. If ye endure chastening, God offereth himself unto y as unto sons. What son is he whom the father chasteneth not? If ye be not und correction, whereof all are partakers, then are ye bastards, and not sons. Therefo seeing we have had fathers of our flesh which corrected us, and we gave them reverenc shall we not much rather be in subjection unto the Father of spirits, and live? A they verily for a few days nurtured us after their own pleasure; but he nurture us for our profit, to the intent that he may minister of his holiness unto us. No mann chastising for the present time seemeth to be joyous, but grievous: nevertheless, aft ward it bringeth the quiet fruit of righteousness unto them which are exercised thereby.

Rev. iii. "As many as I love I rebuke and chasten."

That the cross ought to be borne of the true Christians patiently and thankfully.

Probations out of the holy scripture.

Job i. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.

Job ii. "Shall we receive prosperity at the hand of God, and not receive adversity?"

Tob. ii. [Vulgate.] "It happened upon a day that Tobias had buried the dead, and was weary, ca home, and laid him down by the wall, and slept. And while he was asleep, there f down upon his eyes warm dung out of the swallows' nest, so that he was blind. T temptation did God suffer to happen unto him, that they which came after might ha an example of his patience, like as of holy Job. For, insomuch as he ever feared G

om his youth up, and kept his commandments, he grudged not against God that
e plague of blindness chanced unto him, but remained stedfast in the fear of God,
nd thanked God all the days of his life."

"I should utterly have fainted, but that I believe verily to see the goodness of the Psal. xxvii.
ord in the land of the living. O tarry thou the Lord's leisure: be strong; and he
hall comfort thy heart: O put thy trust in the Lord."

"My son, despise not the chastening of the Lord, neither faint thou when thou Prov. iii.
rt rebuked of him. For whom the Lord loveth, him he chasteneth, and yet delighteth
him as a father in his own son."

"The good man with stillness and patience tarrieth for the health of the Lord. Lam. iii.
how good is it for a man to take the yoke upon him his youth up! He sitteth
one, he holdeth him still, and dwelleth quietly by himself. He layeth his face upon
he earth, if percase there happen to be any hope. He offereth his cheek to the smiter:
e will be content with reproofs. For the Lord will not forsake for ever. But though
e punish him, yet according to the multitude of his mercies he receiveth to grace again.
or he doth not plague and cast out the children of men from his heart." "What
he that saith, There should some thing be done without the Lord's commandment?
Out of the mouth of the most Highest goeth not evil and good? Wherefore then mur-
ureth the living man? Let him murmur at his own sin. Let us look well upon our
wn ways, and remember ourselves, and turn again unto the Lord. Let us lift up
ur hearts with our hands unto the Lord that is in heaven. We have been dissemblers,
nd have offended."

"O thou enemy of mine, rejoice not at my fall. For I shall get up again. And Mic. vii.
hough I sit in darkness, yet the Lord is my light. I will bear the punishment of
he Lord. For why? I have offended him."

"In the world ye shall have tribulation; but be of good cheer: I have overcome John xvi.
he world."

The apostles "departed from the council, rejoicing that they were counted worthy Acts v.
o suffer rebuke for the name of Christ."

Paulus and Silas being grievously beaten, scourged, and whipped, and cast into Acts xvi.
rison, even at midnight prayed and praised God with merry and cheerful hearts.

"Now, behold, I go bound in the spirit unto Jerusalem, not knowing the things Acts xx.
hat shall come on me there; but that the Holy Ghost witnesseth in every city, saying
hat bands and trouble abide me. But none of these things move me: neither is my
fe dear unto myself, so that I may fulfil my course with joy, and the ministration,
which I have received of the Lord Jesu, to testify the gospel of the grace of God."

"Paul said, What do ye, weeping and vexing my heart? I am ready not to be Acts xxi.
ound only, but also to die at Jerusalem for the name of the Lord Jesu."

"God is faithful; which shall not suffer you to be tempted above your strength, 1 Cor. x.
ut shall in the midst of the temptation make a way, that ye may be able to bear it."

"I rejoice in those things which I suffer for you." Col. i.

"My brethren, count it for an exceeding joy when ye fall into divers temptations; James i.
nowing this, that the trying of your faith gendereth patience. And let patience have
er perfect work, that ye may be perfect and sound, lacking nothing."

"Take, my brethren, the prophets for an ensample of suffering adversity, and of James v.
atience, which spake in the name of the Lord. Behold, we count them happy which
ndure. Ye have heard of the patience of Job, and have known what end the Lord
ade. For the Lord is very pitiful and merciful."

"Happy are ye if any trouble happen unto you for your righteousness' sake. Be 1 Pet. iii.
ot ye afraid for any terror of them, neither be ye troubled; but sanctify the Lord
od in your hearts."

"Dearly beloved, marvel not that ye are tried by fire (which thing is to prove you), 1 Pet. iv.
s though some strange thing happened unto you; but rejoice, inasmuch as ye are
artakers of Christ's passions; that, when his glory appeareth, ye may be merry and
lad. If ye be railed upon for the name of Christ, happy are ye. For the glory and
he Spirit of God resteth upon you. On their part he is evil spoken of, but on your

part he is glorified. See that none of you be punished as a murderer, or as a thief or an evil-doer, or as a busy-body in other men's matters. If any man suffer as a christian man, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God. If it first begin at us, what shall the end be of them which believe not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinful appear? Wherefore let them that are troubled according to the will of God commit their souls to him with well-doing, as unto a faithful Creator."

Heb. x. "Ye took in worth the spoiling of your goods, and that with gladness, knowing in yourselves how that ye have in heaven a better and enduring substance. Cast not away therefore your confidence, which hath a great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a very little while; and he that shall come will come, and will not tarry. But the just shall live by faith. And if he withdraw himself, my soul shall have no pleasure in him. It is not we that withdraw ourselves unto damnation; but we pertain unto faith, to the winning of the soul."

That pleasures and joys, yea, and those true, sound, perfect, and everlasting, follow the cross.

Probations out of the holy scripture.

Wisd. iii. "The souls of the righteous are in the hand of God; and the pain of death shall not touch them. In the sight of the unwise they appeared to die; and their end is taken for very destruction. The way of the righteous is judged to be utter destruction; but they are in rest. And though they suffer pain before men, yet is their hope full of immortality. They are punished but in few things; nevertheless in many things shall they be well rewarded. For God proveth them, and findeth them meet for himself: yea, as the gold in the furnace doth he try them, and receiveth them as a brent-offering; and when the time cometh, they shall be looked upon," &c.

Psal. xci. "I am with him in trouble: I will deliver him, and bring him to honour. With long life will I satisfy him, and shew him my salvation."

Matt. v. "Blessed are they which suffer persecution for righteousness' sake: theirs is the kingdom of heaven." "Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evil sayings against you for my sake. Rejoice and be glad; for great is your reward in heaven. For so persecuted they the prophets which were before you."

Mark x. "Verily I say unto you, There is no man that hath forsaken house, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this life, houses, and brethren and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."

John xii. "He that loveth his life shall destroy it; and he that hateth his life in this world shall keep it unto life everlasting."

John xvi. "Verily, verily, I say unto you, Ye shall weep and lament; but contrariwise the world shall rejoice. Ye shall sorrow; but your sorrow shall be turned into joy. A woman when she travaileth hath sorrow, because her hour is come. But as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again; and your hearts shall rejoice; and your joy shall no man take from you."

Rom. viii. "I suppose that the afflictions of this life are not worthy of the glory which shall be shewed upon us."

2 Cor. iv. "Though our outward man perish, yet the inward man is renewed day by day. For our tribulation, which is short and light, prepareth an exceeding and an eterna

weight of glory unto us; while we look not on the things which are seen, but on the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthy mansion 2 Cor. v.
of this dwelling were destroyed, we have a building of God, an habitation not made with hands, but eternal in heaven. For therefore sigh we, desiring to be clothed with our mansion which is from heaven; so yet, if that we be found clothed, and not naked. For we that are in this tabernacle sigh and are grieved, because we would not be unclothed, but would be clothed upon; that mortality might be swallowed up of life."

"It is a true saying, If we be dead with Christ, we shall also live with him. 2 Tim. ii.
If we suffer with him, we shall also reign with him. But if we deny him, he will deny us also. If we believe not, yet abideth he faithful: he cannot deny himself."

"Blessed is the man that suffereth temptation; for when he is tried he shall James i.
receive the crown of life, which the Lord hath promised to them that love him."

"Behold, we count them happy which endure." James v.

"It is thankworthy if a man for conscience toward God endure grief, and suffer 1 Pet. ii.
wrong undeserved. For what praise is it if, when ye be buffeted for your faults, ye take it patiently? But and if, when ye do well, ye suffer wrong, and take it patiently, then is there thank with God."

"Happy are ye if any trouble happen unto you for righteousness' sake. Be not 1 Pet. iii.
ye afraid for any terror of them, neither be ye troubled; but sanctify the Lord God in your hearts."

"Dearly beloved, marvel not that ye are proved by fire (which thing is to try 1 Pet. iv.
you), as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's passions; that, when his glory appeareth, ye may be merry and glad. If ye be railed upon for the name of Christ, happy are ye. For the glory and the Spirit of God resteth upon you." "See that none of you be punished as a murderer, or as a thief, or an evil-doer, or as a busy-body in other men's matters. But if any man suffer as a christian man, let him not be ashamed; but let him glorify God in this behalf. For the time is come that judgment must begin at the house of God. If it first begin with us, what shall the end be of them which believe not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that are troubled according to the will of God commit their souls unto him with well-doing, as unto a faithful Creator."

"No manner chastising for the present time seemeth to be joyous, but grievous: Heb. xii.
nevertheless, afterward it bringeth the quiet fruit of righteousness unto them which are exercised thereby."

"I saw under the altar the souls of them that were killed for the word of God, Rev. vi.
and for the testimony which they had; and they cried with a loud voice, saying, How long tarriest thou, Lord, holy and true, to judge and to avenge our blood on them that dwell on the earth? And long white garments were given unto every one of them. And it was said unto them, that they should rest yet for a little season, until the number of their fellows and brethren, and of them that should be killed as they, were fulfilled."

"One of the elders answered, saying unto me, What are these which are arrayed Rev. vii.
in long white garments? and whence came they? And I said unto him, Lord, thou wottest. And he said to me, These are they which came out of great tribulation, and made their garments large, and made them white by the blood of the Lamb: therefore are they in the presence of the seat of God, and serve him day and night in his temple; and he that sitteth in the seat will dwell among them. They shall hunger no more, neither thirst; neither shall the sun light on them, neither any heat. For the Lamb which is in the midst of the seat shall feed them, and shall lead them unto fountains of living water; and God shall wipe away all tears from their eyes."

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which Rev. xiv.

die in the Lord. Even so, saith the Spirit, that they rest from their labours. B
their works follow them."

Rev. xx. "I saw the souls of them that were beheaded for the witness of Jesu, and for t
word of God, and which had not worshipped the beast, neither his image, neith
had taken his mark upon their foreheads, or in their hands; and they lived
and reigned with Christ a thousand years, &c. On such shall
the second death have no power; but they shall be
the priests of God and of Christ, and
shall reign with him
a thousand
years."

Give the glory to God alone.

A

COMPARISON

BETWEEN THE LORD'S SUPPER AND THE POPE'S MASS.

BY

THOMAS BECON.

A Comparison betwene the Lordes Supper, and the Popes Masse: newly made, and now first of al published by Thomas Becon.

Ieremy. 2.

Be astonished (O ye heauens) be afrayd and abashed at such a thing, sayth the Lord. For my people hath done tvvo euilles. They hane forsaken me, the vvell of the vvater of lyfe, and dygged them pittes, yea vile and broken pittes, that can holde no vvater.

1. Cor. 10.

I vvould not, that ye should haue felovvship vvith deuils. Ye can not drynke of the cuppe of the Lord, and of the cuppe of deuils. Ye can not be partakers of the Lordes table, and of the table of deuils.

De Missa apud Anglos per Euangelium iam e medio sublata.

Missa, malum, peius quo secula nulla tulerunt,
Istud propudium, dedecus, exitium,
Fel, odium, sacrilegium, monstrum scelus, vlcus,
Prostibulum, virus, excedium, barathrum,
Spectrum, flagitium, tormentum, nausea, labes,
Quisquiliæ, tenebræ, carnificina, metus,
Naufragium, latrocinium, vis, præda, tyrannis,
Clades, pœna, dolor, mors, furor, horror, onus,
Nequitia, insidiæ, impostura, infamia, terror,
Illuuies, sanies, merda, cloaca, putor,
Larua, superstitio, impietas, iniuria, nullo
Missa, inquam, inuiso nomine nota satis,
Nec cruce, nec ferro, nec peste, nec igne, nec vnda,
Sed sola Christi voce perempta iacet.
Quæ uisa est orbis secum tractura ruinam,
Si rueret, uelut fumus inanis abit.
Nullus honos, nullæ exequiæ, nullumq: sepulchrum:
Nam superest eius nil nisi nomen iners.
Aurea iam redeunt veteris primordia mundi:
Nam capite extincto, crimina cuncta ruunt.
Quisquis amas uerumq: Deum, ueramq: salutem,
Viue, Vale, Ride, Plaudeq: Missa fuit.

Matth. 15.

Omnis plantatio, quam non plantauit Pater meus cœlestis, eradicabitur.

TO HIS

SINGULAR AND DEAR FRIEND,

MASTER WILLIAM GYBBES[1],

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

It is greatly to be lamented, most gentle master Gibbes, that in this so clear and
n light of Christ's gospel (which through the singular benefit of God shineth in
se our days almost throughout the whole world, so that not only those nations
ch profess Christ, but also the rude, savage, barbarous, and heathenish people, as
Moors, the Turks, the Saracens, and such-like, begin to walk in the same, unto
r great comfort and solace, unto their singular joy and unoutspeakable delight, yea,
daily more and more spreadeth forth and stretcheth out his golden and glistering
ms even unto the furthest and uttermost parts of the earth, that this prophecy of
Saviour Christ in these latter days and last age of this old and crooked sinful
ld may be verified, "This gospel of the kingdom shall be preached in all the Matt. xxiv.
ld, for a witness unto all nations, and then shall the end come,") there are so
ny found, which of an obstinate and malicious blindness choose rather to tumble
wallow in the cloudy constitutions and dark decrees of antichrist, unto the great
ger of their souls' health, than joyfully and pleasantly to walk in the most joy-
and pleasant light of the most sweet and comfortable doctrine of our most loving
d and sovereign Saviour Jesu Christ, unto the undeceivable and sure state of their
rlasting salvation.

Verily, when I consider this their careful case and woful state (I consider it often,
, and that not without troublous tears), I can none otherwise than lament and sor-
this their too much miserable and damnable condition, into the which they are cast,
by God's appointment, nor by his determinate counsel, which "will not the death Ezek. xviii. xxx ii.
a sinner, but rather that he turn and live," which also "will have all men to be 1 Tim. ii.
ed, and to come unto the knowledge of the truth," but through the envy of the
il, and through their own wilful, obstinate, froward, and malicious blindness, while
y rather choose to be deceived with the false persuasions of the most false and
hly hypocrites, than to lean, to consent, and to agree to the manifest truth of
d's most blessed word; yea, and that so much the more, because it is thus written
the apostle: "If our gospel be yet hid, it is hid among them that are lost; in 2 Cor. iv.
om the god of this world hath blinded the minds of them which believe not, lest
light of the gospel of the glory of Christ, which is the image of God, should
ne unto them." Likewise saith our Saviour Christ: "This is the condemnation, that John iii.
it is come into the world; and men have loved darkness more than light, because
ir deeds were evil. For every one that evil doeth hateth the light, neither cometh
to the light, lest his deeds should be reproved. But he that doeth truth cometh
the light, that his deeds may be known, how that they are wrought in God."
ain: "If ye were blind, ye should have no[2] sin. But now ye say, We see; there- John ix.
e your sin remaineth." Once again: "If I had not come and spoken unto them, John xv.
y should have had no sin; but now have they nothing to cloke their sin withal."

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[1] Various branches of the family of Gibbe or bes were settled in the counties of Devon, Somer- Warwick, and Kent, and were descended from estors existing in Britanny or Normandy before conquest. The William Gybbes, who most bably was addressed in the dedication of this tise by Becon, appears to have been of the ntish branch, seated at Folkestone in the time of nry VII. He purchased the manor of Elmstone in that neighbourhood, with the advowson of the church appendant to it in the beginning of queen Elizabeth's reign. Property formerly belonging to the abbey of St Rhadegund was also for a time in the possession of this family. By his wife Jane, daughter of — Gason, William Gybbes had four sons; all of whom married and had issue.]

[2] Folio, *so.*

These owls and light-flying birds are like to those kind of people which by
Isai. xxx. prophet speak to the prophets and preachers of God's truth on this manner: "
not, say they unto the seers; and to them that be clear of judgment they say, I
not out right things for us, but speak fair words unto us, look our errors,
you out of this way, depart out of this path, and turn the Holy One of I
Job [xxii.] from us." And, as it is written in Job: "Depart thou from us; for we will not
the knowledge of thy ways." They are like to those obstinate and stiff-necked pe
Jer. xliv. which said to Jeremy the prophet: "As for the words that thou hast spoke
us in the name of the Lord, we will in no wise hear them; but whatsoever g
out of our own mouth, that we will do. We will do sacrifice and offer oblations
the queen of heaven, like as we and our forefathers, our kings, and our heads
done in the cities of Juda, and in the streets and fields of Jerusalem. For then
we plenteousness of victuals; then were we in prosperity; and no misfortune c
upon us. But since we left to burn incense and to do sacrifice unto the quee
heaven, we have had scarceness of all things, and perish with the sword and hung
&c. They are like to the gross Gergesites, which, hearing that their filthy swine
Matt. viii. drowned, and that Christ was coming toward them, "went out to meet Jesus, e
the whole city of them; and when they saw him, they besought him that he w
depart out of their coasts." They esteemed their filthy swine more than all the sw
pleasant, comfortable, and healthful words of Christ, yea, more than their salvation

After this manner be many people affected among us at this present day, yea,
that in this so clear light of the gospel, that I can none otherwise than marvel at
their blindness. But who is more blind than he which will not see? They have s
and so great delight in their filthy swine, (I mean their popish ceremonies and trif
traditions of men,) that they regard nothing at all the truth of God's word. Of
sort are not only many of the simple, but also divers of such as will be counted
and learned: which thing is the chief occasion that many in this our age do so st
bornly resist the Lord's truth, and by no means will learn, consent, and agree u
1 Cor. i. it; so truly is it said of the apostle: "Not many wise men after the flesh, not m
Isai. xxix. mighty, not many of high degree, are called." And God himself saith: "I will dest
1 Cor. i. the wisdom of the wise, and will cast away the understanding of the prudent."

And albeit divers sorts of divers people be of set malice and wilful blindness gi
to all kind of papistry, their minds utterly estranged from all love of God's truth,
have they the popish mass in such reverence and in such admiration, that they th
that mass to be the most high and principal service of God, and nothing in this w
so greatly to please God as this popish mass; when, to say the truth, nothing d
among the Christians doth so greatly displease God, and obscure the glory and hon
of his most glorious and most honourable name, as this vile and idolatrous mass,
ing the puddle of all evil, the fountain and well-spring of all idolatry, superstit
false worshipping of God, hypocrisy, counterfeit religion, &c., and in all points
repugnant and contrary to the holy institution of the Lord's supper, that darknes
not more contrary to light, truth to falsehood, sickness to health, Christ to Be
righteousness to unrighteousness.

Now, that all true English hearts may understand and perceive how greatly
greatest part of all them that are called Christians have been in times past, as m
yet are, seduced and deceived by this glorious strumpet and gallant harlot the m
while they only beheld and considered the outward gorgeous apparel of that Bab
nical whore; I have plucked from her all that her glorious array, and disclosed
filthy nakedness, and set her forth to the eyes of all men even as she is; so t
from henceforth none needeth to be deceived by her, except they will willingly
themselves into her danger, and again be entangled and snarled with her whorish
filthy love, unto the great danger, yea, loss of their salvation.

And because the truth of this matter should the more evidently and plainly
pear even to the mean-sighted, and to such as be of most gross judgment in mat
of God, I have made a comparison between the Lord's supper and the pope's m
in the which I have so set forth their contrarieties, that it shall for ever after be
hard thing to the diligent reader or hearer, on the one side, to see the truth of

l's supper, and, on the other part, the falsehood of the pope's mass, with the
rine of them both, and by this means easily judge what is to be thought of this
ked idol the mass, that glorious and gorgeous strumpet, "of whose wine of the Rev. xviii.
h of her fornication all nations have drunken, and with whom the kings of the
n have committed whoredom," and so for ever avoid and flee from her, as from
ost extreme pestilence, yea, as from death, devil, and damnation, according to
most wholesome admonition of God: "Come away from her, my people, that ye
ot partakers of her sins, and that ye receive not of her plagues. For her sins
gone up to heaven; and God hath remembered her wickedness," &c.

This my labour in framing this comparison between the Lord's supper and the
's mass I dedicate unto you, most gentle master Gybbes, partly that it may be
our posterity a memorial of my singular love and right hearty good-will to-
l you, partly for the good affection that you have ever borne, even from your
er years, both toward the true religion of God and toward good letters, with
knowledge whereof God hath also, through the power of his Spirit and the work-
of his grace, abundantly enriched you; which thing you do both in your daily
ersation, which is most honest, godly, virtuous, and quiet, practise, and also in
godly and comely education and bringing up of your children not only in the
rine of true religion and good letters, but also in the right institution of virtuous
ners; as I may speak nothing at this present of the most loving life between
and the virtuous gentlewoman your wife, of the commendable order used in
house among your servants, of the friendly and gentle entertainment of all
that come unto you, and of your liberality toward them that be of the house-
ld of faith. Go forth, as ye have begun, to bring forth these fruits of
God's Spirit, and labour daily more and more to excel in them, that
God also may go forth to have pleasure and delight in you, and to
enrich you from day to day abundantly more and more with
his graces and gifts; that you, enjoying his favour in this
world, may here obtain at his hand many and joyful days,
unto the great joy of all your friends and hearty good-
willers, and after this life have the fruition
of his most glorious Majesty: which God
grant us all for his dear Son's sake,
Christ Jesus our Lord and alone
Saviour! Fare ye well, and
pray that God may short-
ly tread down Satan
under our feet.
Amen.

A COMPARISON

BETWEEN THE

LORD'S SUPPER AND THE POPE'S MASS.

John xiii. xiv. xv. xvi.

CHRIST, before he delivered to his disciples the holy signs of his body and bl made openly unto them an heavenly and godly sermon, of most heavenly and g matters, wherewith he did allure, stir up, and inflame their minds unto true liness.

The massmonger, making none end of massing, never preacheth, neither decla he the word of God and the true use of the sacraments, that by this means he kindle and stir up them that stand by, and such as hear him, unto pure religion unto a life worthy of Christ.

Matt. xxvi. Mark xiv. Luke xxii.

2. Christ, when he should minister the mysteries of his body and blood to disciples, sat at a table, beholding and looking upon them most friendly and familiarl

The massmonger, altogether unhonestly and ungently turning himself from people, standeth at an altar after the manner of Aharon, the unclean parts of body turned to the people.

3. Christ, going about to celebrate his mystical supper, called upon God Father with a devout and thankful mind.

The invocation of dead saints is wicked and ungodly.

The massmonger, handling his scenical and stage-like supper, calleth upon the very busily, and desireth their help, when notwithstanding he is not certain whe the greatest part of them be in heaven or in hell. And what other thing is I pray you, than plain idolatry and a mere worshipping of idols, utterly to be

Rom. x.

horred of all godly persons? "How shall they call upon him," saith Paul, "on w

Psal. l.

they have not believed?" "Call upon me," saith the most Highest, "in the time of

Psal. cxvi.

trouble." That prince-like prophet saith also: "What reward shall I give agai the Lord for all the benefits that he hath done unto me? I will take the cu saving health, and I will call upon the name of the Lord."

St Austin doth witness that the ministers of the church in the old time did upon God, and not upon the saints departed, when they were about the ministra

De Civ. Dei. Lib xxii. cap. 10.

of God's blessed sacraments, or doing any other service in the temples. "Unto martyrs," saith he, "we do not offer our sacrifice, but unto God alone, which is God both of the martyrs and of us, do we offer our sacrifices: at the time of which sacrifices they, as the men of God which in confession of him have overc the world, are named in their place and order; howbeit they are not prayed nor called upon by the priest[1]."

Lib. de Isaac et Anima.

For God alone is to be called upon, and to be prayed unto, yea, and that in the name of Christ, "who is our mouth," as St Ambrose saith, "by whom speak to the Father; our eye, by the which we see the Father; our right h by the which we offer unto the Father; which Christ except he maketh interce for us, neither we nor any of the saints have any thing to do with God[2]."

"For the prayer which is not made in the name of Christ can not only [not] away sin, but even the self-same prayer also is very sin[3]," as St Austin writeth.

[1 Nec ibi erigimus altaria, in quibus sacrificemus martyribus, sed uni Deo et martyrum et nostro: ad quod sacrificium, sicut homines Dei, qui mundum in ejus confessione vicerunt, suo loco et ordine nominantur; non tamen a sacerdote, qui sacrificat, invocantur.—August. Op. Par. 1679—1700. De Civ. Dei, Lib. XXII. cap. x. Tom. VII. cols. 673, 4

[2 Ambros. Op. Par. 1686—90. De Isa Anim. Lib. cap. viii. 75. Tom. I. col. 380. Vol. I. page 150, note 2.]

[3 August. Op. Enarr. in Psalm. cviii. Tom. IV. col. 1219. See Vol. I. page 149, no

Therefore saith Christ himself: "Verily, verily, I say unto you, Whatsoever ye ll [ask] the Father in my name, he shall give it you." John xvi.

4. Christ, in delivering the mystery of his body to his disciples, said: "This is body, which is given for you. Do this in remembrance of me." Luke xxii.

The massmonger, in his conversation[4], as they term it, corrupting and depraving words of Christ, sometime addeth, sometime diminisheth, and sometime utterly itteth and speaketh of them nothing at all. For in the conversation[4] of the bread s word *enim* is added, which word in that place is neither found in the evangelists in Paul; to the which word, notwithstanding, some papists do attribute and give much that they plainly affirm that the conversation[4] is imperfect, and that the ly of Christ can by no means be made at mass, if the priest leave it out. And e the massmonger committeth [no] small offence against God; seeing that he is nothing aid to add rashly unto the word of God, not considering that he hath this com- ndment given of God: "Ye shall not add any thing to the word which I command Deut. iv. u, neither take ought therefrom." Hereunto agreeth this saying of Salomon: "Put Prov. xxx. hing unto his words, lest he reprove thee, and thou be found a liar." But if this e word *enim* be so necessary unto the consecrating and making of the body of rist, is not Christ rightly and worthily to be accused of oversight and ignorance; ing that, in so earnest and weighty a matter, he hath shewed himself so unadvised l so negligent? Besides this, what is to be thought of those churches and of their nistry, which, rejecting and laying aside the popish religion, recite the words of e Lord's supper, not out of men's decrees, but only out of the holy bible? What, Christ therefore absent from the supper, which they simply and according to e institution of Christ do celebrate, because this word *enim* is absent? Moreover, the consecration of the bread that promise, which is the whole substance of your vation, even this, "Which is given for you," the massmonger utterly omitteth l leaveth out, making no mention at all of it, as though it appertained nothing to your salvation; when, notwithstanding, we must freely confess, that although e body of Christ were never so much given, betrayed, delivered up, broken, scourged, l lifted up on the altar of the cross, yet doth that profit us nothing at all, except most constantly and most assuredly believe that he suffered those most cruel ments and that most despiteful death for us, for our health, liberty, freedom, alth, comfort, joy, commodity, and profit. And here also doth the massmonger a little offend, while he taketh and plucketh away so wholesome and fruitful rds from the Lord's supper: yea, he committeth sacrilege, and is a plain soul-slayer, ich craftily and like a thief stealeth away from the christian people a promise full so great comfort and sweetness.

5. Christ, delivering the cup of the mystery of his blood to his disciples, said: Drink ye all of this. This cup is the new testament in my blood, which is shed Matt. xxvi. Luke xxii. you and for many into the remission of sins."

The massmonger, in the consecration of the wine, useth not altogether the very ne words which Christ used, but he addeth and bringeth other words of his own, though (if I might so say) the consecration of Christ were mangled and unperfect. ese are the massmonger's words: "Verily this is the cup of my blood, a new l everlasting testament, the mystery of faith, which shall be shed for you and many o the remission of sins[5]." Albeit in this adding and heaping of words together no at evil and deceit is hidden, yet doth it not become a mortal man, whose property is to fall, to err, to deceive, and to be deceived, who also is flesh, earth, ashes, and Isai. xl. st, to add to the words of Christ, which is the everlasting Wisdom of the Father, l "in whom all the treasures of wisdom and knowledge," as Paul saith, "are hidden." Col. ii. any man shall add any thing to the testament of any mortal man, or shall take Gal. iii. thing from it, he for ever after is so evil departed with all men, that he is never dited nor believed after. What therefore is to be thought of them which either

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[4 In all these places the true reading is most probably either *conversion* or *consecration*. Compare p. 7.]

[5 Missal. ad Us. et Consuet. Sar. Par. 1527. Canon Missæ, fol. 153. See Vol. II. page 456, note 2.]

do change, corrupt, or deprave the everlasting testament, not of a mortal man, wh soon dieth and cometh to an end, but of the immortal God, which liveth and abi for ever? wherein not earthly but heavenly treasures, that is to say, the favou God, remission of sins, quietness of conscience, everlasting life, &c.; not worldly, certain, and deceivable, but divine, sure, and constant, or stedfast treasures are gi and bequeathed to the faithful: which testament also is not sealed with soft changeable wax, but with the precious and inestimable blood of our Lord and Sav Jesu Christ. To alter, to corrupt, to deprave, to alienate, or to abolish this, t I say, divine and heavenly testament, is so mischievous and cruel a deed, yea, cursed and wicked an act, that nothing in the world either more villanous or n filthy can be spoken or imagined against the glory of God and the salvation of mankin

What is to be done at the celebration of the Lord's supper.

6. Christ commanded his disciples that, whatsoever he did in his supper, t should do the same afterward diligently in the administration of the supper, and they should observe the same for ever; that is to say, that they should preach word of God, exhort the christian congregation earnestly unto correction and ame ment of life, unto faith, unto mutual love, unto good works, unto the cross, u patience, unto peace, unto gentleness, unto godliness, unto continency and pure of life, unto perseverance, and unto such other like fruits of God's Spirit; that t should sharply call them back from vices and wickedness; that they, calling u the heavenly Father, should distribute the bread and wine to the godly comp of the faithful in remembrance of his death and passion; that they should give tinual praises to God the Father for his exceeding great and innumerable ben granted and given to mankind through his only Son; finally, that they should tra endeavour themselves, and earnestly labour to obey his will, and unto the uttern of their life frame their life according to his holy word, not by themselves only, also exhort other to do the same.

The massmonger is so far off from doing any of these things, that he doth so much as once think on them in his dream, having other things clean contrary look unto. First, as concerning the preaching of God's word, he is so far from d that, that he may worthily be numbered among them of whom the prophet I

Isai. lvi.

speaketh on this manner: "His watchmen be all blind: they are altogether with knowledge: they are dumb dogs, not able to bark; looking after vain things; sle and sluggish are they; yea, like most impudent and shameless dogs are they, never have enough: the very shepherds have no understanding; they are all g astray; every one followeth his own covetous affection, even from the highest to lowest. Come, say they, let us fill in the wine, and drink drunk; and as we do day, so will we do to-morrow, yea, double and treble."

Verily the massmonger doth not exhort the christian people unto true f and innocency of life; but to give, and to pay their offerings and tithes, he open-mouthed enough.

Moreover, he calleth not upon God in the name of Christ, that he would vo safe to be present at his ministry, that all things may be done unto the prais his holy name, and unto the profit of the christian congregation.

Furthermore, he giveth not the bread and wine to them that are present in remembrance of Christ's death; but he himself devoureth altogether alone.

Again, he giveth not earnest and hearty thanks to God the Father for the re ciliation of the world through the blood of Christ; yea, he rather proudly set out, braggeth, and boasteth, that he also in his mass offereth up such a sacrific is able *ex opere operato*, that is to say, of the work wrought, easily to purge, clea and put away the sins of the whole world.

In fine, how quick and vehement exhorter of other men he is unto the fulfil of God's will, his life doth too much abundantly declare, being indeed most corr and stuffed with all kind of wickedness.

Matt. xxvi. John xviii.

7. Christ, after that he had finished that mystical supper and given thanks, pared and made ready himself straightways unto the cross and death.

The massmonger, after that he hath once done his altar-sacrifice, maketh haste, with all possible expedition hieth him unto such houses as are stuffed full of di

'ders, table-players, gluttons, drunkards, riotous persons, bawds, whores, strumpets, lers, rufflers, ruffians, swearers, quarrel-pickers, scolders, fighters, chiders, &c.

8. Christ in that his mystical supper did break common and usual bread. The massmonger in his player-like supper useth I know not what cakes: round am sure they are, and deformed with divers images.

9. Christ in that his most holy banquet delivered to his disciples mere pure l unmixed wine, to be the sign of the shedding of his blood. "I will not drink reafter," saith he, "of this fruit of the vine, until that day when I shall drink it th you new in the kingdom of my Father." "Christ," saith Chrysostom, "when gave this mystery, gave wine; yea, and after his resurrection, in the bare table the mystery, he used wine. 'Of the fruit of the vine,' saith he, which bringeth th wine, not water[1]." Matt. xxvi. In Matt. cap. xxvi. Hom. 83.

The massmonger useth not pure wine in his sacrifice, but wine mingled with ter, contrary to the institution of Christ, according to the decree of pope Alexander first[2]; Clement in his canon utterly forbidding that the priest in his mass should r any liquor but wine only[3]. Chrysostom writeth that the Lord Jesu after his urrection did not drink water, but wine, that he might destroy and utterly pluck by the roots the heresy of them which use water in the mysteries[4].

10. Christ delivered to his disciples that mystical bread and sacramental wine be eaten and drunken.

The massmonger doth utterly abuse those holy mysteries, while he in his most minable mass lift them up as the calf of Aharon, according to the decree of pope norius the third[5], and sheweth them to the people both to be gazed upon and to worshipped: which thing, what other is it than to speak unto them that are sent on this wise: Behold your Maker: down upon your marrow-bones before your god: reverence him, worship him, honour him, call upon him, offer sacri- unto him, give thanks unto him? What marvel is it, seeing that the sacrificer iself, kneeling down before this his new god humbly and reverently, and looking n him with a demure countenance, speaketh unto him, as it is read in the very on of the mass, on this manner: "I worship thee, I glorify thee, I praise and y thee with the whole intent of my mind and heart[6]," &c.; when notwithstanding written: "I am the Lord, this is my name: I will not give my glory to another, my praise to graven images?" Again: "Thou shalt worship the Lord thy God, him alone shalt thou serve." Verily, our Saviour Christ did not institute those ly mysteries that we should worship them, but that we should eat and drink them a remembrance of his death. "Take," saith he, "eat, drink." Isai. xlii. Deut. vi. Matt. iv.

It is godly said of Erasmus: "Christ," saith he, "is in the sacrament under the n of meat and drink, that he might be received with high pureness of mind, and that he should be shewed and heaved up, or carried about in plays and open ips, nor that he should be carried upon horseback from place to place, or about fields. For this was not the order of the ancient church; but in this behalf the ction of the multitude have been too much served[7]." Again he saith: "Some Lib. de Amabili Ecclesiæ Concordia. Ibidem.

- Καὶ τίνος ἕνεκεν οὐχ ὕδωρ ἔπιεν ἀναστὰς, οἶνον; ἄλλην αἵρεσιν πονηρὰν πρόῤῥιζον ἀνα-ν. ἐπειδὴ γάρ τινες εἰσὶν ἐν τοῖς μυστηρίοις ι κεχρημένοι, δεικνὺς ὅτι ἠνίκα τὰ μυστήρια δωκεν οἶνον παρέδωκε, καὶ ἠνίκα ἀναστὰς ς μυστηρίων ᾠλιλὴν τράπεζαν παρετίθετο, ἐκέχρητο ἐκ τοῦ γεννήματος, φησι, τῆς ἀμ-ν. ἄμπελος δὲ οἶνον, οὐχ ὕδωρ, γεννᾷ.—Chry- Op. Par. 1718—38. In Matt. Hom. lxxxii. VII. p. 784.]

...Repulsis opinionibus superstitionum, panis m et vinum aqua permistum in sacrificium of-tur. Non enim debet (ut a patribus accepimus, sa ratio docet) in calice Domini aut vinum so-aut aqua sola offerri, sed utrumque permistum: utrumque ex latere ejus in passione sua profluxegitur.—Alexand. in Corp. Jur. Canon. Lugd. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 1. cols. 1911, 2.]

[3 This is mentioned by Lorichius: Clemens in canone vetat ne sacerdos alium liquorem quam vini in missa offerat.—Ger. Lorich. De Miss. Publ. Prorogand. 1536. Lib. i. cap. i. p. 5. Perhaps the third of those commonly called the apostolical canons is intended.]

[4 See above, note 1.]

[5 Hon. III. in Corp. Jur. Canon. Decretal. Greg. IX. Lib. III. De Celebr. Missar. Tit. xli. cap. x. col. 1378. See Vol. II. page 253, note 9.]

[6 *Hic inclinet se sacerdos ad hostiam dicens,* Te adoro, te glorifico, te tota mentis ac cordis intentione laudo, et precor: &c.—Missal. ad Us. et Consuet. Sar. Par. 1527. Canon Missæ, fol. 162.]

[7 Des. Erasm. Op. Lugd. Bat. 1703—6. De Amab. Eccles. Concord. Enarr. Psalm. lxxxiii. Tom. V. cols. 503, 4. See Vol. II. page 253, note 8.]

seem to themselves to be very devout, if so oft as the priest suffer them to beh
the body of the Lord, they run to him on every side, and with stedfast eyes l
Luke xviii. and behold him. How much more holy were it with the publican to stand far
and, the body lying prostrate upon the ground, to worship him in mind that
crucified! No man is so foolish to worship the human nature of Christ for
divine nature, nor to worship the bread and the wine for Christ[1]." Item: "In ti
past the people did not run to see that which the priest did shew, or heave
above his head; but, their bodies being prostrate on the ground, and their minds lif
up into heaven, they gave thanks to Christ their Redeemer, which washed us w
his blood, and redeemed us with his death[2]."

And this worshipping of the sacramental bread and wine was utterly unkno
to the old and pure church of Christ; or else would it never have consumed with
the pieces of the sacramental bread that remained; neither would it have delive
the same bread to children, to laymen and women to carry unto other; neither wo
they have admonished the communicants that they should not too much fix and
their minds or eyes upon the bread and cup, that is set upon the holy table,
rather that they should lift up their minds and hearts, and consider, behold, hon
John i. Mark xvi. Rom. viii. and worship Christ, that "Lamb of God, which taketh away the sins of the world,"
sitteth on the right hand of the heavenly Father: all which things godly antiquity
most diligently observe and practise, as the monuments of antiquity do evidently declar

What other thing meaneth this saying, *Sursum corda*, "Lift up your hearts," wh
the old fathers in celebrating the holy mysteries of the Lord's supper were wont
gently to rehearse, than[4] that the godly guests should direct all their thoug
meditations, mind, heart, and faith, not unto the signs, that is to say, bread
wine, but unto the things signified, that is to say, the true body and blood of Chr
Col. iii. "seeking after the things that are above, and not the things on earth, where Ch
Serm. 44, de Temp. is sitting on the right hand of God?"—as St Austin writeth: "The hearts," saith
"of the faithful are in heaven, because they be daily lifted up unto heaven; the pr
saying, 'Lift up your hearts,' they with quiet minds answer, 'We lift them
unto the Lord'.[5]"

In Serm. de Orat. Dom. St Cyprian also saith: "The priest before the prayer maketh as it were a
face, by that means preparing the minds of the brethren, and saith, 'Lift up y
hearts,' that, while the people answer, 'We lift them up unto the Lord,' they
be admonished that they ought to think upon none other thing than upon the Lor

But if they had thought that the body of Christ should have been sought in
bread, without doubt the godly fathers would not have said, *Sursum corda*, but *D*
sum corda, "Lift up your hearts," but rather, "Down with your hearts." It is
Matt. xxiv. In 1 Cor. cap. x. Hom. 24. aptly said of Chrysostom: "'Where the dead carcase is,' saith Christ, 'thither do
eagles resort.' This dead carcase is the body of the Lord, through death:
except he had fallen, we had never risen again. He calleth them eagles to decl
that he which cometh to this body must aspire, contend, and labour unto h
things, and that he ought to have nothing to do with the earth, nor to be dra
and to creep unto things here beneath, but always to fly unto things that are ab
and diligently to look upon the Sun of righteousness, and to have the most qu
sight of the mind set upon that. For this is a table of eagles, and not of jays[7]."

De Consecrat. Dist. 2, c. Ego Berengarius. But certain bishops of Rome were the first authors of this new god to be w
shipped, as Nicolas the second, which, refusing and condemning as heretical and
sound the sound doctrine, and never tofore of the holy fathers disallowed, of

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[1 Quidam sibi valde pii videntur, si quoties sacerdos sinit videri corpus Domini, undique accurrant ac e proximo defixis oculis intueantur. Quanto religiosius erat cum publicano procul a cancellis abstinere, et corpore humi fuso, mente adorare crucifixum. Nullus est tam stolidus, ut humanam Christi naturam adoret pro divina, aut ut panem et vinum adoret pro Christo.—Id. ibid. col. 504.]

[2 Nam id temporis olim populus non cursitabat ad videndum id quod sacerdos ostendit, sed prostratis humi corporibus, animis in cœlum erectis, gr agebat Christo Redemtori, qui nos suo sanguin vit, sua morte redemit.—Id. ibid. cols. 502, 3.]

[3 See Vol. II. p. 252, notes 2, 3; p. 295, note

[4 Folio, *them*.]

[5 See before, page 266, note 2.]

[6 See before, page 266, note 1.]

[7 Chrysost. Op. Par. 1718—38. In Epist. Cor. Hom. xxiv. Tom. X. p. 216. See Vol. II. 295, note 10.]

ɔdly and learned man Berengarius (which taught that the substance of bread and ine remain in the sacrament, and that Christ is present in the supper, not after a rporal, but spiritual manner, and so received of the faithful), decreed, that the bread id wine which are set on the altar are not only after the consecration a sacrament holy sign, but also the true body and blood of our Lord Jesus Christ, and that ɔt only the sacrament sensibly, but also that the very body of Christ is in truth ith the hands of the priest handled and broken, yea, and torn on pieces with the eth of the faithful[8]. In the year of our Lord 1061. A most wicked doctrine

Moreover, Innocent the third, which, with the consent of the council Lateronense, laced among the articles of the christian faith the conversion or turning of the cramental bread and wine into the true and natural body of Christ: at the which ɔuncil, besides the emperors of Rome and Constantinople, and the orators and emɑssadors of the kings of Jerusalem, France, Spain, England, Cyprus, and of other rinces and cities, there were present the patriarchs of Jerusalem and Constantinople, rchbishops and metropolitans 70, bishops 400, abbots 12, priors of convents 800; ıat it might be called a most general council, with the pope and all the clergy Rome "gathered together against the Lord and against his Anointed[9]." In the ear of our Lord 1205. Psal. ii.

Furthermore, Honorius the third, which ordained that the sacramental bread with ıe chalice should be lifted up at mass of the massing priest, and that the people the mean season should bow themselves reverently unto it, and worship it[10]. In ıe year of our Lord 1216. Idolatry.

Also Urbanus the fourth, which, because nothing should want unto the honouring ıd worshipping of so great and so mighty a god, as a new Aharon in the desert Sinai, instituted a feast of the body of Christ, with large pardons *a pœna et a ılpa*, both from the pain and from the fault, *toties quoties*, so oft as ever it cometh[11]. ı the year of our Lord 1263.

So that now we have a new god, whom the patriarchs, prophets, apostles, and the d ecclesiastical fathers never knew, whom the holy prophet notwithstanding, yea, rather ɔd himself by the prophet, crieth: "Hear, O my people, and I will give thee a ıarge: O Israel, if thou wilt hear me, there shall be no strange nor new-found god thee; neither shalt thou worship any foreign god. For I am the Lord thy God." Psal. lxxxi.

ery notably did our Saviour Jesus Christ tofore warn us of these false prophets, and their pestilent, mischievous, and poisonful doctrine; unto whom would God that e at the last would give ear! that, this horrible idolatry utterly set aside and for ɔer cast away, we, being earnestly and from the very heart converted and turned ıto the living God, may (as it is most meet) honour, worship, and serve him "in ɔirit and truth," "in holiness and righteousness all the days of our life." "If any ıan," saith he, "shall say unto you, Behold, here is Christ, or there is Christ; elieve him not. For there shall arise false Christs and false prophets, and they ıall give great signs and wonders; insomuch that, if it were possible, the very elect ıould be seduced and brought into error. Behold, I have told you before. If there-ɔre they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, e is in the secret places; believe it not." Matt. vii. Matt. xxiv. John iv. Luke i. Matt. xxiv.

11. Christ, in the administration of his most holy supper, used his common and ily apparel.

The massmonger, like hickscorner, being dressed with scenical and game-player's ırments, as with an humeral or ephod, with an alb, with a girdle, with a stole, ith a maniple, with an amice, with a chesible, with a fannon[12], &c., cometh unto ıe altar with great pomp, and with a solemn pace, where it is wonderful to be ɔoken how he setteth forth himself, to all godly men to be lamented and pitied, and The apparel of the massmongers. The gestures which the massmongers use in their mass.

[8 Corp. Jur. Canon. Lugd. 1624. Decret. Grani, Decr. Tert. Pars, De Consecr. Dist. ii. can. . cols. 1932, 3. See Vol. II. page 264, note 3.]

[9 Id. Decretal. Greg. IX. Lib. i. De Summ. rin. et Fid. Cath. Tit. i. cap. 1. col. 10. See Vol. II. page 260, note 2. 1205 seems an error for 1215.]

[10 See before, page 359, note 5.]

[11 Stella, Vit. Pontif. Basil. 1507. Urban. IV. fol. H. 3.]

[12 See before, page 259, note 2.]

to children even to be derided and to be laughed to scorn; while, like another Roscius with his foolish, player-like, and mad gestures, the poor wretch writheth himself every side, now bowing his knees, now standing right up, now crossing himself, though he were afraid of spirits, now stooping down, now prostrating himself, now knocking on his breast, now censing, now kissing the altar, the book, and patens, now stretching out his arms, now folding his hands together, now making characters, signs, tokens, and crosses, now lifting up the bread and chalice, now holding his peace, now crying out, now saying, now singing, now breathing, now making noise, now washing of hands, now eating, now drinking, now turning him unto the altar, now unto the people, now blessing the people either with his fingers or with an empty cup, &c.: when it evidently appeareth by the histories, that the ministers of Christ's church in times past, when they ministered the holy sacraments either of baptism or of the Lord's supper, used none other than their common and daily apparel; yea, and that unto the time of pope Stephen the first, which first of all (as Sabellicus testifieth) did forbid that from thenceforth priests in doing their divine service should no more use their daily array, but such holy garments as were appointed unto that use[1]. This bishop lived in the year of our Lord 260.

12. Christ simply and plainly, and without any decking or gorgeous furniture, prepared and ministered that heavenly banquet.

The massmonger's trinkets.

The massmonger with a marvellous great pomp and wonderful gay shew setteth forth his merchandise. For he hath an altar sumptuously built, yea, and that covered with most fine and white linen cloths, so likewise richly garnished, decked and trimmed with divers gorgeous pictures and costly images. He hath also cruets for water and for wine, towels, coffers, pixes, phylacteries, banners, candlesticks, wax candles, organs, singing bells, sacry bells, chalice of silver and of gold, patens, censers, ship[2], frankincense, altar-cloths, curtains, paxes, basins, ewers, crosses, chrismatory, reliques, jewels, ouches, precious stones, mitres, cross-staves, and many other such-like ornaments, more meet for the priesthood of Aharon than for the ministery of the new testament.

Lib. ii. Offic. cap. 28.

It is nobly said of St Ambrose: "The sacraments require no gold, neither do they delight in gold, which are not bought for gold. The garnishing of the sacraments is the redemption or deliverance of the captives and prisoners. And verily those are precious vessels which redeem souls from death. That is the true treasure of the Lord, which worketh that that his blood hath wrought[3]." Again he saith: "The church hath gold, not that it should keep it, but that it should bestow it, and help when need is. For what doth it profit to keep that which serveth to no use[4]?"

13. Christ did plainly recite and openly pronounce the words wherewith he did institute the reverent memorial of his passion and death, using that speech only which was most known to his disciples.

The massmonger in going about his profane sacrifices either altogether keepeth silence, or else with a soft buzzing runneth over all, or else, whatsoever he babbleth out, he poureth it out in that tongue which is altogether unknown to the common people, and of himself stoutly[5] well understanded; when, notwithstanding, the apostle's commandment is, that "all things should be done in the congregation of the faithful unto edifying." He also plainly forbiddeth that nothing at all should be recited in the congregation, except there be an interpreter, although it be never so godly and holy, which may not be understanded of all men.

1 Cor. xiv.

"Now, brethren," saith he, "if I come unto you speaking with tongues, what shall I profit you, except I speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? Moreover, when things without life give sound, whether it be a pipe or an harp, except they make a distinction in the sounds, how

[1 See before, page 262, note 1.]

[2 Folio, *shyppe*.]

[3 Aurum sacramenta non quærunt: neque auro placent, quæ auro non emuntur. Ornatus sacramentorum redemptio captivorum est. Vere illa sunt vasa pretiosa, quæ redimunt animas a morte. Ille verus thesaurus est Domini, qui operatur quod sanguis ejus operatus est.—Ambros. Op. Par. 1686—90. De Officiis Ministr. Lib. II. cap. xxviii. 138. Tom. II. col. 103.]

[4 Id. ibid. 137. See Vol. I. page 23, note 6.]

[5 So folio; perhaps *scantly*.]

all it be known what is piped or harped? For if the trump give an uncertain ice, who shall prepare himself to the war? Even so likewise when ye speak with ngues, except ye speak words that have signification, how shall it be understand hat is spoken? for ye shall but speak in the air. Many kinds of voices are in e world, and none of them are without signification. If I know not what the ice meaneth, I shall be unto him that speaketh an alien; and he that speaketh shall an alien to me. Even so ye, forasmuch as ye covet spiritual gifts, seek that ye may cel unto the edifying of the congregation. Wherefore let him that speaketh with ngue pray that he may interpret also. For, if I pray with tongue, my spirit prayeth, t my understanding doth no good. What is it then? I will pray with the spirit, d will pray with the understanding, and will sing with the spirit, and will sing ith the understanding. For else, when thou blessest with the spirit, how shall he at occupy the room of the unlearned say Amen at thy thanksgiving, seeing he un- rstandeth not what thou sayest? Thou verily givest thanks well; but the other not edified. I thank my God that I speak with tongues more than ye all. Yet d I rather in the congregation to speak five words with my understanding, to the formation of other, than ten thousand words with the tongue. Brethren, be not ye ildren in wit: howbeit as concerning maliciousness be children, but in wit be perfect. the law it is written, With sundry tongues and with sundry lips will I speak unto Isai. xxviii. is people; and yet for all that will they not hear me, saith the Lord. Wherefore ngues are for a sign, not to them that believe, but to them that believe not. Con- ariwise, prophesying serveth not for them that believe not, but for them which believe. therefore when all the congregation is come together, and all speak with tongues, ere come in they that are unlearned, or they which believe not, will they not say at ye be out of your wits? But and if all prophesy, and there come in one that lieveth not, or one unlearned, he is rebuked of all men, and is judged of every man; d so are the secrets of his heart opened; and so falleth he down on his face and orshippeth God, and saith that God is in you of a truth. How is it then, brethren? s oft as ye come together, every one of you hath a song, hath a doctrine, hath a tongue, th a revelation, hath an interpretation. Let all things be done unto edifying."

But in the popish church the matter is far otherwise, where all holy things, as ncerning the public prayers and the administration of God's mysteries (which things rily ought of right to be known of all men), are not handled and done in the vulgar, mmon, and native speech, but in a tongue which is utterly foreign, strange, and together unknown to the common people; so that they which stand by and hear ceive no profit at all (for, as Theodoretus saith: "When such as are present understand In 1 Cor. cap. xiv. t what is spoken, the words are poured forth into the air vainly and without fruit[6]"); hen it is sufficiently evident and plain enough that all the godly, both Hebrews, reeks, Romans, and barbarous, even from the beginning of the christian religion, did e none other tongue in the administration of the divine mysteries than their own untry and common speech; an experiment whereof is yet to be had even at this esent day in those churches which were never subject to the most cruel, bitter, and olerable yoke of that Romish antichrist, but have remained unto this our time constant d stedfast in that holy faith, true religion, and christian liberty, which they received the apostles of the Lord Jesu; as I may speak nothing of those godly congregations hich in this our age have shaken off the tyranny of that Italian bishop, and have ost happily and blessedly called again unto them the true, ancient, and old religion God, heretofore taught and set forth by the prophets and apostles.

14. Christ delivered unto his disciples, even in their very hands, the sacramental ead, being the holy sign of his most holy body.

The massmonger, by no means suffering that the laymen (for so are the common ople, and also the nobility, yea, so many as are not of the number of those greasy d shaven epicures, called) should take the sacramental bread with their hands, thrust and cram it into the mouths of the communicants; as though they were either so olish and childish that they could not put meat in their own mouth, or else so

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[6 Τῶν γὰρ παρόντων οὐ συνιόντων, εἰς ἀέρα τὴν διαχεῖται τὰ ῥήματα.—Theodoret. Op. Lut. Par. 1642—84. In Epist. I. ad Cor. cap. xiv. vv. 9, 10. Tom. III. p. 190.]

filthy and unpure that it may seem a thing altogether unworthy and intolerable, mystery so holy and so divine to be defiled and handled with the hands of so profa and unclean persons. Neither is it any marvel, seeing that the popish law forbidd that any of the laity should come unto the Lord's supper, except he be free fr lying with his wife three or four days before, and so to continue five or seven da after that he hath received the communion of the body and blood of Christ[1]; teachi
1 Cor. vii. moreover that for the man to "give unto his wife the due benevolence" (as Paul speaket or (as the papistical ribalds, such and so great is their own impudency and unshamefac ness, bark in their decrees[2]) to have carnal company with his wife, is none other thi than to be defiled with carnal concupiscence of fleshly lust, than to give themselves chambering and wantonness, than to be in the flesh, than to be drowned with t lusts of lechery, than to be given to the pleasures of uncleanness, than to set all th minds on filthy desires, and at the last, what not!

15. Christ gave to his disciples the mystery not only of his body, but also
Matt. xxvi. Mark xiv. 1 Cor. xi. his blood, saying: "Drink of this, all ye." "And they all drank of it," saith Ma Likewise saith Paul: "So oft as ye shall eat this bread, and drink of the cup,
1 Cor. x. shall call to remembrance the Lord's death till he come." Again: "The cup of thanl giving, for the which we give thanks, is it not the partaking of the blood of Chris The bread which we break, is it not the partaking of the body of Christ?" H see we, that the holy mysteries of Christ's body and blood are joined together, a commanded to be received together of the faithful communicants.

The massmonger, the Lord's cup clean taken away from the communion of t faithful, (O sacrilege worthy the curse of all godly persons!) and Christ's commandm utterly neglected, contemned, despised, and set at nought, bringeth forth and deliver unto them the bread only; as though the lay persons were altogether unworthy be partakers of such and so great a mystery.

16. Christ did minister the sacrament of his body and blood to his disciples sitti
Luke xxii. at the table. "When the time was now come," saith Luke, "Jesus sat down, a his twelve disciples with him."

The massmonger delivereth the bread and wine to his guests kneeling before altar. In distributing the mysteries of his body and blood Christ the Lord u not an altar, after the manner of Aharon's priests, whom the law of Moses appoin to kill and offer beasts; but he used a table, as a furniture much more meet to g defend, confirm, increase, and continue friendship. But the massmonger, as one alwa desirous to shed blood, standeth at an altar, and so delivereth the communion to people; when as the apostle speaking of the holy banquet maketh mention not
1 Cor. x. an altar, but of a table, saying: "Ye cannot be partakers of the Lord's table a of the table of the devils." Neither did the ancient and old church of Christ all these Aharonical and Jewish altars. For they used a table in the administration the Lord's supper, after the example of Christ; as it plainly appeareth both by holy scriptures, and also by the writings of the ancient fathers and old doctors. F
Altars. the sacrifices taken away, to what use, I pray you, should altars serve among Christians? except ye will call again and bring in use the Jewish, or rather idolatr sacrifices. Truly altars serve rather for the killing of beasts than for the distribut
Note. of the pledges of amity or friendship; neither do those altars more agree with
Exod. xxvii. christian religion than the caldron, the fire-pan, the basin, the sholve[3], the flesh-ho the gridiron, and such-like instruments, which the priests of Aharon used in prepari dressing, and doing their sacrifices.

For unto the honest, seemly, and worthy celebration of the holy banquet of body and blood of Christ, we have need, not of an altar, but of a table; except will say that the primitive church, which more than two hundred years after Chri ascension used tables at the celebration of the divine mysteries, yea, except ye say that Christ himself, the author of this most holy supper, did doat and was of his wits, which, not standing at an altar, like Aharon's priest, but sitting

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[1 See Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars. De Consecr. Dist. ii. can. 21. cols. 1920, 1.]

[2 Folio, *degrees.*]

[3 *Shovel* appears to be the word meant.]

table, as a minister of the new testament, did both ordain and minister this holy
nd heavenly food. For who is so rude and ignorant of antiquities, which knoweth
ot that pope Sixtus the second, about the year of our Lord two hundred three- When altars came first into the church.
core and five, brought in the altars first of all in the church[4], utterly forbidding
bles any more to be used from thenceforth at the ministration of the Lord's supper?
hen, notwithstanding, from Christ's ascension unto that time the Lord's supper was
way ministered at a table, according to the practice of Christ, of his apostles, and
the primitive church. But there is but one only altar of the Christians, even
esus Christ, the Son of God and of the virgin Mary, of whom the apostle
peaketh on this manner: "We have an altar, whereof it is not lawful for them to Heb. xiii.
at which serve in the tabernacle." Our altar is not of stone, but of God; not
orldly, but heavenly; not visible, but invisible; not dead, but living: upon the
hich altar whatsoever is offered unto God the Father, it can none otherwise be
ut most thankfully and most acceptable.

And like as Christ, administering the most holy mysteries of his body and blood
his disciples, sat down at the table; so likewise his guests, that is to say, his
postles, sitting at the same table, received that heavenly food sitting. But the
assmonger delivereth not the sacramental bread unto the communicants, except they
rst of all kneel down with great humility and reverence, that they may[5] by this
eir gesture declare and shew evidently to such as are present, that they worship
nd honour that bread for a god; which is so great and so notable wickedness, as
one can exceed; when it is plain and evident by the ancient writers, that the
uests of the Lord's supper, long and many years after Christ's resurrection, sat at
ne table[6]; so far is it off that they either, after the manner of the Jews, stood
ght up, or, after the custom of the papists, kneeled, when they should receive the
oly mysteries of the body and blood of Christ.

17. Christ, celebrating that most holy banquet, gave unto his disciples both
eavenly and earthy things.

The massmonger giveth nothing at all to them that stand by. The ravener
keth all to himself, and the glutton alone devoureth altogether (not unlike to the
aughters of the blood-sucker, "Bring hither, bring in"), always having this saying in Prov. xxx.
s mouth: "Thou shalt not appear empty-handed before the Lord thy God."

18. Christ, without any constraint, both willingly and freely gave his supper
nto his disciples.

The massmonger, except he be hired, goeth with as evil will unto the altar as
ne swine unto the sty. He hath wares to sell; but, God knoweth, counterfeit,
lse, and deceitful: which evil wares, notwithstanding, he setteth forth and sheweth
r true and perfect wares. He masseth it not gladly, except well rewarded. For
oney he doth whatsoever he doth. He sacrificeth for no man, except he hath The massmongers do all things for money.
oney, according to this common proverb, "No penny, no *Pater-noster:*" again,
Nought hath no savour:" once again, "I had as leave sit for nought as go for
ought;" insomuch that the very souls in purgatory, although (as the papists feign)
ost miserably tormented, and suffering most bitter pains, he will by no means help,
mfort, and release, except he hath money. If money come, look, whatsoever is holy
will make it unholy, and whatsoever is unholy he will make it holy; so truly
it said of the Greek poet: "Gold openeth all things, yea, the very gates of
ll[7]". Money beareth so great rule with the mass, that, except that be present, it
n do no good. The great substance of the rich men doth wonderfully commend
d set forth these masses; yea, it is the whole strength of them, so necessary that,
that want, thou shalt in no place of the world either find masses or massmongers.
or, as Damascenus saith, although in another sense: "When the market is once
one, there is then no more merchandise to sell[8]."

[4 See Stella, Vit. Pontif. Basil. 1507. Sixtus II. B.]

[5 Folio, *be.*]

[6 See Vol. II. page 299, note 3.]

[7 Χρυσὸς δ' ἀνοίγει πάντα κ' Ἀΐδου πύλας.—Menand. et Philem. Reliq. Meinek. Berol. 1823. Sent. Sing. 538. p. 334.]

[8 Nemo solutis nundinis negotiatur.—Jo. Da-

Gerhardus Lorichius, de Missa Pub. Proroganda.

And here may that be very aptly and in place recited, that a certain man, a though a rank papist, writeth on this manner: "First they do abuse the mas which is a public sacrifice and a continual remembrance of the death and only s crifice of Christ, which change it into a private sacrifice, and make merchandise it. This abuse of the mass, as a sink of all evils, is most pernicious and hurtfu Hereof come the locatory applications of masses: hereof cometh the fat sale of t justifying masses, *ex opere operato:* hereof come those seven golden masses, whi being bought for a piece of gold, certain souls are delivered, as some believe, o of purgatory: hereof come trentals of masses: hereof come altars and chapels: here come revenues and yearly stipends: hereof cometh the error, whereby the mass only read to consecrate profane and unholy things: hereof come simonies, yea, a the fountain and well-spring of all evils. Verily that error doth so far stretch o itself, that even the sons of the most noble, worthy, and excellent kings and princ of the world doat, and are deceived therewith. This is that power of delicates a Rev. xviii. riches, wherewith, as John saith, 'all the merchants of the earth are enriche This is that common harlot, which, with her decking and flattering, hath allured a people unto her. This is that whorish deceit which hath blinded and bewitche yea, even them which be the wisest of the world. This gallant and finely decke superstition reigneth upon the waters, that is to say, upon many nations, as the san John saith[1]." Thus far are his words.

19. Christ, in that holy feast of his body and blood, did sacrifice unto his heaven Father with thanksgiving.

The massmonger stoutly holdeth, and mainly defendeth, that he in his mass offere unto God a propitiatory sacrifice for the purging, cleansing, and satisfaction of t sins of the world: which is so injurious and despiteful against the one only a everlasting sacrifice of Christ, offered and done once for all on the altar of the cro for the perfect reconciliation of mankind to God the Father, that nothing can compared unto it.

20. Christ, by breaking the bread and dividing the cup, did draw and allure t minds of his disciples unto that point, that they, beholding the mystical breaking his body and the shedding of his blood, were wonderfully excited, moved, stirred, a kindled, patiently and thankfully to suffer any kind of torments, although never grievous and sharp, although never so cruel and intolerable, for the glory of G and his holy truth.

The massmonger doth so handle his unsacred sacrifices, that, when he hath on done mass, both he and his waiting-men depart and go away the more prepared a instructed to attempt, to assay, and to do all most villanous acts and mischievo deeds. For so soon as the popish mass is once ended, what dare not the papis The fruits of the popish mass. take in hand? To play at dice, to run on whore-hunting, to drink drunk, to comm usury, to poll, to pill, to steal, to rob, to swear, to forswear, to lie, to scold, to figh to murder, and what else dare they not do? They have such confidence and tru in the sacrifice of the mass, that they dare do all things. For they persuade themselv that by the virtue of the mass all their sins, be they never so wicked, horrible, a detestable, are easily purged and put away.

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masc. Op. Par. 1619. Parallel. Lib. II. cap. xvii. p. 105. This is quoted by Damascenus from Basil, Op. Par. 1721—30. Hom. in Divit. Tom. II. p. 60. See Vol. II. page 396, note 3.]

[1 Principio missa, quæ publicum est sacrificium et jugis commemoratio mortis atque adeo unici sacrificii Christi, abutuntur, qui eam in privatum idque venalitium sacrificium mutant. Hic abusus missæ, tanquam lerna malorum, omnium est perniciosissimus. Hinc missarum locatoriæ applicationes, hinc venalitium opus operatum, hinc missæ aureæ septem illæ, quibus aureo nummo emptis certæ animæ e purgatorio liberari creditum est, hinc tricenarius missarum, hinc altaria et sacella, hinc census et stipendia anniversaria, hinc error quo missa saltem legitur ad co secrandas res prophanas, hinc simoniæ atque ad omnium malorum fons et origo. Adeo se error i extendit ut etiam quoslibet clarissimorum regum mundi principum filios occupet. Hæc est illa deliciarum et divitiarum, qua (ut Joannes dicit) m catores terræ locupletati sunt omnes. Hoc est ill prostibulum quod suo ornatu et blanditiis omnes se allexit populos; hic est fucus meretricius qui e cæcavit et dementavit etiam sapientissimos quoslib hæc superstitio compta regnat super aquas, id e gentes multas, ut idem Joannes dicit cap. 17.—G Lorich. De Miss. Publ. Prorogand. 1536. Lib. cap. iii. p. 21.]

21. Christ did not eat that mystical supper alone; but, as Chrysostom writeth, he did participate those holy mysteries of his body and blood with his disciples, lest that ey, hearing these words, 'Take ye, and eat: this is my body:' 'Take ye, and drink: is my blood,' should say, What, drink we blood, and eat we flesh? and so should troubled; as we read of some which were offended for the like words. Therefore st," saith he, "this thing should then have happened, he himself did this first of l; that is to say, he did eat and drink of these holy mysteries, that by this means might induce them with a quiet mind unto the receiving of so worthy mysteries[2]:" it he did minister those mystical meats unto other also. In Matt. Hom. 83, cap. 26. John vi.

The massmonger eateth and drinketh up all alone, giving no man part with him, hen the commandment of Christ is this, "Take ye, eat ye;" not, Take thou, eat thou. gain: "Drink ye all of this:" not, Drink thou massmonger alone. For the supper the Lord is a common banquet, and not a private repast; instituted, ordained, and ppointed for many, and not for one alone. It is excellently said of Paul: "When ye me together to eat the Lord's supper, tarry one for another." It is his own, not e Lord's supper, when any man eateth and drinketh alone in the congregation. Therefore they are mere deceits, and very jugglings of Satan, whatsoever the massing riest standing at the altar imagineth and doth. For he doth nothing else than deceive d beguile the minds of the simple with the glistering visor of false religion and igned holiness. Matt. xxvi. 1 Cor. xi.

22. Christ, celebrating that heavenly feast, told his disciples before, that his body ould be broken and his blood shed for many unto the remission and forgiveness of s; sins, I mean all sins, both those which have been committed hitherto from the ginning of the world, and those also which shall be committed unto the world's end, cording to this prophecy of Esay: "He only hath taken upon him our infirmi- s, and he hath borne our pains. Yet we did judge him as though he were plagued, d cast down of God, and punished: whereas he, notwithstanding, was wounded for r offences, and smitten for our wickedness. For the chastisement of our peace s laid upon him; and with his stripes are we healed. As for us, we have gone all ray like sheep: every one hath turned his own way. But the Lord hath heaped gether upon him the iniquity of us all." And a little after: "He which is my ghteous servant shall justify the multitude; for he shall bear away their sins." The me thing doth Micheas teach, saying: "He shall put down our wickednesses, and st all our sins into the bottom of the sea." "Praise the Lord, O my soul," crieth at prince-like prophet, "and all that is within me, praise his holy name. O praise e Lord, O my soul, and forget not all his benefits; which forgiveth all thy sins, d healeth all thine infirmities; which saveth thy life from destruction, and crowneth ee with mercy and loving-kindness." "Thou hast cast behind thy back," saith at holy king Ezechias, "all my sins." Isai. liii. Mic. vii. Psal. ciii. Isai. xxxviii.

Christ alone is that purging, satisfying, and sanctifying goat, upon whose head the trespasses of the children of Israel and all the offences of sinners are laid l heaped, which also carrieth away all their misdeeds into the wilderness. Christ ne is "the Lamb of God which taketh away (he taketh away, I say, daily, he keth away always, he taketh away continually) the sin (that is to say, whatso- r is comprehended under the name of sin) of the world," that is to say, of all men ich earnestly and from the very heart repent, believe, and amend their life; as St hn witnesseth: "If any man sin, we have an advocate with the Father, Jesus rist that righteous one. He is the satisfaction for our sins; not for our sins only, t also for the sins of the whole world." Christ alone is that only and most dear n of God, for whose sake God the Father is well pleased with man. Christ alone that sweet-smelling sacrifice, by the power whereof "we have redemption through blood, even remission of sins." Christ alone is that only "Mediator between God l man, which gave himself a ransom for all men." Christ alone is that good shep- d, which bestowed his life for his sheep, which also "bare our sins on his body n the tree, that we, being dead unto sin, might live unto righteousness." Inso- ch that he alone, alone, I say, hath abundantly and unto the full, yea, even unto Lev. xvi. John i. Matt. iii. xvii. Col. i. 1 Tim. ii. John x. 1 Pet. ii.

[2] This passage will be given more fully afterwards. See the Index.]

the uttermost satisfied for all our sins without exception, whether they be origin
or actual, or mortal, or venial, or any other committed either in thought, word,
Tit. ii. deed; as St Paul writeth: "Christ Jesus gave himself for us to redeem us from
1 John i. iniquity." Also St John: "The blood of Jesus Christ purgeth and cleanseth us fr
all sin."

The massmonger is become so impudent and without shame, that he feare
nothing most ungodly and wickedly to affirm, teach, and hold that Christ by his dea
did only put away original sin; and as for all other sins, saith he, they must
purged, cleansed, and put away by the sacrifice of the mass: which is so great
blasphemy against the Son of God, against his one and alone everlasting sacrifi
against his passion, death, and blood, whereby alone we are for ever and ever sa
tified, made holy, and sealed up unto everlasting life, that none of Satan himself c
be devised or imagined greater or more heinous. Christ, that most innocent Lamb
God, by his most dear and precious blood to take away one sin only, and the mas
monger by his missal sacrifice to take away many, yea, infinite sins! O blasphen
Heb. x. passing all blasphemies! Is not this to "tread under foot the Son of God, and to cou
the blood of the testament, wherewith we be sanctified, as an unholy thing, and to
2 Thess. ii. dishonour to the Spirit of grace?" Is not this to be that "son of perdition, which
an adversary, and is exalted above all that is called God, or that is worshipped,
that he doth sit in the temple of God, boasting himself to be God?" Is not t
Rev. xiii. massmonger that beast which "opened his mouth unto blasphemy against God,
blaspheme his name, and his tabernacle, and them that dwell in heaven?" God or
destroy antichrist and his kingdom!

Heb. x. 23. Christ "with one only oblation hath made them perfect for ever that a
sanctified," yea, and that so abundantly, perfectly, and, as the apostle saith, unto t
Heb. vii. full, that there is no need at all to repeat and renew the same, seeing that "he, or
for all entering by his own blood into the holy place, hath gotten an everlasting
Heb. ix. demption," and hath also "purged our conscience from dead works, that we shou
serve the living God." "Christ," saith Paul, "is not entered into the holy pla
that are made with hands, which are similitudes of true things, but is entered into t
very heaven, for to appear now in the sight of God for us; not to offer hims
often, as the high priest entereth into the holy place every time with strange bloo
for then must he have often suffered since the world began. But now in the e
of the world hath he appeared once to put sin to flight by the offering up of hi
self. And as it is appointed unto all men that they shall once die, and then come
the judgment; even so Christ was once offered to take away the sins of many; a
unto them that look for him shall he appear again without sin unto salvatio
Heb. x. Again he saith: "We are sanctified by the oblation of the body of Jesus Chri
1 Cor. xi. done once for all." Of this one and alone oblation we celebrate a most holy and w
thy memorial so oft as we come together and eat the Lord's supper according to t
institution of Christ.

The massmonger, heaping daily more and more mass upon mass, and mass fo
vantage, for the sins of the quick and of the dead, maketh no man perfect, gett
for no man the favour of God, forgiveness of sins, quietness of conscience, the H
Ghost, and, in fine, everlasting life. He is not much unlike to the priests of Aha
which were always sacrificing and offering up of oblations; and yet could those
crifices and oblations never take away sin, neither their own sins, nor the sins
the people. For if the missal sacrifice of the massmonger were of such power
take away sin, what need we to have daily so many thousands of masses for
man, quick or dead? when the Lord of hosts, speaking of his Messias by Zach
Zech. iii. the prophet, saith on this manner: "I will take away the wickedness of that la
in one day." Yea, verily, the massmonger with his wicked sacrifices, wherew
he is beyond all measure injurious, contumelious, hateful, and despiteful (alas,
sorrow!) against the precious blood of Christ, exciteth, stirreth up, and provok
the great wrath and hot vengeance of God both against himself and against
maintainers (yea, I pray God that he do it not against all mankind), while
erecteth and setteth up a new idolatrous sacrifice after the manner of Jeroboam
pacify God, and to appease his anger; so far is it off that he with missal sa

can put away either his own or other men's sins, or yet quiet the anger of stirred up against mankind for their wickedness; which thing, what other t than utterly to abrogate, to make void, and to blot out the former sacrifice Christ, for the infirmity, weakness, unperfection, inability, and unprofitableness eof?

24. Christ did distribute and give true and perfect bread made of wheat, and wine, the true fruit of the vine, unto his disciples at that mystical supper, yea, that after the words of consecration (as the papists speak), no mutation, change, lteration of the bread and wine being made, but only sacramental, the very subces of the bread and wine remaining still in their proper nature and kind.

The massmonger utterly denieth that there remaineth any substance of bread and e after that the words of the Lord's supper be once recited; stoutly affirming, with tooth and nail defending, that the very substance of bread is turned and ged into the true and natural body of Christ, and the substance of wine into very natural blood of Christ, shed for us on the altar of the cross; insomuch that substance of bread or wine do remain, but the accidents thereof only, whole ist, God and man, lurking and being hidden under the forms of bread and e. But the word of God in every place resisteth and striveth against this doc-, wherewith the papists do maintain and defend this their wicked and monstrous m of transubstantiation. For thus read we in the evangelists: "As they were ng, Jesus took bread, and when he had given thanks, he brake it, and gave it is disciples, and said, Take ye, eat ye: this is my body." That there was here ransmutation, or, as the adversaries in their doctrine term it, transubstantiation, of bread into the natural body of Christ, it manifestly appeareth of the self words; may at this time nothing speak of the judgment of the ancient fathers of Christ's rch, which never knew nor taught any such kind of monstrous doctrine; as it is ent enough by their own works. For what Christ took in his hand, that brake and what he brake, that gave he to his disciples; and what the disciples received, did they eat. Now who is so ignorant, which knoweth not that Christ took is hands bread, brake bread, delivered bread? That therefore which the disciples eat was bread, and not the accidents of bread only, as the papists feign, the subce of bread being changed into the natural body of Christ. If the adversaries ct these words of Christ, as they have nothing else to object, "This is my body;" them know that the old fathers of Christ's church do grant and confess that e words of Christ are figuratively to be understanded, and not nakedly and simply hey sound; which is no new thing in the holy scriptures when mention is made igns or sacraments.

Transubstantiation condemned by the word of God.

Matt. xxvi.

'Christ," saith Tertullian, "took bread, and distributed it to his disciples, ing it his body by saying, 'This is my body,' that is to say, a figure of my [1]."

Advers. Marc. Lib. iv.

St Austin also saith: "The Lord did not doubt to say, 'This is my body,' n he gave the sign of his body[2]." Again: "The Lord did admit Judas unto the , at the which he did give and deliver to his disciples the figure of his body blood[3]."

Contra Adimantum, cap. xii. In Psal. iii.

What can be spoken more plainly? The like phrases and manners of speaking use other ancient fathers of Christ's church also; so far is it off that they ever either ht or believed any such monstrous doctrine as the papists at this time teach erning transubstantiation.

Now, as concerning the wine, the matter is more manifest, clear, evident, and than any man need to doubt of it. For after the words of consecration (as I speak after the manner of the papists) Christ calleth the sanctified wine the of the vine. He would surely not so have termed it, if there had been such a

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Tertull. Op. Lut. 1641. Advers. Marcion. iv. 40. p. 571. See Vol. II. page 285, note

August. Op. Par. 1679-1700. Cont. Adimant. cap. xii. 3. Tom. VIII. col. 124. See Vol. II. page 282, note 3.]

[3 Id. Enarr. in Psalm. iii. 1. Tom. IV. col. 7. See Vol. II. page 285, note 11.]

Matt. xxvi. transubstantiation as the monstrous papists feign: "I will not drink after this," s
he, "of this fruit of the vine-tree, until that day when I shall drink it new with
in my Father's kingdom."

Acts ii. But let us hear more testimonies of the holy scripture. "They continued d
with one accord," saith blessed Luke, "in the temple, and brake bread." Ag
"They continued in the apostles' doctrine and fellowship, and in breaking of b
Acts xx. and in prayers." Also in another place: "Upon one of the sabbath-days, when
1 Cor. x. disciples came together for to break bread." Likewise saith St Paul: "The b
which we break, is it not the partaking of the body of Christ? Forasmuch as
being many are one bread and one body: for we all eat of one bread." Ag
1 Cor. xi. "So oft as ye shall eat this bread, and drink of the cup, ye shall shew the L
death till he come. Therefore whosoever shall eat this bread, or drink of the L
cup unworthily, he shall be guilty of the body and blood of the Lord. Let a
prove himself, and so let him eat of that bread, and drink of the cup." Here he
thou, that that figurative body of Christ is every where of Luke and Paul, the
faithful and constant both interpreters of the evangelical truth, called "bread." W
out doubt these men of God would have ennobled and set forth this sacrame
bread with more goodly and glorious titles, if they had learned either of Chris
of the apostles that there had been such transmutation or change as pope Inno
the third and his adherents dream; so far is it off that they would have spoke
basely and homely of a thing of such and so great excellency.

25. Christ, the time being come that he should take away his body from
earth, which notwithstanding is here nevertheless always present with his in Spirit
grace, lest the wonderful great benefits which he had most largely and liberally g
unto us in his body should be forgotten of us, ordained the sacraments of his
and blood, that we by the exercise of them should call unto our remembrance al
benefits, but namely of his passion and death, yea, and that no less effectually
if he were here present and openly before our eyes.

The massmonger, nothing at all regarding the remembrance of Christ's ben
crieth out mainly that he, through the virtue of certain words of consecration,
present, yea, and in his hands, the self-same natural body of Christ, that thr
the power of the Holy Ghost was born of the virgin Mary, crucified, dead, rose a
ascended into heaven, and sitteth on the right hand of God; insomuch that he
not only with his greasy fingers touch and handle that very self-same body, bu
doth also break it, crush it asunder with his teeth, eat it, swallow it down, de
it, &c.; when, notwithstanding, the holy scriptures testify in every place that Ch
as concerning his corporal presence, hath left the world, is gone up into the hea
and sitteth on the right hand of God's majesty in the highest, where he li
reigneth, and triumpheth, always making intercession for us, where he shall re
Acts iii. unto the day of judgment. "Jesus Christ," saith Peter, "must receive heaven
the time that all things, which God hath spoken by the mouth of all his holy
phets since the world began, be restored again." That the sacramental bread
wine, being the holy mysteries of the most holy body and blood of Christ (Chri
say, absent in flesh, but present in Spirit, power, and grace), are not the very na
body and blood of Christ, as the papists madly and rashly affirm, Paul doth evid
1 Cor. xi. and plainly shew by these words: "So oft as ye shall eat this bread, and drin
the cup, ye shall shew the Lord's death till he come."

The apostles had put in these words, "till he come," (that is to say, unto
judgment,) in vain, if Christ's natural body were present in the supper. For "
In 1 Cor. cap. xi. his coming," saith Theodoretus, "we shall have no more need of symbols, sign
sacraments, when his very body shall appear: and therefore said he, 'till he come[1]'."

Lib. de Corp. et Sang. Christi. Hereto belongeth this saying of Bertram: "When we shall once come unto
sight of Christ, we shall have no need of such instruments to put us in rememb

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[1 Μετὰ γὰρ δὴ τὴν αὐτοῦ παρουσίαν, οὐκέτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος. διὰ τοῦτο εἶπεν, ἄχρις οὗ ἂν ἔλθῃ.—Theodoret. Op. Lut. Par. 1642—84 Epist. I. ad Cor. cap. xi. v. 26. Tom. III. p. 1

the exceeding great kindness of Christ hath suffered for us. For we, beholding face to face, shall no more be put in remembrance by the outward admonition mporal things; but by the contemplation of the self truth we shall see how we t to give thanks unto the author of our salvation[2]."

Moreover, Christ himself might worthily be accused and reproved of lightness and y, if either under the forms of bread and wine, as the papists doat, or, as other ess fondly trifle, with, under, or in the bread and wine, he were there lurking hid alive and corporally, which so oftentimes, both before and after his death, told his disciples that he must leave the world, and go unto his Father. But God be true, and "all men liars." Are not these the words of Christ? "The Psal. cxvi. Matt. xxvi. ye have always with you, but me ye have not always." "I go to prepare John xiv. a place. And if I go away to prepare you a place, I will come again, and take unto myself; that where I am ye also may be." "If ye loved me, ye would y rejoice, because I said, I go unto the Father." "But now I go unto him John xvi. sent me; and none of you asketh me whither I go. But because I have spoken things to you, your heart is heavy. But I tell you the truth, it is profitable you that I go. If I go not away, that Comforter shall not come unto you; if I go away, I will send him unto you." "I went out from the Father, and into the world: again, I leave the world, and I go unto the Father." "I go John xx. unto my Father and your Father, and unto my God and your God." "Then if Matt. xxiv. man shall say unto you, Behold, here is Christ, or there is Christ; believe him For there shall arise many false Christs and false prophets, and they shall shew signs and wonders; that, if it were possible, the very elect should be brought error. Behold, I have told you before. If they therefore shall say unto you, old, he is in the wilderness; go not out: Behold, he is in the secret places; be- it not."

Hereto belong these sentences also: "After the Lord Jesus had spoken unto them, Mark xvi. was taken up into heaven, and is set down on the right hand of God." "And Luke xxiv. me to pass that, when he had blessed them, he departed from them, and was ed up into heaven." "And he thus speaking, they beholding him, was taken Acts i. n high; and a cloud received him up out of their sight. And while they looked astly up toward heaven as he went, behold, two men stood by them in white rel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? same Jesus, which is taken up from you into heaven, shall so come even as ave seen him go into heaven." "It is Christ which died, yea rather, which is Rom. viii. again, which is also on the right hand of God, and maketh intercession for God "raised up Christ from the dead, and set him on his right hand in hea- Eph. i. things, above all rule, and power, and might, and dominion, and above every that is named, not in this world only, but also in the world to come," &c. ye be risen again with Christ, seek those things which are above, where Christ Col. iii. h on the right hand of God. Set your affection on heavenly things, and not earthy things. For ye are dead; and your life is hid with Christ in God. nsoever Christ, which is our life, shall shew himself, then shall ye also appear him in glory." "The Lord himself shall come down from heaven with a shout, 1 Thess. iv. the voice of the archangel, and trump of God," &c. "God was shewed in the 1 Tim. iii. was justified in the Spirit, was seen among the angels, was preached unto the les, was believed on in the world, and received up in glory." Christ "hath in Heb. i. own person purged our sins, and is set on the right hand of the Majesty on " "This man (Christ), after he hath offered one sacrifice for sins, is set down Heb. x. ever on the right hand of God, and from henceforth tarrieth till his foes be his foot-stool." "Let us look unto Jesus, the captain and finisher of our faith, Heb. xii. h for the joy that was set before him abode the cross, and despised the shame, is set down on the right hand of the throne of God." "Jesus Christ is on the hand of God, and is gone into heaven, angels, powers, and might subdued him."

[2 See below, page 448, note 2, where this passage is more fully given.]

[3 Folio, *no.*]

By these sentences of the holy scripture, which are the most certain oracles speeches of the most true and ever-living God, it evidently appeareth that the poral presence of Christ in the supper is neither comprehended under the form bread and wine, nor under, with, or in the bread and wine; which corporal pres the holy scriptures in every place plainly teach and declare that it is only conta in heaven, and there, and in none other place, shall remain unto the great da judgment; as we have heretofore heard.

26. Christ, for a remembrance of himself, that is to say, of his passion
Luke xxii. death, prepared and ordained the heavenly meat of his supper, saying: "Do th
1 Cor. xi. the remembrance of me." Likewise saith St Paul: "As oft as ye shall eat bread, and drink of this cup, ye shall shew the Lord's death till he come."

The mass is a salve for all diseases.

The massmonger masseth it thoroughly for all estates, for the emperor, for king, for the pope, for the bishop, for all catholic people, for all degrees of ec astical persons, for all travellers by land or by water, on horseback or on foot mariners, for prisoners, for the sick, for the dead, for the penitent, for a wo big with child or going on her labour, for a barren woman, for them that are eased of an ague, for such as are possessed with the devil or with a wicked s for benefactors, for them that lie buried in the church-yard, for many dead me differently, for one dead man, &c.; also for all other manner of things, for the salv of the quick and of the dead, for peace, for victory, for concord, for new fruits riches, for fair weather, for rain, for the compunction of the heart, for the petitio tears, for the defence and assurance of some place in the time of adversity, for t lation or persecution of the enemies, for the temptations of the invisible ene for the unclean thoughts of the hearts, for the mortality of men[1], for the English s for the pestilence of beasts, or against the murrain of cattle, &c. There is no be it never so dangerous, hurtful, pestiferous, and poisonful, which is not easily out of hand done away and utterly dispatched by the virtue, might, and pow the mass. O the marvellous virtues of the mass! What science or art, activ speculative, what work of men, what thing either in heaven or in earth justly be compared with the most mighty mass, the doer of all good things, and
Dan. xi. [38, marginal reading.] destroyer of all evils? If this be not the god Mauzim, spoken of before by D the prophet, who shall it ever be?

27. Christ delivered unto his church one manner, simple, plain, and un order of celebrating his supper, yea, and that for ever to be kept and continued.

The massmonger hath many-form and almost innumerable kinds of masses. are called canonical, some special and private, some golden. There is also a ce mass, as Durandus saith, which is called *Missa sicca*[2], that is to say, "The mass," being so called because the body and blood of Christ is not made in it.

Luke xxii. 1 Cor. xi. 28. Christ in his supper instituted not a sacrifice, but a memorial of that fice, which he himself the next day after should perform and finish on the alt the cross.

The massmonger cracketh and boasteth, that he in his mass doth not only brate a memory of the passion and death of Christ, but that he also offereth himself to God the Father for the sins of the quick and the dead; when the
Heb. ix. scripture testifieth plainly that "Christ through the everlasting Spirit offered self a pure and undefiled sacrifice to God" his Father for the sins of the whole and "found eternal redemption."

29. Christ alone did ordain and prepare his holy and blessed supper.

The popish mass is like to Æsop's crow.

The massmonger celebrateth mass, which truly is a beast of many heads, a confused, inordinate, prodigious, and monstrous matter, an hotch-potch, cobbled clouted together of many and divers popes; in the fore part a lion, in the part a dragon, and in the midst a very chimera, and a monster of all sters.

30. Christ, when the banquet was done, did not command his disciples

[1 Four words are omitted.]
[2 Durand. Rat. Div. Offic. Lugd. 1565. Lib. iv. cap. i. 23. fol. 89.]

r should gather up and keep in store the fragments that be left and remained of sacramental bread; which thing, notwithstanding, we read that he did often re concerning the common bread. Matt. xiv. Mark vi. Luke ix. John vi.

The massmonger, according to the constitution and ordinance of pope Innocent the d[3], doth continually keep his new god in the temples (but "the most Highest dwell- not in temples made with man's hand"), yea, and that under lock, key, and bolts, no evil should chance to so mighty a god through these our new gospellers; rather, lest that so valiant a Jupiter should be carried away, rent, torn on pieces, and oured of mice, rats, cats, owls, and dogs. "There is a certain canon of the council onense in Burchardus, bishop of Borbetomage[4]," saith Beatus Rhenanus, "that every st should have a pix, or vessel worthy of such a sacrament, where the body of Lord should be diligently laid up for a necessary victual to them which go out his world. Which holy oblation ought only to be dipped in the blood of Christ, the priest may truly say to the sick man: 'The body and blood of the Lord ht profit thee,' &c. The same canon teacheth, that the eucharist or sacrament he body and blood of Christ was wont to be kept under the altar, and not in boxes and pixes, as the use is now-a-days: for it followeth: 'And let it be ays locked under the altar, because of mice and wicked people.' Neither was it so long kept as the use is now: for it followeth in the same canon: 'And from k to week let it be alway changed, that is to say, let the former be received of priest, and the other which is that day consecrate be put in the place of it, lest dventure, if it be long locked up, it become (which God forbid!) musty and y'[5]." But in the primitive church, if any thing remained of the sacramental bread, as straightways distributed and given to the poor and needy people. In the time Origen and of Hesychius the bread which remained after the communion was con- ed with fire, and burnt unto ashes[6]. The godly old church of Christ never admitted such reservation of the sacramental bread. It is a new invention, imagined of devil, and published and confirmed by pope Innocent the third, in the year of Lord a thousand two hundred and fifteen. 1 Kings viii. Isai. lxvi. Acts vii. In Annot. Lib. Tertul. de Corona Militis.

31. Christ did institute the holy banquet of his body and blood, that it should n everlasting token and memory of his passion and death.

The massmonger doth utterly abuse it, while he dedicateth and consecrateth the tical bread and wine unto saints that are departed. Hereof come so many masses he honour of the angels, of the archangels, of the apostles, of the confessors, of martyrs, of the monks, of the virgins, &c.

32. Christ ordained the sacrament of his body and blood, not only that it should memorial of his passion and death, but also a continual token among his of most amity, singular friendship, incredible love, and of unlooseable and immortal society llowship; that, when they which are called Christians enjoy this sacrament together, may be admonished of the mutual charity, and exceeding great love, and hearty dship that one of them ought to have toward another, and by this means be nore inflamed and moved to do good one to another with great and fervent readiness ind, being certainly persuaded that they are one body, even as they are all partakers ne bread, as St Paul writeth: "We being many are one bread and one body; ve all eat of one bread." 1 Cor. x. 1 Cor. x.

Concil. Lat. IV. cap. xx. in Concil. Stud. Lab- ut. Par. 1671—2. Tom. XI. Pars 1. col. 172. ol. II. page 253, note 7.]

Borbetomagus, i. e. Worms.]

Nam extat apud Burchardum Borbetoma- n episcopum [Burchard. Decret. Lib. xx. 1549. Lib. v. cap. ix. fol. 135. 2.] ejusmodi concilii Turonensis, Ut omnis presbyter ha- pyxidem aut vas tanto sacramento dignum, corpus dominicum diligenter recondatur ad im recedentibus a seculo. Quæ tantum sacra intincta debet esse in sanguine Christi, ut ter possit dicere infirmo, Corpus et sanguis Domini proficiat tibi, &c. Idem canon docet eucharistiam sub altari solitam asservari, non propriis sacellis, ut apud nos hodie. Nam sequitur, Semperque sit obserata sub altari propter mures et nefarios homines. Nec vero tamdiu servabatur ut nunc fieri solet. Nam sequitur in eodem canone: Et de septimo in septimum diem semper mutetur, id est, a presbytero illa sumatur, et alia quæ eodem die consecrata est in locum ejus subrogetur, ne forte diutius obserata mucida, quod absit, fiat.—Beat. Rhen. Annot. in Lib. de Cor. Mil. ad calc. Tertull. Op. Franek. 1597. p. 42.]

[6 See Vol. II. page 252, note 3.]

The massmonger doth so handle his mass that it may worthily and justly s to be an occasion of enmity than of amity, of discord than of concord, of evil than of good will. For he standeth alone at the altar, he playeth the whole pag alone, he speaketh alone with himself, yea, and that in a strange tongue, he ea and drinketh alone, he is merry alone. There is no sign of love, no token of christ no, not of heathen-like charity, no shew of human fellowship.

33. Christ instituted the holy signs and mysteries of his body and blood, not we should continually look upon that bread and wine, but that we, beholding t as it were by the way, or overly[1], should straightways be admonished of the pas and death of Christ, and so removing the eyes both of the body and mind from

Col. iii. earthly things, lift them up out of hand thither "where Christ is sitting on the r hand of God."

The massmonger, as one altogether set upon earthly and worldly things, inflan and stirreth up such as be present unto earthly, and not unto heavenly things, w that they, lifting up the bread and the wine above their pates, most wickedly set t forth to the people instead of God, to be honoured and worshipped.

34. Christ ordained the sacraments of his body and blood, that the faithful u them in the holy congregation openly, might with high consent of minds, with r hearty thanksgiving, and with exceeding great congratulation and rejoicing together c

1 Cor. xi. degrees, call to remembrance, shew, declare, set forth, and celebrate, the unoutspeak benefits of his passion and death.

The massmonger delivereth the sacrament privately to them that are ready to de out of this life, yea, and that at such time for the most part when they be scar able to breathe, the strengths and powers of their body and mind not only gre

James v. weakened and enfeebled, but also utterly extinct, quenched, and gone. St Jame his epistle, making mention of them that are sick, speaketh nothing at all of sacrament of the body and blood of the Lord to be delivered privately to such as sick and in danger of death. Of anointing the sick with oil (the manner among the J at that time was to anoint the bodies of such as were diseased with a certain that they had, being indeed very wholesome to put away many and sundry disea and of prayers to be made for them, he admonisheth diligently, and giveth ce exhortations; but as concerning the deliverance of the sacrament privately to the according to the decree of pope Innocent the third, he maketh no mention at all. M over, our Saviour Christ when he was ready to ascend up unto his heavenly Fa

Mark xvi. he spake of laying hands upon the sick; but of the administration of the sacra to the sick he spake not one word.

35. Christ appointed the sacramental bread to be eaten of the faithful. "T ye," saith he, "eat ye."

The massmonger hideth, coucheth, and hangeth up the bread in a pix, as call it, and many times keepeth it so long that it mouldeth, putrifieth, rotteth, rupteth, stinketh, and breedeth full of worms; insomuch that, according to the p decree[2], he is compelled to burn it, and the ashes thereof reverently to bury unde altar in the holy place (so spake the papists): moreover, that sacramental brea carried about with great pomp like a puppet of that thrasonical, boasting, and glo knight[3]. Verily Christ did give the mystery of his body to be eaten, and not t shewed, not to be heaved up, not to be honoured and worshipped as a god, no be carried about in processions, or to be reserved in boxes and pixes. For he s "Take, and eat." He saith not, Take and shew it to the people, heave it up a your heads, honour and worship it as a god, carry it about like a puppet or pa in your processions, or reserve and keep it in store in your pixes and boxes.

Lib. de Amab. Eccles. Concordia. It is godly said and very devoutly of Erasmus: "Christ is in that sacra under the manner of meat and drink, that it should be received with great p

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[1 Overly: superficially, cursorily.]

[2 Omne sacrificium sordida vetustate perditum, igne comburendum est, et cinis juxta altare sepeliendus.—Burchard. Decret. Lib. xx. Par. 1549. Ex concil. Aurel. cap. 5. Lib. v. cap. 1. fol. See also ibid. capp. li. lii. pp. 140. 2, 141. 1.]

[3 Ter. Eunuch.]

mind; not that it should be shewed abroad, or carried about in plays and common ips or pastimes, or yet borne about the fields on horseback. That was not the tom in the primitive church: but in this point the foolish fantasies of the common ple have been too much followed and obeyed[4]."

36. Christ ordained and prepared the godly food of his body and blood, that every , enjoying the same severally by and for himself, might remember his passion and th, and give immortal thanks to God the Father for so many and for so great benefits ly given to mankind through the death of his only Son.

The massmonger yelleth and crieth that his eating and drinking alone at the r of that bread and wine, privately done, and without any participation to other, h no less profit them that are present (yea, them that are absent also, but specially such as give money that the missal sacrifice may be offered, that by the virtue, ght, and power thereof all their sins may be purged, cleansed, and utterly put ay), than if they themselves did eat and drink the Lord's supper; when the prophet h plainly that "the righteous shall live by his own faith," and not by another Hab. ii. n's. And St Paul saith: "We must all appear before the judging-seat of Christ, that 2 Cor. v. ry one may receive according to that which he hath wrought in his own body, whether e good or bad." Again: "Every man shall render an accompts to God for himself." Rom. xiv. m: "Every man shall bear his own burden." Once again: "Every man shall receive Gal. vi. reward, according to his own labour." He saith not, according to another man's 1 Cor. iii. our. "Their own works follow them," saith St John: he saith not, other men's Rev. xiv. rks. For as another man's faith profiteth me nothing at all, when I myself am without h; so likewise the receiving of the sacrament done by another profiteth me nothing the world, if I myself do not communicate. Certes, as every man is bound to receive tism for himself, so likewise ought he to take the Lord's supper for himself, that by this means may truly and profitably through his own faith apply unto himself merits and benefits of the passion and death of Christ. For, as Valentinus Vannius Lib. de th: "Look, how much it profited hungry Lazarus when he saw the rich man fare Missa. ntily and costly, he himself having nothing to eat; or on the contrary part, look, w much it helped the glutton, being in the most horrible pains of hell-fire, to see zarus in joy and glory; even so much shall it profit him that is present at ss, if the massmonger receive the sacrament for him[5]." And as little as another be born, live, be baptized, and at the last die for me; even so little also shall profit me, when any other man use and receive the sacrament for me. For as "the Hab. ii. hteous man shall live by his own faith," and not by another man's faith; so likewise ust and ought every man with his own eating of the sacrament to apply unto himself merits of Christ. But by and through this wicked and antichristian persuasion Wolfg. Musculus in Anny thousands of mass-priests are sprung up, and have overrun the whole world; ti-cochlæo primo. , and that exceeding great and outrageous sea of monkish superstition, wherein wonderful and marvellous creeping beasts without all measure, hath also brast in l overflowed the earth; as I may speak nothing of that most fat frank[6] of whoremongers, adulterers, sodomites, players, dicers, carders, hunters, hawkers, and such er idle beasts, whom a man may justly and worthily call unprofitable clods of earth, only born to consume idly and wastefully the good fruits of the earth; ich all live and are nourished of the church goods, whereof the greatest portion is hered together by bribery, usury, and extortion, unto the great reproach and unttable infamy of the christian name.

37. Christ ordained his supper, that so many as are ennobled with his name, and Christ are called Christians, being together partakers thereof, should openly before world testify, publish, protest, and with one consent stoutly and boldly, constantly l earnestly confess, that they appertain unto the Lord Christ, and that they have

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[4 Des. Erasm. Op. Lugd. Bat. 1703-6. De ab. Eccles. Concord. Enarr. Psalm. lxxxiii. n. V. cols. 503, 4. See Vol. II. page 253, note 8.]

[5 The Editor has not been able to meet with the work of Vannius.]

[6 Frank: a place to fatten boars in, a sty.]

so holily and devoutly, both with one mind and with one voice, sworn and conspir
yea, and consented together into his doctrine and religion, that they had a thousa
times rather suffer the most bitter and shameful death than to go away, accord
to the common proverb, so much as a nail-breadth from the doctrine of Christ;

In Apologia secunda. Justinus Martyr writeth: "And this meat with us," saith he, "is called 'thanksgivi
of the which it is lawful for none other to be partaker, but for such one only wh
both believeth that those things are true we speak, and is also cleansed with t
water which is given for the remission of sins, and for regeneration or new bir
and, in fine, so liveth as Christ hath appointed[1]."

The massmonger doth so patch up his mass, that the beholders thereof are rat
allured and moved unto antichrist than unto Christ; neither do they swear into
doctrine of Christ, but into the decrees of the pope, while they wickedly remove
faith, that ought to be reposed and set in the only sacrifice of Christ, unto the w
of an unclean and wicked man: unto the which mass, notwithstanding, although
sinful sink of all evils, and the whirlpool of all mischief and wickedness, many m
(the devil by his antichristian chaplains moving them thereto) are so addict a
given over, that they think that alone (alas for sorrow, and lamentable is the blindn
of these most blind people!) to be the true, natural, and right worshipping of G
neither do they suffer themselves by any means to be removed from that most wick
and foolish persuasion either with scriptures or with arguments; so fast do evil opinio
drunken in and conceived in the tender years, stick, abide, remain, and continue
the minds of men; when, notwithstanding, no superstition, although never so barbaro
false, and counterfeit, no worshipping, although never so strange and deceitful, h
at any time or in any age so obscured the glory of God's majesty as that popish ma
worthy to be eschewed, abhorred, and detested of all godly hearts. And yet wonder
is it to see how for the continuance and abode of the same vile and idolatrous ma
even as for matters of greatest importance, the mighty princes of the world, as m
and furious lions, through the wicked counsel and setting on of certain most wick
hypocrites, do strive and fight, yea, and that not without the exceeding great dan
both of their own salvation and of their citizens' also.

38. Christ prepared the heavenly food of his body and blood, that all that
partakers thereof, stedfastly beholding and diligently considering the heavenly and i
mortal benefits of God bestowed upon mankind by the death of his only Son, a
giving unto his divine majesty most humble and hearty thanks for the same, sho
prepare themselves and labour unto this end, that they may lead a life worthy

Tit. ii. gospel of Christ; that is to say, that they, "forsaking ungodliness and worldly lu
might live in this world soberly, righteously, and godly, looking for the blessed h
and glorious appearance of the great God and our Saviour Jesus Christ; which g
himself for us, to redeem us from all iniquity, and to purify unto himself a pecu
people, even such as should be zealous and earnest followers of good works."

The massmonger doth so pass over his mass, that whosoever come unto it, t
depart and go away never the better, nor any thing at all amended, but rather
worse, and the more disposed unto lewdness. Neither is it any marvel; seeing t
the popish mass is a very shop and store-house of wickedness and of all ungraciousn
instituted of the devil and antichrist (as it may seem) unto this end, not that it sho
fray and drive away unthrifts and naughty packs from their evil and wicked behavi
but rather that it should nourish, strengthen, and confirm them in all kind of misch
For there is no act so heinous, so vile, so uncomely, so to be abhorred, from the wh
the ungodly papists do greatly abhor when they have once heard mass, having t
whole confidence and trust in the popish sacrifice of the mass, unto the which, as u
an holy author[2], they with sails and oars, as they use to say, flee and make h

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[1 Καὶ ἡ τροφὴ αὕτη καλεῖται παρ' ἡμῖν εὐχαριστία· ἧς οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστιν, ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρὸν, καὶ οὕτως βιοῦντ ὁ Χριστὸς παρέδωκεν.—Just. Mart. Op. Par. 1 Apol. i. p. 83.]

[2 So folio: the true reading probably is *alta*

the putting away of their sins, utterly neglecting, contemning, and despising the ost holy and most noble sacrifice of Christ's death; whereas all good and godly en, that love the true worshipping of God, do not only utterly detest and abhor this pish mass, but also they eschew it, and flee from it, as from a most cruel and per- ious monster, reposing all their affiance, confidence, and trust in the alone sacrifice Christ, which he once for all suffered on the altar of the cross, and by that only ath he made perfect for ever them that are sanctified." Heb. x.

39. Christ appointed the sacrament of his body and blood, not that the celebration ereof should be a daily offering and sacrifice for the quick and for the dead, (for then ist Christ in the very action of the supper have been crucified, his blood shed, yea, d also have died; for "without shedding of blood," and suffering of death, "there Heb. ix. no forgiveness" of sins;) but it should be a most famous and everlasting memory that sacrifice that was once for all done on the altar of the cross for the salvation the faithful; as these sentences of the holy scripture abundantly testify: "Do this," Luke xxii. th Christ, "in the remembrance of me." Likewise saith Paul: "So oft as ye 1 Cor. xi. all eat this bread, and drink of the cup, ye shall shew the Lord's death till he me."

The massmonger is so impudent and mad that he shameth nothing at all openly teach, and to blow into all men's ears, that his satanical supper (I mean the ass) is a perfect, full, consummate, and an heaped up sacrifice, both for the quick d for the dead; and again, of so great worthiness and perfection (O intolerable asphemy!) that it is no less healthful, profitable, and necessary for the salvation of ankind, than the very passion and death of Christ: ("The second cause," saith In Lib. de homas of Aquine, "of the institution of the sacrament of the altar is the self sa- Sacramento fice of the altar against a certain daily robbery of our sins, that, as the body of Altaris. e Lord was once offered on the cross for original sin, so likewise it should be fered continually for our daily sins upon the altar, and that the church should ve in this behalf a gift to pacify God, precious and acceptable above all the sa- fices of the law[3]:")—which doctrine, how horrible it is, how uncomely it is, and o much contrary to the doctrine of Christ, yea, what a most pernicious pestilence is to the salvation of mankind, who is so blind that seeth not? who is so far ranged from all sense and reason that understandeth not?—moreover, that it is that erlasting and continual sacrifice whereof Daniel speaketh; again, "that pure oblation" Dan. viii. d clean offering, which should be sacrificed and offered up in all places to the Lord Mal. i. od, according to the prophecy of the prophet Malachy, through the virtue and wer whereof all the quotidian and daily sins of men should be taken away, forasmuch that sacrifice is daily offered; and again, that the ofter that missal sacrifice is offered, e more amply and largely are the sins of them put away for whom it is offered d sacrificed.

40. Christ instituted his supper that it should be a most certain and sure pledge d token of God's singular good-will toward us; and that, so oft as we enjoy it th thankful minds, we should plainly and fully persuade ourselves, that God for e death of his Son is reconciled unto us, loveth us, favoureth us, highly regardeth forgiveth us our sins, giveth us all good and godly things; yea, and that before e foundations of the world were laid he had so appointed us in Christ Jesu his s and heirs of everlasting life, that we, being engraffed in Christ Jesu, and walking not the flesh, but in the Spirit, can no more be subject unto everlasting damnation; the apostle saith: "There is no damnation to them that are in Christ Jesu, which Rom. viii. lk not after the flesh, but after the Spirit."

The massmonger doth daily mass, and handle the divine mysteries, yet so unprofitably t the weak consciences, and trembling with the terror of God's judgment, and

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[3 Secunda causa institutionis est sacrificium aris contra quandam quotidianam delictorum nos- um rapinam, ut sicut corpus Domini semel ob- um est in cruce pro debito originali, sic offeratur iter pro nostris quotidianis delictis in altari, et habeat in hoc ecclesia munus ad placandum sibi Deum super omnia legis sacrificia pretiosum et acceptum.—Thom. Aquinat. Op. Venet. 1595. De Sacrament. Altar. Opusc. cap. i. Tom. XVII. p. 567.]

oppressed or overladen with the great and intolerable weight and burden of sins, fi
feel, and perceive no consolation, no comfort, no peace, no rest, no joy, no quietn
thereof. What marvel? When the popish mass, which hath utterly degenerated[1] a
grown out of kind, and estranged itself from the Lord's supper, is none other th
than a dumb fable or play, full of trifling and hickscorner-like gestures. As touch
Christ and his death, the hearers hear nothing at all, that by this means they mi
lift up and confirm their faith toward God. That massing priest mumbleth all thi
secretly and in a strange tongue; so that the congregation is nothing edified, nor h
any profit at all. Hereof cometh it to pass that, as idle gazers and vain lookers-
the miserable and hungry people at the last goeth most miserably away from t
massing monster without doctrine, without exhortation, without all consolation a
comfort; whereby it many times chanceth that the consciences of the weak, be
stricken, shaken, weakened, broken, and almost cast down with the weight and gre
ness, with the multitude and variety of sins, do fall (alas for sorrow, and wo
☞ me for it!) into the pernicious pit of damnable desperation. For there is no cert
rest nor sure quietness in the doctrines of men, whereunto the mind, that is troubl
and shaken, and feared with the terrors of God's law and judgment, may lean a
stick unto. The alone rest and quietness of the mind is in the alone doctrine a
Rom. i. faith of the gospel of Jesu Christ; which is "the power of God unto salvat
for so many as believe." Without this faith and doctrine there is no rest, no pea
no quietness, no joy, no consolation, no comfort, no health, no salvation to troub
consciences, though all the world should flow and overflow with masses, ceremon
Psal. xix. and works. "The word of the Lord," saith David, "maketh the heart merry
"yea, it is more sweet than the honey or the honey-comb, and worthy more to
desired than gold and precious stone."

41. Christ ordained the mysteries of his body and blood, that the godly a
faithful might have in that holy and heavenly banquet food both for body and
soul. For as the body is fed in that holy supper with the outward signs, so likew
doth the mind of a true Christian use and eat through faith the very body of Chr
and drink his blood, unto the exceeding great and unbelievable comfort, joy, and mi
John vi. of the whole man, both body and soul; as Christ himself testifieth, saying: "I
that bread of life. He that cometh unto me shall never hunger, and he that believ
in me shall never thirst."

The massmonger denieth that there remaineth any substance of bread and wine a
the words of consecration, as they call it, wherewith the bodies of the communica
may be nourished or sustained, affirming plainly that the very bread and wine is tur
into the natural body and blood of Christ. He saith moreover, that not only
godly and faithful eat the body of Christ in the supper, but also the ungodly a
misbelieving; yea, the cats, rats, mice, dogs, owls, flittermouses, and such other
reasonable creatures, whether they be birds, or four-footed beasts, or serpents, &
if at any time it so chance that, through the negligence of the priest, it be so
that they devour it. But how false, corrupt, lying, and full of error this doctr
of the massmonger is, it plainly and evidently appeareth by these words of Chr
John vi. "He that eateth my flesh, and drinketh my blood, hath everlasting life; and I v
raise him up at the last day. For my flesh is very meat; and my blood is v
drink. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I
him. As my living Father sent me, and I live for the Father; so he that eat
me shall live for me."

These words of Christ prove sufficiently that the godly and they that believe
Christ do only eat the flesh of Christ and drink his blood; forasmuch as to them al
it is given and granted of God to obtain everlasting life, to dwell in Christ, and
have Christ dwelling in them, to live for Christ, and to be raised up unto honou
the last day: which commodities, all of them without exception, the ungodly a
misbelieving should also enjoy, if they might eat the flesh of Christ, and drink
blood; and so must it needs follow that the ungodly and disobedient to God a

[1] Folio, *regenerated.*]

his holy word should be saved, yea, and that without faith, when it is manifest
the word of God that "it is not possible to please God without faith." It must Heb. xi.
eeds follow also, moreover, that not only the wicked and unfaithful, but also the un-
asonable creatures, if perchance they should eat the sacramental bread, should have
erlasting life, dwell in Christ, have Christ dwelling in them, live for Christ, and
the last day to be raised up unto glory: which fancies, or rather madnesses, are
ich and so great, so unsavoury, so lewd, so incredible, and so far estranged from truth
id reason, that it is marvel that any man, although never so much a dolt and dastard,
n be persuaded to believe such devilish dreams and idle inventions of the papists.
ut what doth not old custom bring to pass, specially if it be set forth to the blind Custom.
es of a carnal man with the glistering visor of hypocrisy and feigned holiness?

42. Christ did institute his holy supper, that it should be done and frequented
ith great solemnity, and in the sight of all men.

The massmonger, going aside into some corner, as into a nursery of women, and
parating himself from all men, falleth in hand with his massing, having many times
nly the company of one little boy to help him to say mass, as the common saying
; when, notwithstanding, the commandment of Christ is this: *Hoc facite*, "Do ye
is;" and not, *Hoc fac*, Do thou this. The celebration of the Lord's supper appertaineth
many, and not to one alone. "Who will not think this," saith a certain man, Gerardus Lauricha-
a matter worthy to be laughed at, when the priest, reading his private mass alone, nus.
luteth the walls or the images in the churches, in saying: *Dominus vobiscum*, 'The
ord be with you;' again, *Orate pro me, fratres et sorores*, 'Pray for me, ye brethren
nd sistern[2]?"

43. Christ instituted the signs of his body and blood, that they should be exercises
f faith unto the living, and unto such as believe, wherewith they being admonished
nd put in remembrance of the singular good-will, loving benefits, liberality, and bounty
f God toward them, and cleaving most constantly and surely to God's most merci-
l promises, might persuade themselves without any doubting that they appertain and
elong unto that blessed company or fellowship which knowledgeth, confesseth, and
ranteth Christ to be their alone Saviour, Defender, and Head, for whose salvation he
ave himself a most healthful "offering, and sweet-smelling sacrifice to God his Eph. v.
'ather," "that he might make it unto himself a glorious congregation, without spot
r wrinkle, or any such thing; but that it should be holy and blameless."

The massmonger applieth the sacrament of Christ's body and blood unto the dead,
hile in his masses he goeth about to pluck them out, and to save them both from
eir sins and from the pains of purgatory, if there be any such place; when as the
pper of the Lord appertaineth no more unto the dead than baptism doth. For as
e may worthily be reproved of fond foolishness and of mere madness, which would
ffer himself to be baptized for a dead man, thinking by this means to procure sal-
ation unto him; even so doth he no less doat and play the madman, which receiveth
ie Lord's supper for him that is departed and gone out of this life. Verily the
oly scriptures teach plainly in every place, that all the sins of men are purged, 1 John i. 1 Pet. i.
leansed, and put away by the precious blood of Christ, and not by the sacrifice of Rev. i.
ie popish mass, nor by another man's participation of the Lord's supper. Neither
the place, state, and condition of the dead such that they have need of our help,
hich are either in continual torments, or else in everlasting joy: there is no third
lace; as the history of the rich glutton and of the poor Lazarus evidently proveth. Luke xvi.
When the tree falleth," saith the preacher, "whether it be toward the south or Eccles. xi.
orth, in what place soever it fall, there it lieth."

44. Christ ordained the holy symbols and tokens of his body and blood, that
ey should be continual and most certain testimonies and seals of God's good-will
ward us; whereby also, so oft as we behold them, we might be excited, stirred

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[2 Cui enim non joculare videatur, cum sacerdos plus privatam missam legens, parietes aut statuas alutet dicendo, Dominus vobiscum?—Ger. Lorich. e Miss. Publ. Prorogand. 1536. Lib. II. cap. i. p. 100. Nam cum sacerdos sacrificans secretum agit, dicere non potest, Orate pro me, fratres et sorores, ut meum et vestrum sacrificium sit Deo omnipotenti.—Id. ibid. pp. 119, 20.

up, inflamed, and kindled to cleave unto God with unshaken faith and assured ho and without all doubting to believe his promises, being certainly persuaded that G will for ever and ever be the same to us that the holy sacraments do declare, she and testify him to be.

The massmonger prateth and babbleth that the sacraments of the new law, t is to say, baptism and the Lord's supper, are of such virtue, strength, might, a power, that they are not only signs and tokens of God's grace, but also to him th putteth not an object[1] or let (I use the school-men's words), that is to say, to h that hath no actual purpose of deadly sin, that they give grace, righteousness, f giveness of sins, the Holy Ghost, yea, and that *ex opere operato*, that is, of t work wrought, without any good motion of the user, that is to say, without fait insomuch that they sanctify and justify the receivers, deliver them from sins, advar them unto virtue, conserve and keep them in goodness, and at the last bring the unto everlasting life: which doctrine, as it doth corrupt, yea, utterly destroy the tr use of the sacraments, so likewise doth it greatly obscure, extenuate, diminish, a utterly take away the free goodness and mercy of God; when it is most certain a
1 Cor. iii. evident that the sacraments by themselves can work nothing at all (as "neither that planteth is any thing worth, nor he that watereth, but he that giveth the i crease, that is to say, God"), but so far as they testify, represent, and seal t good-will of God to us, and set that thing before our eyes concerning the most lo ing, sweet, and comfortable promises of God, which the holy scriptures do so inculk and beat into our ears; so far is it off that they bring and give the s things whereof they be signs, tokens, and pledges. For God alone, from whc
James i. "every good gift and every perfect gift descendeth and cometh down," God, I sa alone giveth grace, forgiveth sins, quieteth the mind, maketh glad the conscien sanctifieth, justifieth, keepeth, saveth, benefiteth, pleasureth, and endueth with heavenly blessings, being indeed of all our salvation both the beginner and finishe

45. Christ appointed no certain and singular time when his people should cel brate and receive the Lord's supper, which plainly appeareth by these words
Luke xxii. Christ: "So oft as ye shall do this, do it in the remembrance of me." Hereto l
1 Cor. xi. longeth this saying of St Paul: "So oft as ye shall eat of this bread, and drink the cup, ye shall shew the Lord's death till he come." The very same thing teache
Hom. 27. de Regressu S. Joan. de Asia. Chrysostom, saying: "We are not like the Jews: we serve not the place, neither a we subject to the necessity of the time, being assured in this behalf by the Lor voice, which saith: 'So oft as ye shall eat this bread, and drink of this cup, shall shew the Lord's death.' Verily we shew the death of Christ this day; but th was the feast, and this day is the feast[2]," &c.

The massmonger declareth and saith that Easter is the time when the comm people should come flockingly together to celebrate the Lord's supper, or, as t papists term it, to take their hushel, or to receive their Maker; when, notwit standing, the very decrees of the bishop of Rome knowledge them not for catholi
De Consecr. Dist. 2. which are not partakers of the Lord's table thrice at the least in the year. "A though not often[er]," saith pope Fabian, "yet thrice at the least in the year men communicate (except some man peradventure be hindered and letted throug some grievous offence), that is to say, at Easter, at Whitsuntide, and at the fea of Christ's nativity[3]."

The very same thing teacheth also the council Agathense: "The secular men whi do not communicate at the nativity of our Lord, at Easter, and at Whitsuntide, let them not be counted catholics, nor let them not be taken among the catholics[4]."

[1 Object: obstacle.]

[2 Judæorum similes non sumus: non servimus loco, nec subditi sumus necessitati temporis, dominica voce firmati. Quotiescunque, inquit, manducaveritis panem istum, et hunc biberitis calicem, mortem Domini annunciabitis. Annunciamus namque hodie mortem Christi. Sed tunc quidem festivitas. Et hodie festivitas.—Chrysost. Op. Par. 1718-38. Ho de Regress. de Asia. Tom. III. p. 412.]

[3 Fabian. in Corp. Jur. Canon. Lugd. 16 Decret. Gratiani, Decr. Tert. Pars, De Consecr. Di ii. can. 16. col. 1919. See Vol. II. page 259, note 1

[4 Concil. Agathens. can. 18. in eod. can. 19. c 1920. See Vol. II. page 259, note 17.]

Christ requireth of his people an often repetition of his death, and a diligent coming nto his holy supper. But the massmonger provoketh and moveth the christian eople once in the year unto the partaking of so worthy and heavenly mysteries. But ıe holy fathers in times past were otherwise minded.

For in the time of St Austin, his writings declare evidently that the Lord's ıpper was wont more often to be celebrated and received of the Christians than the se is now in the kingdom of the pope. Unto Januarius he writeth on this manner: Some," saith he, "receive daily the communion of the body and blood of Christ; Epist. 12. ome receive it on certain days; in some place there is no day but that it is received; ı some place men communicate only on the Saturday and Sunday; and in some place ıey receive only upon the Sunday[5]." Again: "The sacrament of this thing, that In Joh. cap. vi. Tract. 26. s to say, of the unity of the Lord's body, in some place daily, in some place at ertain times appointed, is prepared on the Lord's table, and from that table is re- eived of some unto life, and of other some unto death[5]."

Moreover we read that pope Leo was wont many times in one day to commu- Beatus Rhenanus in Tertull. icate seven or eight times[6].

Among the Greeks this is the order: if any man absenteth himself from the com- Eras. Sarcer. in Loc. Com. nunion by the space of fourteen days, he is excommunicate, except he can declare o the congregation of God some reasonable cause of his absence[7]; so great a fault is ; counted among them, if any any long time do estrange themselves from the par- icipation of the holy mysteries of the body and blood of the Lord.

46. Christ did not admit all kind of persons, but the apostles only, unto the re- eiving of the mysteries of his body and blood, whom he knew right well to be as ervent embracers of his doctrine, so likewise spotted with no kind of notable vice. For as concerning Judas the traitor, it is not yet fully determined among the learned ıen that he was present at the holy supper, wherein we read that Christ the Lord id distribute to his disciples the heavenly mysteries of his body and blood; albeit he evangelical histories do abundantly testify that Judas also was present and did at of the paschal lamb. For St John maketh mention how that, "as soon as Judas John xiii. ad received the sop, he went immediately out." Now that that sop was the acrament of Christ's body, who dare affirm? seeing that St John a little before vriteth that Christ wet that bread before he gave it to Judas. He wet it without oubt in the dish that was full of those herbs which God commanded the Jews to at with the paschal lamb or kid, as we read in the second book of Moses. Theodo- Exod. xii. ius Bibliander, a man of great judgment in divine matters, and of singular knowledge n the Hebrew tongue, saith that the Jews in eating the paschal lamb, as the rabbins eclare, used five sundry herbs, yea, and those not sweet and pleasant, but tart and sour. And so sound the words of the law: "They shall eat the flesh of the lamb the Exod. xii. ame night, roast with fire, and with unleavened bread; and with sour herbs they shall at it." Into the dish wherein these herbs were did Christ dip the sop which he ave unto Judas; whereof it necessarily followeth that it was not the sacramental read, as some take and understand that place. No, verily; for it is evident enough hat this was done while Christ did eat the passover with his disciples, yea, and that efore the institution of the sacrament of the body and blood of Christ; which thing o man that is of any judgment in divine matters can either justly call into contro- ersy, or yet deny. Now if it be true that St John writeth, as it must needs be ıost true, I mean, that Judas went straightways and immediately out from the com- any of Christ and of the disciples so soon as he had taken the sop of Christ's hand, vho seeth not then that he (Judas, I say) was not present, neither at the institution or at the partaking of the holy mysteries of the most holy body and blood of Christ? For when the Jewish passover was once done and finished, then at the

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[5 August. Op. Par. 1679-1700. Ad Inquis. anuar. Lib. I. Epist. liv. 2. Tom. II. col. 124.—d. In Johan. Evang. cap. vi. Tractat. xxvi. 15. om. III. Pars II. col. 500. See Vol. II. page 258, ote 3.]

[6 Leo papa, sicut ipse fatebatur, una die septies vel octies missarum solennia sæpius celebrasse legitur.—Beat. Rhenan. Annot. in Lib. de Cor. Mil. ad calc. Tertull. Op. Franck. 1597. p. 42.]

[7 See Vol. II. page 258, note 6.]

last did the Lord Jesus Christ ordain, prepare, and set forth that heavenly banqu
delivering to his disciples holy bread and holy wine, in the remembrance of his bless
body-breaking and his precious blood-shedding; at the which most holy banquet Jud
Iscarioth was not present, yea, and that by the testimony and witness of St Hila
a writer as most grave, so likewise most ancient, whose words here to interlace
shall not be out of the way for our purpose.

In Matt. cap. xxx. "Judas," saith he, "the traitor is judged, without whom the passover is mad
the cup being taken, and the bread broken. For he was not worthy of the everlas
ing sacraments. For hereby we may right well perceive that he immediately went h
way, because it is expressed that he returned with the company. Neither truly cou
he drink with him that which he should not drink with him in his kingdom, seei
he promised that all that drunk then of the fruit of that vine should afterward dri
with him[1]." Hitherto have I rehearsed the words of St Hilary.

And Theophylact affirmeth plainly that many other learned men were of this mi
In Matt. cap. xxvi. with St Hilary. His words are these: "Some say that, when Judas was gone ou
Christ delivered the sacrament to the other disciples. Therefore ought we likewise
to do, and to restrain the wicked from the sacraments[2]."

And verily it seemeth not to me to be a thing like the truth (howbeit let eve
man use his judgment: I am well content), neither do I think it to be true th
Christ in so earnest a matter, that is to say, in distributing and delivering the ho
mysteries of his body and blood, should be so negligent, and lightly let that pa
over, which at other times he was wont most highly to regard, as it is mentioned
Matt. xiii. Matt. xxi. Luke xx. John vi. John xviii. the holy scriptures. For how oft did he speak to them that stood by and hea
him by parables or similitudes! How oft did he object and set questions again
the questions of his adversaries! How oft went he away and left the multitude alon
How oft held he his peace, because he would publish, declare, and set forth, ye
because he would not betray and make common the heavenly mysteries of God
Matt. vii. the unworthy and unfaithful! Doth not Christ forbid to give that is holy to dog
and to set pearls before hogs? What, is it to be thought that Christ himself w
violate and break that which he commanded his people so diligently to observe?

Who knoweth not that Judas in the scriptures of God is judged, pronounce
Matt. x. John xii. John vi. John xvii. and condemned of the Holy Ghost to be a traitor, a thief, an hypocrite, a coveto
person, a devil, the son of perdition, &c.? Would Christ himself deliver to su
and to so wicked a monster the most pure and honourable mysteries of his bo
and blood, which he by no means can abide that any of his should enterprise t
like attempt? yea, which hath given a plain commandment to the contrary? "Gi
not that is holy," saith he, "to dogs, nor cast not your pearls unto hogs." He th
Exod. xii. commanded that no stranger or uncircumcised person should eat of the Jewish pas
over, would he admit Judas, that traitor, that thief, that hypocrite, that coveto
Eph. ii. person, that devil, that son of perdition, that vessel of wrath, that monster of wicke
Acts vii. ness, altogether estranged from the true Israelitish public weal, and uncircumcised
heart and ears, unto that most blessed and heavenly passover, even the most precio
Lev. xxiv. and delicious banquet of his body and blood? He that commanded that the shew
bread should be eaten of no man, but of the priests only, would he deliver the ho
bread and cup, the most honourable mysteries of his body and blood, unto an ou
1 Chron. xiii. cast and enemy of God and of all godliness? He which killed Uza for touching t
ark, would he give unto Judas, his most and greatest enemy, the most noble my
teries of his passion and death to be touched and to be defiled? He which rebuke
Psal. l. the wicked, and grievously plagueth him, because he declareth his ordinances, a

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[1 Post quæ Judas proditor indicatur, sine quo pascha accepto calice et fracto pane conficitur: dignus enim æternorum sacramentorum communione non fuerat. Nam discessisse statim hinc intelligitur, quod cum turbis reversus ostenditur. Neque sane bibere cum Domino poterat, qui non erat bibiturus in regno: cum universos, tunc bibentes ex vitis istius fructu, bibituros secum postea polliceretur.—Hil. Op. Par. 1693. Comm. in Matt. cap. xxx. col. 740.]

[2 Τινὲς δὲ φασὶν ὅτι ἐξελθόντος τοῦ Ἰοὐ μετέδωκε τῶν μυστηρίων τοῖς ἄλλοις μαθηταῖ οὐκοῦν καὶ ἡμεῖς οὕτω ποιεῖν ὀφείλομεν, καὶ τ πονηροὺς ἀπείργειν τῶν μυστηρίων.—Theoph Op. Venet. 1754-63. In Matt. Comm. cap. xx Tom. I. p. 146.]

th the Lord's covenant in his mouth, will he suffer that such and so great mon-
er of wickedness, being in all points most fierce, most cruel, most filthy, most
nclean, should taste, receive, and devour with his most vile, unpure, and stinking
outh, food so holy, so heavenly, so godly? He that could not abide that guest Matt. xxii.
hich came unto the marriage without the wedding-garment, but commanded his
rvants straightways to "take him from the table, to bind him hand and foot, and
cast him into utter darkness, where weeping and gnashing of teeth shall be," would
vouchsafe to place at his heavenly table that beast which was most wicked, most
wd, most false, most traitorous, and feed him with the most blessed mysteries of
s body and blood? Is not this to give that is holy to dogs? and to set pearls Matt. vii.
efore hogs? yea, and to take the bread of children and to cast it to the masty[3] Matt. xv.
rs? But "what fellowship hath righteousness with unrighteousness? What hath 2 Cor. vi.
ght to do with darkness? What concord is there between Christ and Belial? What
greement is there among the faithful and unfaithful? What hath the temple of God
do with images?" And what hath that traitor Judas to do with the divine mysteries
Christ's most healthful passion and alive-making death, which, utterly forsaking
e Lord, and giving himself over to the devil as his most miserable and wretched
ptive, and ready out of hand with too much shame to hang up himself, and so in Acts i.
ost deep desperation most wretchedly to finish this his most damnable life, should
w be cast into "that lake that burneth with fire and brimstone," and have his Rev. xxi.
rtion with the hypocrites?

Verily it is not to be thought that Christ, which is the most high and most per-
ct example of all shepherds, whose action, as a certain man saith, is our instruc-
on, did admit such and so great monster of wickedness, and so unworthy an hell-hound,
nto those mystical dainties; but rather that when that traitor was once gone he
dained, prepared, and set forth that holy and heavenly banquet; teaching plainly
this his [action], that all such as be ungodly, not sound in christian doctrine,
nd in conversation of life vicious and unpure, ought by no means to be received
nd admitted unto the holy table of the Lord, but rather utterly to be expelled and
rown out of the company of the faithful Christians, till they amend, correct their
anners, and lead a life worthy the gospel of Christ; as the apostle commandeth,
ying: "If any man that is called a brother be an whoremonger, or a covetous 1 Cor. v.
rson, or a worshipper of images, or a railer, or a drunkard, or an extortioner; with
ch see that ye eat not." Likewise saith St John: "If any man come unto you, 2 John.
nd bring not this doctrine, receive him not into your house, nor bid him once God
eed. For he that saith unto him God speed is partaker of all his evil deeds."

The massmonger repelleth and putteth back no man from his mass, although
be never so wicked, ungodly, and evil reported; but he rather allureth, inviteth,
ddeth, and admitteth without exception all that come, although never so corrupt
th in life and doctrine, as worshippers of images, haters of God, enemies of virtue,
vers of pleasure, ungodly, setters forth of men's traditions, "having an outward 2 Tim. iii.
pearance of godliness, but utterly denying the power thereof," "arrogant, proud,
vers of themselves, standing in their own conceit, puffed up, unthankful, unkind,
sobedient and stubborn against their parents, boasters, men-haters, unmerciful, covet-
s, bargain-breakers," extortioners, evil-doers, oppressors of the poor, thieves, robbers,
ey-takers, sacrilege-committers, perjurers, liars, deceivers, back-biters, slanderers, truce-
eakers, whisperers, full of envy, wrath, murder, strife, scolding, hatred, wickedness,
nrighteousness, tyranny, frowardness, feigning, hypocrisy, &c., unchaste whoremongers,
nclean persons, adulterers, whores, bawds, brothels, sodomites, wanton maskers, and
ch as are given to drunkenness, to bibbing, to banqueting, to feasting, and at the
st whom not? That this proverb may be found no less true than old: "Like will
like, quod the devil, when he danced with the collier." Moreover this God-robber
th not only gladly admit for money's sake all kind of naughty packs, and such as
e unworthy to live or once to breathe upon the face of the earth, unto his mass,
t also unto the very partaking of the holy and blessed mysteries of the body and

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[3 Masty: full of mast, or perhaps eating mast. But possibly the word is a misprint for *nasty*.]

Matt. xxvi. blood of Christ; not unlike in this behalf to Judas Iscarioth, which for lucre's s betrayed his most godly Master to the most ungodly and wicked tyrants. The l
Matt. vii. bread of children he casteth to the dogs, and the most precious pearls he sett before the hogs; so that those most pure and most holy mysteries of the body and bl of Christ, which the holy fathers gave and delivered to none but to them only wh were replenished with the knowledge of God's will, with all wisdom and spirit understanding, and so behaved themselves in all their life and conversation as it cometh them that profess the gospel of God our Saviour, the massmonger with all consideration traitorously giveth and wickedly delivereth to all men, although ne so greatly defiled with all kind of sin and abomination, not without (alas for sorro the great infamy and slander of the christian religion.

1 Cor. xi. 47. Christ by the apostle commandeth that before we come and sit down
What it is to prove ourselves. the Lord's table we should prove ourselves, that is to say, examine and try whet we be endued with that faith wherewith we earnestly and with our whole heart beli that Christ suffered death for us, and that, with the one oblation and only sacri of his body done once for all on the cross, he hath abundantly and unto the ut most satisfied for all our sins, reconciled us to God the Father by his blood death, and made us inheritors of the heavenly kingdom, so that, besides this Chr we believe, knowledge, and confess none to be our saviour, redeemer, mediator, ad cate, intercessor, neither do we trust on any other sacrifice, but on that one o sacrifice which he made on the tree; again, whether we have that love in us tow our neighbour that is required of us, so that we love him as ourselves, being at times ready no less to serve his commodity than our own, yea, if the matter require, gladly to bestow even our very life, after the example of Christ, to do l good, although he be our utter foe and most extreme enemy; to conclude, whet even from the very heart we do repent us of our former wicked life; whether we so hate and abhor with our whole heart all kind of sin, that we desire nothing m than to amend our life, than to take upon us new manners and new conditions, y and those godly and spiritual, and in all points lead a life worthy the gospel of Ch
1 Cor. xi. for ever after. And this meaneth St Paul, when he saith: "Let a man prove hi self, and so let him eat of that bread and drink of that cup. For he that eateth drinketh unworthily eateth and drinketh his own damnation; because he maketh difference of the Lord's body."

The massmonger cometh unto the altar as the swine unto his sty, no trial examination of himself tofore had, except peradventure, as his common wont is, perbreaketh[1], evomiteth, and spueth out most filthily unto another not altogether like himself his whoredoms, his adulteries, his nocturn pollutions, his unclean thoug his fleshly imaginations, his carnal delectations, his surfeitings, his drunkennesses, wine-bibbings, his fleshly feastings, &c. Of the true and right faith in God, of earnest amendment of his manners, of the studious and diligent meditation of passion and death of our Lord and Saviour Jesus Christ, of praises to be given God the Father for his goodness and liberality toward mankind, with all humil and reverence, of the fervent love and singular good-will toward his neighbour, of the other offices and duties of a christian man, he thinketh nothing at all; as it e dently appeareth by his life, which passing all other is most vile, most corrupt, m wicked, most ungodly. For he goeth forth ever to be like himself; so rare a th is it for a massmonger to creep out of the filthy puddles of ungodliness and uncle ness, and to become an honest and godly man.

48. Christ, by no means suffering the profanation, unhallowing, and unrever handling of the mysteries of his body and blood, was grievously offended with
1 Cor. xi. Corinthians, as Paul writeth, and punished them with most bitter pains, some w divers sicknesses and diseases, some with most horrible, miserable, and sudden deat
John xiii. as we read of Judas, into whom, after Christ had given him the sop, the de entered straightways.

The massmonger ceaseth not to stir up and provoke God's anger against us, wh

[1 Perbreaketh, or parbreaketh: breaketh forth, ejecteth.]

his idolatrous and wicked masses he profaneth, unhalloweth, and defileth daily holy mysteries of the body and blood of Christ. For what profanations of the l's supper doth not the massmonger admit and commit with his ungodly massing? The profanation of the Lord's supper.

The sacramental bread and wine he eateth and drinketh alone.

The mystical bread and wine he teacheth plainly to be turned and changed into true and natural body and blood of Christ, which he received of Mary the in.

The sacrament of the body and blood of Christ he heaveth up above his head, and veth it to the people to be worshipped as God.

The sacramental bread he daily offereth to God, that it may be a propitiatory, atory, and satisfactory sacrifice for the sins both of the quick and of the dead; which so weaken, enfeeble, and make of no valor the sacrifice of Christ's death, and virtue, perfection, glory, dignity, praise, and honour of the same, that nothing do it more; when the holy scriptures do abundantly testify that Christ "with one oblation hath made them perfect for evermore that are sanctified."

Moreover, he receiveth the holy mysteries of Christ's body and blood for other, king the Christians believe that his eating and drinking of the sacrament doth them much good, and is as profitable for their salvation, as though they themselves had ily received it.

The sacrifice of the mass he applieth at his pleasure to all men, whether they be ent or present, quick or dead, on land or on water, on horseback or on foot, in gatory or in heaven, sound or sick, in riches or in poverty, &c.

There is nothing for the which the mass serveth not.

In saying his mass he useth a strange tongue, the people hearing and yet nothing erstanding, and so are they there present without profit; when, notwithstanding, commandeth by the apostle, that in the assemblies of the Christians all things uld be done unto edifying; yea, the blessed apostle St Paul commendeth more words so spoken that the congregation of God may be edified by them, than thousand uttered in a strange tongue that the people understandeth not. 1 Cor. xiv.

Of our deliverance by the death of Christ, of true faith, hope, and love, of humble, rty, and earnest thanks to be given to God for his benefits, of unfeigned repentance, rue conversion unto God, of amendment of life, he speaketh not a word.

Furthermore, like a God-robber he stealeth away the cup of the Lord's blood from communion of the faithful lay-people. He reserveth and hangeth up in a pix the amental bread, contrary to the commandment of Christ, and contrary also to the of the primitive and ancient church.

He masseth without the preaching of God's word, never declaring the true and t use of the sacrament.

He mingleth water with the wine, contrary to the institution of Christ and the ctice of his apostles.

He corrupteth the words of the Lord's supper, sometime adding to them, and metime plucking from them.

But what do I? Verily I shall almost as soon number the stars of the air, and sands of the sea, as I shall be able to recite and to declare all the errors, abuses, erstitions, deceits, blasphemies, jugglings, crafty daubings, abominations, sacrileges, kednesses, ungodlinesses, idolatries, vain worshippings, incantations, conjurations, anations, invocations of the dead, &c., which are used in the popish mass; as I speak nothing of their masking apparel, albs, girdles, vestments, copes, tunicles, con, sub-deacon, censers, bells, candles, candlesticks, paxes, pixes, corporasses, corass-cloths, superaltars, altars, altar-cloths, chalices, cruets, napkins, besides their kings and loutings, their turnings and returnings, their gaspings and gapings, their elings and crouchings, their winkings and starings, their mockings and mowings, r crossings and knockings, their kissings and lickings, their noddings and nosings, r washings and weepings, their boings and bleatings, their mumblings and tumgs, with their prostrations and inclinations, with their commemorations and hisnical gesticulations, with their confessions and absolutions, with their consecrations conjurations, with their pausations and exhalations, &c., which also besides many

other apish toys and brainless gestures, the mad massmongers use in their marvel
monstrous masses. I let pass also the bargainings, the buyings and sellings, the chopp
and changings, the hirings and desirings, and such other monsters as are nouri
through the popish mass and her massing chaplains. Verily there was never
nor yet at this present is, which at any time hath brought, or do bring so great
honour to the majesty of God and to his holy and pure religion, as this most abomi
idol the popish mass, that sink of all evils and shipwreck of all godliness, hath
and yet doth, where it is used. Neither is it to be thought that all the calam
and miseries, that all the plagues and pestilences wherewith (alas for sorrow!)
are in this our age most grievously, yet most worthily, on every side grieved an
flicted, do rise, spring, and come forth of any other thing than of the horrible profan
of the Lord's supper; which without doubt is grown up unto such an height of wic
ness, that it must needs shortly have generally a downfall, that all the glory ma
given to the Lord our God, and that Satan, with antichrist his chaplain and al
counterfeit and feigned religion, may be trodden down under our feet. For so
abomination can the Lord God of the faithful abide no longer.

1 Cor. xi. Certes, the errors of the Corinthians (which notwithstanding God most grievo
punished) in comparison of our manifold wickednesses concerning the abuses of
Lord's supper may justly be counted points of godliness; so far from the true
is the Lord's supper fallen in the kingdom of the pope.

Neither is there any thing used at this present day among the Christians w
doth so fray and drive away the Turks and Jews, and the other infidels, from
embracing and receiving the religion of Christ, as the profanation of the Lord's sup
while they see us fall down, worship, honour, invocate, and pray unto bread and
instead of God.

Moreover, there is no hope of coming again into the favour of God, except we
of all pluck up by the roots and banish far and wide out of the bounds of the chri
public weal these so many, so great, and so monstrous errors and abuses, and re
again the holy supper of the Lord to the former integrity, dignity, pureness, ho
and glory: which thing by no means can be brought to pass, except we will ut
shake off, dispatch, abrogate, put away, pluck up by the roots, and banish for
and ever the popish mass, never more to have to do with it, but at all times to
from it, as from the plague and pestilence, from the devil and damnation.

And verily unto this end ought all Christians with all their counsel, riches,
power, to labour, and to do their uttermost endeavour, that this thing with all e
dition may be brought to pass; even so many as unfeignedly thirst the glory, ho
and praise of God, and from the very bottom of the heart wish and desire tha
true religion of Christ may be renewed, restored, and published to the whole w
that we here in the earth may know the ways of the Lord, and his "saving h
among all nations:" which thing if we shall neglect and little regard, or else go
to maintain and defend these so manifest errors and abuses against the truth of
or shall either openly assent and consent to them which with their wicked m
contaminate, defile, profane, and unhallow the Lord's supper, or privately win
their such and so great wickednesses, without doubt that most high avenger,
that consuming fire, God, that jealous one, and such as can abide no compa
shall arise out of hand, and shall not only plague us in this life with many
sundry, yea, and those most bitter punishments and sharp diseases, as fire, pestil
sword, battle, civil war, dearth, banishment, loss of goods, fed sickness, sudden d
&c., but also, rooting us out of the most pleasant land of the living, he shall s
cast us down headlong into the deep dungeon of hell, where we shall have our
Rev. xxi. tion with the hypocrites "in that lake that burneth with fire and brimstone."
contrariwise, if we labour to expel false doctrine, to banish strange religion, to
out wicked opinions, to drive away idolatry and false worshipping of God, an
stead of these, if we do our diligence to plant true doctrine, christian religion,
opinions, and to worship the Lord our God according to his holy and blessed
he will in this world so bless us that we shall want no good thing necessary
for body or for soul, and after our departure from this vale of misery he will

n his most glorious kingdom, according to this his promise: "Them that glorify I will glorify; and they that despise me shall come to shame." 1 Sam. ii.
God for his dearly-beloved Son's sake tread down Satan shortly under our feet, "lighten his countenance upon us," that his "saving health may be known ng all nations!" Amen.

THE AUTHOR TO THE GODLY READER.

HITHERTO, good reader, have we compared the holy supper of our Lord Jesus ist with the pope's mass, that by this means thou mayest plainly perceive and ently see, as in a most clear and pleasant glass, what difference there is between n. Verily there is so great difference between them, as thou hast now heard, here is between Christ and Belial, between light and darkness, and between right-ness and unrighteousness. The difference between the Lord's supper and the pope's mass.

For as the Lord's supper containeth in it an unmeasurable sea of good things; s the pope's mass a sink of wickedness, and an habitation of all ungracious acts. the Lord's supper is healthful and marvellously profitable to them that come y unto it; so is the pope's mass to so many as come thereunto poisonful and iferous. As the Lord's supper doth wonderfully stir up, strengthen, and confirm faith of her guests toward God; so likewise doth the pope's mass beyond all sure obscure, quench, and destroy the faith of the Christians. As the Lord's supper marvellously kindle and largely set abroad the love toward the neighbour of them godly come unto it; so likewise the pope's mass abateth the christian charity, and rly quencheth it. As the Lord's supper doth exceedingly move and stir up the ls of the godly unto the consideration of heavenly things; so likewise the pope's s doth continually depress and cast down men's minds unto the contemplation of arthly things.

And[1] the Lord's supper doth set forth and evidently express to them that sit at Lord's table heavenly and spiritual things, as the favour of God toward mankind, veness of sins, quietness of conscience, destruction of Satan's kingdom, overthrowing eath's tyranny, desolation of hell, dissolution of the Lord's curse, and most perfect faction and full accomplishment of the same through Christ; again, renewing of old strength, the gift of the Holy Ghost, the resurrection of the body, the im- Rev. xxi.
ality of the soul, the opening of heaven-gates, that new and heavenly Jerusalem, Heb. xii.
e city of the living God, the company of innumerable angels, the fellowship of the begotten, and of the blessed spirits which are written in heaven," the most glorious beautiful sight of God's majesty, and, in fine, everlasting life: so likewise doth pope's mass bring forth and set before the eyes of them that be present things to ughed at, things meet for hickscorner, things well serving for a Christmas play, gs childish, things unprofitable, things of naught, and would God I might not y say, things poisonful, things pernicious, things pestiferous!

What should I tarry long in this matter? As the Lord's supper is a most rich plentiful treasure-house of all godly and heavenly things, (for it is called of tius "a medicine of immortality, and a present remedy against death[2];" of Dionysius In Epist. ad Ephes.
pagita, "an wholesome sacrifice and divine communion[3];" of Justinus Martyr, In Eccles. Hierarch.
hanksgiving[4];" of Origen, "the bread of life, the banquet of salvation, an uncorrupt In 2 Apol.
;" &c.; of Optatus, "a pledge of everlasting salvation, a defence of faith, and In Luc. Hom. 38.
In Matth. Hom. 5.
Lib. vi.

So folio: perhaps it should be *as* or *and as*.]

...ἕνα ἄρτον κλῶντες, ὅς ἐστιν φάρμακον σίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Χριστῷ διὰ παντός.—Ignat. Epist. ad Ephes. x. in Patr. Apost. Oxon. 1838. Tom. II. p. 294.]

Μετασχὼν δὲ καὶ μεταδοὺς τῆς θεαρχικῆς νίας....εἶτα τῆς θεομιμήτου ταύτης ἱερουργίας αἰτήσας γενέσθαι.—Dionys. Areop. Op. Antv. De Eccles. Hierarch. capp. ii. iii. Tom. I. pp. 284, 98.]

[4 Just. Mart. Op. Par. 1742. Apol. i. p. 83. See Vol. II. page 239, note 2.]

[5 ...si non comedimus panem vitæ...—Orig. Op. Par. 1733-59. In Luc. Hom. xxxviii. Tom. III. p. 977. Quoniam panis est verbum justitiæ, quam manducantes animæ nutriuntur ... Si ergo et nos volumus panem benedictionis accipere ab Jesu.—Id. in Matt. Comm. Ser. 85, 6. pp. 898, 9.]

Lib. iv. cap. 17.

hope of the resurrection[1];" of Cyrillus, "a table not only driving away death, but all diseases, yea, and also the law which rageth in our members, a table that streng eth godliness, quencheth the troublous affections of the mind, healeth the sick, ma them whole again that were fallen, and that stayeth us from all falling[2]," &c.

In Liturgia.

Basilius Magnus, "divine, undefiled, immortal, heavenly, and alive-making sacramen

Cont. Julian. Orat. 2.

of Gregorius Nazianzenus, "a table prepared against them that trouble us, where

In 1 Cor. cap. xi.

we appease all rebellion of passions[4];" of Chrysostom, "the power of our soul

Lib. i. ad Uxor.

sinews of the mind, the bond of boldness, the table that sendeth forth spiritual fl

Cont. Marc.

the wonderful mysteries of the church, the partaking of the Lord's body, the my

In Serm. de Laps. et de Cœna Dom.

of peace[5]," &c.; of Theodoretus, "an healthful sacrament, the symbols or signs o

Lib. viii.

body of Christ[6];" of Tertullian, "the Lord's banquet, and the figure of Christ's bo

Lib. iv. cap. 35.

of Cyprian, "the holy thing of the Lord, the healthful grace, the nourishment o

De Pecc. in Spir. Sanct.

mortality, the defence to them that receive it, the safeguard of the Lord's fulness

In Psal. xxii.

portion of everlasting life[8]," &c.; of Hilarius, "the Lord's meat[9];" of Irenæus,

Lib. vi. cap. 22.

bread of thanksgiving, and a new oblation of the new testament[10];" of Athanasius,

In Luc. cap. xxiv.

conservatory or store-house unto the immortality of everlasting life[11];" of Euthy

"the table upon the which lieth the mystical supper of Christ[12];" of Hesychius,

Lord's mystery[13];" of Theophylactus, "the blessed bread[14];" of Arnobius, "the d

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[1 ... altaria Dei...unde a multis et pignus salutis æternæ, et tutela fidei, et spes resurrectionis accepta est.—Optat. De Schism. Donatist. Lut. Par. 1700. Lib. vi. i. p. 90.]

[2 Οὐκοῦν λογιῇ μὲν εὐσεβέστερον σύννομον ἐπιτηδεύειν βίον, μεταλήψῃ δὲ οὕτω τῆς εὐλογίας, οὐ θανάτου μόνον ἀλλὰ καὶ τῶν ἐν ἡμῖν νοσημάτων ἀποκρουστικὴν εἶναι πιστεύσας· κατακοιμίζει γὰρ ἐν ἡμῖν γεγονὼς ὁ Χριστὸς τὸν ἐν τοῖς μέλεσι τῆς σαρκὸς ἀγριαίνοντα νόμον, καὶ ἀναζωπυρεῖ μὲν τὴν εἰς Θεὸν εὐλάβειαν, ἀπονεκροῖ δὲ τὰ πάθη, μὴ λογιζόμενος ἡμῖν τὰ ἐν οἷς ἐσμεν παραπτώματα, θεραπεύων δὲ μᾶλλον, ὡς νενοσηκότας. καταδεσμοῖ γὰρ τὸ συντετριμμένον, ἐγείρει τὸ πεπτωκὸς, ὡς ποιμὴν ἀγαθὸς, καὶ τὴν ψυχὴν ἑαυτοῦ τεθεικὼς ὑπὲρ τῶν προβάτων.—Cyril. Alex. Op. Lut. 1638. Comm. in Joan. Evang. Lib. iv. cap. ii. Tom. IV. pp. 365, 6.]

[3 ...καταξίωσον ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου τούτων καὶ ζωοποιῶν μυστηρίων... εὐχαριστοῦμέν σοι...ἐπὶ τῇ μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου μυστηρίων.—Div. Miss. Basil. in Rit. Græc. Op. Jac. Goar. Lut. Par. 1647. pp. 174, 5.]

[4 Ἔχω καὶ τράπεζαν τὴν πνευματικὴν ταύτην καὶ ἔνθεον, ἣν ἡτοίμασέ μοι Κύριος ἐξεναντίας τῶν θλιβόντων με, ᾗ προσαναπαύομαι καὶ τρυφῶ, καὶ οὐδὲν ἐξυβρίζω διὰ τὸν κόρον, ἀλλὰ καὶ κοιμίζω πᾶσαν παθῶν ἐπανάστασιν.—Gregor. Nazianz. Op. Par. 1778-1840. Orat. v. Sec. in Jul. 35. Tom. I. p. 171.]

[5 Αὕτη γὰρ ἡ τράπεζα τῆς ψυχῆς ἡμῶν τὰ νεῦρα, τῆς διανοίας ὁ συνδεσμὸς, τῆς παῤῥησίας ἡ ὑπόθεσις, ἡ ἐλπὶς, ἡ σωτηρία, τὸ φῶς, ἡ ζωή.—Chrysost. Op. Par. 1718-38. In Epist. i. ad Cor. Hom. xxv. Tom. X. p. 218. Φρικτὰ ὄντως τὰ μυστήρια τῆς ἐκκλησίας...ἀπὸ τῆς τραπέζης ταύτης ἄνεισι πηγὴ, ποταμοὺς ἀφιεῖσα πνευματικούς.—Id. in Joan. Hom. xlvi. Tom. VIII. p. 273. Πολλοὺς ὁρῶ τοὺς σώματος τοῦ Χριστοῦ μετέχοντας ἁπλῶς.—Id. in Epist. ad Ephes. Hom. iii. Tom. XI. p. 22. See also Op. Lat. Basil. 1547. De Sac. Part. Myst. Hom. ad Pop. Ant. lxi. Tom. V. cols. 401, 2. in which homily the two last quoted passages may be found.]

[6 ...τοῦ τύπου τὸ ἀρχέτυπον ἔδειξε, καὶ τοῦ σωτηρίου μυστηρίου τὰς θύρας ἀνέῳξε...μετὰ γὰρ δὴ τὴν αὐτοῦ παρουσίαν, οὐκέτι χρεία τῶν σ λων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώ —Theod. Op. Lut. Par. 1642-84. In Ep ad Cor. cap. xi. vv. 24-26. Tom. III. p. 175.

[7 Quis ad convivium illud dominicum, infamant, sine sua suspicione dimittet?—Tertul Lut. 1641. Ad Ux. Lib. ii. p. 189. Id. A Marcion. Lib. iv. 40. p. 571. See Vol. II 285, note 5.]

[8 ...sanctum Domini edere, et contrectar potuit...nec immerentibus ad salutem prodesse sumitur, quando gratia salutaris in cinerem titate fugiente mutetur.—Cypr. Op. Oxon. De Laps. p. 133. ...immortalitatis alimonia da communibus cibis differens, corporalis subs retinens speciem, sed virtutis divinæ invisib ficientia probans adesse præsentiam...panis is perstantialis, et calix benedictione solenni sa ad totius hominis vitam salutemque proficit sacramentum...aliquando panem Christus ap portionem vitæ æternæ.—Id. De Cœn. Dom nold.) Appendix, pp. 39, 40.]

[9 Si enim vere Verbum caro factum est, e nos Verbum carnem cibo dominico sumimus modo, &c.—Hilar. Pict. Op. Par. 1693. De Lib. viii. 13. col. 954.]

[10 ...novi testamenti novam docuit oblati quam ecclesia ab apostolis accipiens, in u mundo offert Deo, &c.—Iren. Cont. Hæres 1710. Lib. iv. capp. xvii. 5. Id. ibid. xviii. 249, 51. See Vol. II. page 267, note 4.]

[11 Athanas. Op. Par. 1698. Epist. iv. Serapion. Tom. I. Pars ii. p. 710. See V page 289, note 12.]

[12 ...ἢ καὶ τὴν τοῦ θυσιαστηρίου τράπεζ ἧς πρόκειται ὁ δεῖπνος ὁ μυστικός.—Euthy gab. Comm. in Psalm. ad calc. Theophyl Venet. 1754-63. Psalm. xxii. Tom. IV. p. 45

[13 Ergo quinta ejus super ipsum, sermo e prolatus est ab ipso Christo, super domi mysterium.—Isych. in Levit. Basil. 1527. L in cap. xxii. fol. 132. 2.]

[14 Αἰνίττεται δέ τι καὶ ἕτερον, ὅτι το ταλαμβάνουσι τοῦ εὐλογημένου ἄρτου διανοί οἱ ὀφθαλμοὶ εἰς τὸ ἐπιγνῶναι αὐτόν.—The Op. In Luc. Comm. cap. xxiv. Tom. I. p. 49

raments[15];" of Ambrosius, "a spiritual medicine, which, being reverently received, In Psal. cxxxix.
ifieth the godly communicant[16];" of Hieronymus, "a christian mystery, hallowed In 1 Cor. cap. xi.
the body and blood of Christ our Saviour[17];" of Augustinus, "the partaking of Ad Marcel.
body and blood of the Lord[18]," &c.: I pass over the other fathers, all which In Johan. &c.
h one voice have wonderfully garnished and set out this holy banquet of the
rd with true and godly praises, and have also both honourably and gravely set
th, published, and declared the virtue and dignity thereof,) out of the which the
dly and faithful guests may at all times take true and sound comforts, re-
ve pure and immortal pleasures, and drink in such and so sweet and heavenly
ectations as never shall perish and come to an end, unto the singular commo-
y, exceeding great comfort, and unoutspeakable joy of the man of God; so like-
se the pope's mass is the sink of all evils, out of the which flow forth with The fruits of the popish mass.
at abundance false religion, heathenish superstition, idolatry, evil opinions, ungodly
rshippings, infinite and intolerable errors, unworthy and by no means to be suf-
ed blasphemies against Christ and his innocent blood, ignorance of God, invocation
dead saints, confection[19], consecration, application, and oblation of the body and blood Mass-mongers.
Christ for the salvation both of the living and of the dead, transubstantiation, ado-
ion, ostentation, circumgestation, inclusion, and reservation of the sacramental bread,
isfaction for the miserable souls of them that are departed, most miserably tor-
nted in purgatory, and the deliverance of them from their woful state, taking
ay of the Lord's cup from the communion of the lay-people, usurpation of a strange
gue in the execution of the divine mysteries, profanation of the holy mysteries,
nifest irrision of the christian people, and the wicked polling and pilling of their
ds, while they be compelled, will they nill they, to nourish such so great and so
worthy monsters, and, as the poet saith, unprofitable clods of the earth[20], "whose god Phil. iii.
ir belly is," even hypocrites that devour widows' houses, yea, and that under the Matt. xxiii.
tence of long prayer; false prophets, outwardly clad with sheep's clothing, but in- Matt. vii.
rdly ravening wolves; blind guides of the blind; painted sepulchres, outwardly Matt. xv. Matt. xii.
earing beautiful, and inwardly full of all stench and filthiness; dissemblers, and Luke xx. Luke xi.
h as walk in long robes, loving salutations in the markets, the chief places in the
ples, and the highest seats at the table; thieves and robbers, hereto only bent John x.
t they may steal, kill, and destroy; cruel wolves, not sparing the flock; men Acts xx.
aking froward things, that they may seduce the disciples to follow them; men that Rom. xvi.
ve not the Lord Jesu Christ, but their own belly, deceiving the simple people with
ir flattering and enticing words; false apostles; deceitful workmen; ministers of 2 Cor. xi.
an, so transfiguring themselves that they appear to be ministers of righteousness,
ich shall have an end worthy of their deeds; enemies of the cross of Christ; men Phil. iii.
ers rather of pleasure than of God; having an outward appearance of godliness, 2 Tim. iii.
utterly denying the power thereof; which also creep into houses and make women
tive, which women are laden with sin, and led with divers lusts, ever learning,
never able to come unto the knowledge of the truth; men that resist the truth,
rupt in mind, lewd about the faith; sluggish bellies; false masters, bringing in 2 Pet. ii.
nnable sects, and denying the Lord that redeemed them; mockers, and such as are
gether given to their own filthy lusts; men that tread under foot the Son of God, Heb. x.
count the blood of the testament, wherewith we are sanctified, as an unholy
g, and do dishonour to the Spirit of grace; men that say they be Jews, that is Rev. ii.

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[15] ...aut quid tam magnificum quam sacramenta
na conficere?—Arnob. Afr. Comm. in Psalm.
ent. 1522. In Psalm. cxxxix. fol. y.]

[16] ...medicina enim spiritalis est, quæ cum reve-
ia degustata, purificat sibi devotum.—Ambros.
Par. 1686-90. Comm. in Epist. ad Cor. prim.
xi. Tom. II. Appendix, col. 149.]

[17] ...qui [Melchisedec] jam tunc in typo Christi
m et vinum obtulit, et mysterium christianum
alvatoris sanguine et corpore dedicavit.—Hieron.
Par. 1693-1706. Epist. xliv. (Paul. et Eus-
) ad Marcell. Tom. IV. Pars II. col. 547.]

[18] In hoc vero cibo et potu, id est, corpore et sanguine Domini, non ita est...hoc...valeat...ut carnem Christi et sanguinem Christi non edamus tantum in sacramento...Mensa potentis quæ sit, nostis; ibi est corpus et sanguis Christi.—August. Op. Par. 1679-1700. In Johan. Evang. capp. vi. x. Tractat. xxvi. 15. xxvii. 11. xlvii. 2. Tom. III. Pars II. cols. 500, 506, 607.]

[19] Confection: the making, i.e. of the body and blood of Christ, the act of consecration.]

[20] Hor. Epist. I. ii. 27.]

to say, faithful, and the church of God, when, notwithstanding, they are indeed
Rev. ix. very synagogue of Satan; locusts that came out of that stinking bottomless
Rev. xviii. merchants which committed whoredom with that great and famous harlot, that wh
of Babylon, that mother of all fornication and uncleanness, and were enriched w
the abundance of his pleasures; those filthy and stinking hogs whom St Anthony
a vision saw standing at altars throughout the world in every place, and unworth
handling the holy and blessed mysteries of the Lord's body and blood[1].

"I have read," saith Melancthon, "a vision of a certain godly man, written be
two hundred years, to whom Christ appeared, as one all rent and torn with wh
ping and scourging, full of wounds and of blood running throughout all his bo
The man, being at the first afraid and utterly abashed with so strange a sight, a
that he came again to himself, perceived and acknowledged that some singular c
tumely and exceeding great despite and reproach was signified thereby, wherew
Christ was greatly dishonoured and evil entreated. And when he demanded w
these wounds signified, Christ answered, that he was so rent and torn of them wh
pollute and defile his body through the abuse of the sacrament and of the masse

Seeing then that the pope's mass doth so extremely and in all points fight w
the holy supper of Christ the Lord, who would not with all his heart wish that s
and so great pestilence might utterly be expulsed and banished far from the bou
of the christian commonweal, and of that most holy banquet of the body and bl
of Christ might out of hand be restored to the old dignity, and so be again exhibi
presented, and given to the congregation of the godly; except peradventure any man h
a pleasure stoutly to defend false opinions, troublous errors, and very old wives' sup
stitions, and, after the manner of the giants, continually to be at war with true
right godliness, and without ceasing to be at enmity with the best and greatest Go

Old custom. Cyprian. ad Pompeium. Let no man object and lay in my dish old custom. "For what other thing
old custom, without truth," as a certain man saith, "than an old error? Which e
Aug. de Bapt. Parvulorum. John xiv. being left and utterly forsaken, we ought to follow the truth[3]," specially "when Ch
saith in the gospel, 'I am the truth.' He said not, 'I am the custom.' When
Aug. de Unico Bapt. Lib. ii. Dist. 8. cap. Veritate. truth is once opened," saith St Austin, "let custom give place. For who doubteth
that custom ought to give place to the open truth? Let no man set more by cus
than by reason and truth. For reason and truth excludeth custom alway[4]." Ag
Lib. iii. de Bapt. Dist. 2. cap. Si consuetudo. "Seeing that Christ is the truth, we ought rather to follow the truth than the custo
Gregory also saith: "If thou peradventure allegest custom against me, we must t
heed to that the Lord saith: 'I am the way, the truth, and the life.' He said
I am the custom, but the truth[6]."

Fathers. Neither let any man cast in my teeth the fathers, although never so old, h
and learned, if they err, dissent, and go away never so little from the doctrin
Christ. For they, both of themselves and of their own writings, and also of o
men's works, pronounce on this manner.

In Jer. Origen saith: "We must needs call the holy scriptures unto witness. For

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[1 See before, page 280, note 2.]

[2 Dicunt S. Antonium habuisse visionem de postremo tempore ecclesiæ, ubi inter cetera est imago, quod viderit stantes porcos ad aras, et celebrare missas. An non respondit res ipsa huic visioni? Postrema ætas mundi habet episcopos, canonicos, sacrificulos, monachos, qui missam in quæstum contulerunt, et ut porci ventri serviunt, propter ventrem et opes celebrant. Dicitur et Brigittæ species Christi apparuisse, flagris lacerati et cruore stillantis: exterrita Brigitta interrogavit, quid significaret hæc species? Respondit visio, Christum sic lacerari abusu missarum.—Melancth. Op. Witeb. 1601. De Cœn. Dom. Pars. III. p. 237.]

[3 Cypr. Op. Oxon. 1682. Epist. lxxiv. p. 215. See Vol. I. page 376, note 2.]

[4 In evangelio Dominus, Ego sum, inquit, veritas: non dixit, Ego sum consuetudo. Itaque veritate manifestata, cedat consuetudo veritati. Plane dubitet veritati manifestatæ debere consuetud cedere?...nemo consuetudinem rationi et veritati ponat; quia consuetudinem ratio et veritas se excludit.—August. Op. Par. 1679-1700. De cont. Donat. Lib. III. 9, 11. Tom. IX. cols. 111

[5 Id. ibid. See Vol. I. page 376, note 3.]

[6 Greg. Wimund. Aversan. Episc. in Corp. Canon. Lugd. 1624. Decret. Gratiani, Decr. P Pars, Dist. viii. can. 5. col. 24. See Vol. I. 376, note 4. It would have been proper to ob in the place where this passage is first quoted, Becon there calls the author St Gregory, as if u standing him to be Gregory the Great. A no Gratian apprises us that in some manuscripts a Ivo the reading is Gregory VII. And certain was in the time of this latter pontiff that Wimu Aversanus wrote on the body and blood of Chri

ses and expositions without these witnesses have no faith, or are not to be dited[7]."

St Ambrose saith: "All new things that Christ hath not taught we even justly l of right condemn; for Christ is the way to the faithful. If therefore Christ hath taught that we do teach, even we ourselves also do judge that detestable and erly to be abhorred[8]." De Virg. Tract. 4.

St Austin saith: "I cannot deny, nor I ought not, that as in my forefathers, likewise in so many my works there are many things which may with righteous lgment and with no rashness be reproved[9]." Again he saith: "We ought not to ve the disputations of any men, although never so catholic and praise-worthy, as canonical scriptures; as though we might not (that honour saved which is due those men) reprove and refuse any thing of their writings, if peradventure we find t they have judged otherwise than the truth is, by the help of God, understanded ıer of other or of us[10]." I am such in the writings of other as I would other understand mine. Ad Vincent. Vict. Lib. ii. Ad Vincent. Donast. Epist. 48.

Theophylact also saith: "They that bring any thing contrary to the doctrine and ching of the apostles bring in slanders, heresies, and dissensions[11]." In Rom. cap. ult.

Chrysostom saith: "Out of the very true churches there go many times deceivers; erefore neither ought we to believe them, except they speak or do those things which agreeable to the scriptures[12]." In Matt. Hom. 49. cap. xxiv.

"Whatsoever savoureth against the truth," saith Tertullian, "that shall be heresy, , though it be old custom[13]." Again he saith: "We may not follow our own fantasies, ther may any man choose that he thinketh best. We have the apostles of the Lord be our authors, which neither they did choose any thing of their own head, but y did faithfully set forth to the people the doctrine which they had received of Christ. erefore, though an angel from heaven should preach any other gospel unto us, we ght to hold him accursed[14]." Lib. de Virg. Velandis. Lib. de Prescript. Hæretic. Gal. i.

Likewise saith St Hierome: "That is affirmed of us must be affirmed with the timonies of the holy scriptures, in the which God daily speaketh to the believers[15]." ain: "Without the authority of the scriptures prattling is not to be credited[16]." so in another place: "That which hath not authority of the scriptures is as easily pised as it is proved[17]." Ad Ctesiphontem. Id Ep. ad Titum. In Matt. cap. xxiii.

Thus we see that all the godly ancient fathers desire neither themselves nor their itings to be further believed than the word of God doth allow them and bear ness with them. God saith by the prophet: "Walk not in the steps of your efathers, neither be ye polluted and defiled with their idols." Ezek. xx.

Neither let them lay in my way councils, either national[18] or general, either private Councils.

[7 Orig. Op. Par. 1733-59. In Jer. Hom. i. n. III. p. 129. See Vol. II. page 261, note 6.]

[8 Ambros. Op. Par. 1686-90. De Virgin. Lib. vi. 28. Tom. II. col. 220. See Vol. II. page 261, e 3.]

[9 Neque enim negare debeo, sicut in ipsis mori- [*alii* majoribus], ita multa esse in tam multis sculis meis, quæ possint recto judicio et nulla eritate culpari.—August. Op. De Anim. et Ej. g. ad Vincent. Vict. Lib. iv. 1. Tom. X. col. .]

[10 ... hoc genus litterarum ab auctoritate canonis inguendum est. Non enim sic leguntur, tamquam ex eis testimonium proferatur, ut contra sentire liceat, sicubi forte aliter sapuerunt quam veritas ulat.—Id. ad Vincent. Rogatist. Epist. xciii. 35. n. II. col. 245.]

[11 Theophyl. Op. Venet. 1754-63. Comm. in st. ad Rom. cap. xvi. v. 17. Tom. II. p. 116. Vol. I. page 88, note 3.]

[12 Ostendens per hæc, quomodo ex ipsis ecclesiis s frequenter exeunt seductores: propterea nec omnino credendum est, nisi ea dicant vel faciant, quæ convenientia sunt scripturis.—Chrysost. Op. Par. 1718-38. Opus Imperf. in Matt. Hom. xlix. ex cap. xxiv. Tom. VI. p. ccix.]

[13 Quodcunque adversus veritatem sapit, hoc erit hæresis, etiam vetus consuetudo.—Tertull. Op. Lut. 1641. De Virg. Veland. 1. p. 192.]

[14 Nobis vero nihil ex nostro arbitrio inducere licet, sed nec eligere quod aliquis de arbitrio suo induxerit. Apostolos Domini habemus auctores, qui nec ipsi quicquam ex suo arbitrio, quod inducerent, elegerunt; sed acceptam a Christo disciplinam fideliter nationibus adsignaverunt. Itaque etiamsi angelus de cœlis aliter evangelizaret, anathema diceretur a nobis.—Id. De Præscript. Hæret. 6. p. 232.]

[15 Hieron. Op. Par. 1693-1706. Epist. xliii. ad Ctesiphont. adv. Pelag. Tom. IV. Pars ii. col. 483. See Vol. I. page 88, note 1.]

[16 Id. Comm. in Epist. ad Tit. cap. i. Tom. IV. Pars ii. col. 420. See Vol. II. page 264, note 1.]

[17 Id. Comm. Lib. iv. in Matt. cap. xxiii. Tom. IV. Pars i. col. 112. See Vol. II. page 263, note 2.]

[18 Folio, *rational.*]

or public. For neither have those any authority, except they be confirmed and tablished by the word of God, although they be never so greatly garnished with presence of most noble princes, and with the company of pope, cardinals, patriarc archbishops, metropolitans, bishops, archdeacons, commissaries, officials, abbots, pri monks, canons, friars, priests, sub-deacons, deacons, &c. Against all wicked coun

Isai. xxx. thundereth God by the prophet on this manner: "Wo be unto you, O disobedi children, saith the Lord, that ye will make a council, and that without me, and be a web, and not through my Spirit; that ye should add sin unto sin!" And

Psal. xxxiii. psalmograph saith: "The Lord bringeth the counsel of the heathen to nought, maketh the devices of the people to be of none effect, and casteth out the counsels princes. But the counsel of the Lord shall endure for ever, and the thoughts of heart from generation to generation."

In Epist. ad Galat. Of men's councils St Hierome speaketh on this manner: "The doctrine of Holy Ghost is that which is expressed and set forth in the canonical letters; aga the which if councils determine any thing, I count and judge it wicked[1]." A cou may not enact any thing against the word of the Lord; for it is a plain error, whatsoe is determined against the scripture. For we may not give heed to the trifles of n but to the doctrines of the Holy Ghost.

De Elect. cap. Significasti. Panormitanus also saith: "We ought more to believe a plain simple layman, alleg the scriptures, than the whole council, not having the word of God on their si "In matters concerning faith the saying of one private person is more to be regar than the saying of the pope, if he be moved with better authorities of the new old testament than the pope is[2]."

Hereto agreeth Gerson, saying: "We ought more to believe a man that is learned in holy letters, and bringeth forth the catholic authority, than a general coun Again: "We ought more to believe the saying of a doctor, defended[3] with canon authority, than the declaration of the pope. All manner of councils therefore ou to give place to the word of God; neither are they of any power, if they be confirmed with the authority of the holy scriptures[4]."

Church. Neither let them bring against me the church, as their manner is. For it is " synagogue of Satan," and not the church of Christ, if it either receive or set forth

John x. other doctrine but that only which is contained in the canonical scriptures. " sheep hear my voice," saith Christ, "and I know them; and they follow me; ar give to them everlasting life; and they shall never perish; neither shall any man pl them out of my hand. My Father, which gave them me, is greater than all; no man is able to take them out of my Father's hand." "A stranger they will follow, but will fly from him; for they know not the voice of strangers." T

Eph. v. 1 Tim. iii. church which is the true church is the spouse of Christ, "the congregation of living God, the pillar and ground of truth." Now, as she that is a true wife hea not the voice of adulterers and whoremongers, but is fully content with the v and love of her own husband; so likewise that church which is the true spous Christ heareth not the voice of strangers, that is to say, the doctrine of papists, baptists, Arians, libertines, and such other wicked sectaries and heretics, but hol itself gladly and well content with the voice and doctrine of her husband Christ J And as that woman is an whore or an harlot that gladly giveth ear to the persuas of unclean persons, keepeth them company, giveth herself over unto them, and suffe

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[1 Id. in Epist. ad Gal. in Catal. Test. Verit. Genev. 1608. col. 201. See Vol. II. page 261, note 4.]

[2 Panorm. in eod. col. 1889. Id. sup. Decretal. Lib. Venet. Nur. et Basil. 1476-8. Lib. I. Tit. vi. Tom. I. fol. k. 2. See Vol. II. page 261, note 5.]

[3 Folio, *descended*.]

[4 Jungatur huic considerationi cum sua declaratione duplex veritas. Prima, staret quod aliquis simplex non auctorisatus, esset tam excellenter in sacris litteris eruditus, quod plus esset credendum in casu doctrinali suæ assertioni, quam papæ dec tioni; constat enim plus esse credendum evan quam papæ: si doceat igitur talis eruditus verit aliquam in evangelio contineri, ubi et papa nes vel ultro erraret; patet cujus præferendum si dicium. Altera veritas, talis eruditus deber casu, si et dum celebraretur generale concilium et ipse præsens esset, illi se opponere, si se majorem partem ad oppositum evangelii m vel ignorantia declinare.—Gerson. Op. Antw. De Exam. Doctr. Pars I. Consid. v. Tom. I. col

self to be abused by them; so in like manner is that an adulterous and whorish
urch, yea, the plain synagogue of Satan, which, fleeing from the voice of Christ,
ich is the husband and head of the true church, followeth the voices of strangers,
braceth their doctrine, and entangleth herself with the idle inventions, trifling tra-
ions, crooked constitutions, and devilish decrees of men.

Of this church speaketh David on this manner: "I hate the church of the malignant; Psal. xxvi.
l with the ungodly will I keep no company." And in the Revelation of St John
is written: "They say that they are Jews," that is to say, the church of God, "and Rev. iii.
y are not, but they lie:" for they are of "the synagogue of Satan." They that
is cry, The church, the church, are not unlike the old wicked and idolatrous
ws, which had always in their mouth against the true prophets and preachers of
d's word this saying: *Templum Domini, templum Domini, templum Domini;*
The temple of the Lord, the temple of the Lord, the temple of the Lord." Even Jer. vii.
cry our adversaries, Our mother holy church, our mother holy church, our mother
y church; when no kind of people be further and more estranged from the true
urch, which is the mother of the faithful, than they are; and yet under the pretence
the church they deceive the simple people, and most cruelly persecute the true children
our mother holy church. Of this wolvish sect our Saviour and true Pastor Christ
fore warned us, saying: "Beware of false prophets, which come unto you in sheep's Matt. vii.
thing, but inwardly are ravening wolves. By their fruits ye shall know them."
ea, these are those "deceitful workers, which fashion themselves," as the apostle saith, 2 Cor. xi.
ike unto the apostles of Christ. And no marvel," saith he; "for Satan himself is
anged into the fashion of an angel of light. Therefore it is no great thing though
s ministers fashion themselves as though they were the ministers of righteousness;
ose end shall be according to their deeds."

The true, christian, and faithful church, which, as we heard before, is the spouse Eph. v.
Christ, "the congregation of the living God, the pillar and ground of truth," we 1 Tim. iii.
nourably receive, reverently embrace, and humbly obey, following her doctrine and
hortations in all points; forasmuch as we know that her doctrine is the doctrine of her
sband Christ, whose voice she only heareth and followeth, and that her exhortations John x.
e "grounded upon the foundation of the apostles and prophets." And this is no Eph. ii.
w and yesterday church, having her beginning at Rome, and built upon the foun-
tion of popes, cardinals, bishops, priests, monks, friars, canons, &c., and of their
written verities, good intents, popish decrees, constitutions provincial, will-works,
unterfeit religion, false worshipping of God, beggarly ceremonies, &c., but most
l and most ancient, having her beginning more than five thousand years past, even
paradise, and so, through the mighty power of God, and through the assistance
his Spirit, it hath remained unto this day, and shall continue unto the world's
d; as our Saviour Christ saith: "Behold, I am with you continually, even unto Matt. xxviii.
e world's end." Where this church is gathered together, or any members of the Matt. xviii.
me, there is Christ in the midst of them. Whatsoever this church either bindeth Matt. xvi.
looseth upon earth, the same is bound and loosed in heaven. Against this church xviii. John xx.
e very "gates of hell shall not prevail;" insomuch that although showers of rain Matt. xvi.
scend, the floods come, the winds blow, and beat upon it, yet fall it not down; Matt. vii.
it is grounded on the Rock, which is Christ Jesus. This church erreth not, neither 1 Cor. x.
doctrine nor in the true administration of the holy sacraments; for it is governed John xiv.
the Holy Ghost, and only heareth the voice of the true Shepherd Christ. This John x.
urch is so dear in the eyes of the living God, that whosoever is not a member
the same, and continueth therein unto the end, he shall perish, and never be saved;
en as all living creatures that were not in the ark of Noah were at that time Gen. vii.
owned, and perished with the sin-flood.

This church is so registered in God's book, and hath the names of all her child-
n so written in the book of life, that neither Satan, neither hell, neither sin, neither
rse of the law, shall ever be able to rase them out of the book of life; as it is
itten: "My sheep hear my voice; and I know them; and they follow me; and I John x.
ve unto them everlasting life; and they shall never perish; neither shall any man
ick them out of my hand. My Father, which gave them me, is greater than all;

John vi. and no man is able to take them out of my Father's hand." Again: "All that Father giveth me shall come to me; and him that cometh to me I cast not aw For I came down from heaven, not to do that I will, but that he will which h sent me. And this is the Father's will which hath sent me, that of all which hath given me I shall lose nothing, but raise them again at the last day." A in his prayer, which our Saviour Christ made unto his heavenly Father a little John xvii. Psal. cix. fore his passion, he hath these words: "Those that thou gavest me have I kept; none of them is lost, but that lost child; that the scripture might be fulfille St Paul, that most worthy apostle, being certainly persuaded in his conscien through the Holy Ghost, that he was a member of Christ's church, and theref also certain and sure of his everlasting salvation in Christ Jesu, a little before 2 Tim. iv. death wrote on this manner to his disciple bishop Timothy: "I am now ready be offered, and the time of my departing is at hand. I have fought a good fight have fulfilled my course: I have kept the faith. From henceforth there is laid for me a crown of righteousness, which the Lord, that is a righteous Judge, sh give me at that day; not to me only, but unto all them also which love his comi 2 Tim. i. Again: "I know and am sure that he, in whom I have put my trust, is able keep that which I have committed to his keeping against that day."

This holy and apostolic church we reverence, honour, hear, and obey with all Eph. v. 1 Tim. iii. mility, as the spouse of Christ, "the house of the living God, the pillar and grou of truth," and the treasurer and keeper of God's mysteries, that is to say, of Rev. xviii. holy word and blessed sacraments. But the church of the malignant, which is synagogue of Satan, the spouse of the devil, the house of all foul and unclean bi the pillar and ground of falsehood, the treasurer and keeper of men's traditions, knowledge not, neither do we receive or admit, but extremely abhor, hate, and Psal. xxvi. test; as the psalmograph saith: "I hate the church of the malignant; and with ungodly I will keep no company." Let the adversaries cease to object and to against us old customs, ancient fathers, general councils, mother holy church. must rather give ear to one Christ Jesu our Lord, of whom the heavenly Fat Matt. xvii. hath thus pronounced, "This is my well-beloved Son, in whom I have a singu delight; hear him," than to all the customs, fathers, councils, &c. of the world, than to all the angels in heaven, or any other most noble creatures, if they bring fo that unto us which is repugnant and contrary to the most holy decrees and doctri Gal. i. of Christ; as the apostle saith: "Though we ourselves, or an angel from heav preach any other gospel unto you than that which we have preached unto you, him be accursed. As we said before, so say I now again, If any man preach u you any other gospel than that ye have received, let him be accursed." Likev 2 John. saith St John: "Whosoever transgresseth, and abideth not in the doctrine of Chr hath not God. He that continueth in the doctrine of Christ hath both the Fat and the Son. If there come any unto you, and bring not this learning, him rec not to house, neither bid him God speed. For he that biddeth him God speed partaker of his evil deeds."

Lib. ii. Ep. 3. Notable is this saying of St Cyprian: "If in the sacrifice, which is Christ, n is to be followed but Christ, then verily must they hear and do that which Ch hath done and hath commanded to be done; seeing that he saith in his gosp John xv. 'If ye do that I command you, I will then call you no more servants, but frien And that Christ alone ought to be heard, the Father even from heaven testifieth, s Matt. xvii. ing: 'This is my well-beloved Son, in whom I have a singular delight: hear h Wherefore if Christ alone be to be heard, we ought not to consider what any m before us have thought good to be done, but what Christ, which is before all m hath first done. For we may not follow the custom of man, but the truth of Go

What then remaineth, but that that popish mass be out of hand in all places utt overthrown, forsaken, and put to flight, with all her game-player's garments and tures, with her feigned propitiatory sacrifice, with her transubstantiation, circumgestat

[1 Cypr. Op. Oxon. 1682. Epist. lxiii. ad Cæcil. pp. 154, 5. See Vol. I. page 376, note 1.]

ration, ostentation, impanation, inclusion, reservation, and such other monstrous Rev. xviii.
nsters of the most monstrous whore of Babylon, that "great bawd," and "mother
all the whoredom and abominations of the earth," that "inhabitation of devils,
t hold of all foul spirits, and cage of all unclean and hateful birds;" and with
st fervent prayers humbly beseech that best and greatest God, that all which pro-
the name of Christ (all dissension, enmity, controversy, and parts-taking utterly
aside and appeased) may godlily and holily conspire and consent together into
true persuasion, faith, doctrine, truth, and religion, being of one mind and of one
lgment (according to this saying of the apostle: "I beseech you, brethren, by 1 Cor. i.
name of our Lord Jesus Christ, that ye all speak one thing, and that there be
dissension among you; but that ye be a whole body, of one mind, and of one
aning"), that we, godly and devoutly using the holy mysteries of the Lord's supper,
ng the true figures and signs of the most true body and blood of our Lord and
viour Christ Jesu (at the partaking whereof we do not only receive Christ the Theodoret. in 1 Cor.
rd[2], unto the exceeding great consolation and comfort both of our soul and body, cap. xiv.
, and that truly, not feignedly, perfectly, not colourably, in the holy and heavenly
nquet; as Paul saith: "The cup of thanksgiving, for the which we give thanks, is 1 Cor. x.
not the partaking of the blood of Christ? The bread which we break, is it not
partaking of the body of Christ?" but also after a certain manner touch, handle,
l behold him), may in time to come no more "as in a glass," or in a dark speaking, 1 Cor. xiii.
t presently, "face to face," see and behold him, with the Father, and with the
ly Ghost, singing to that most glorious Trinity most godly and everlasting praises,
hich alone is the only true, living, immortal, invisible, eternal, and wise God, King
kings and Lord of lords, to whom be honour and glory for ever and ever. Amen.

Give the glory to God alone.

EPITAPHIUM MISSÆ.

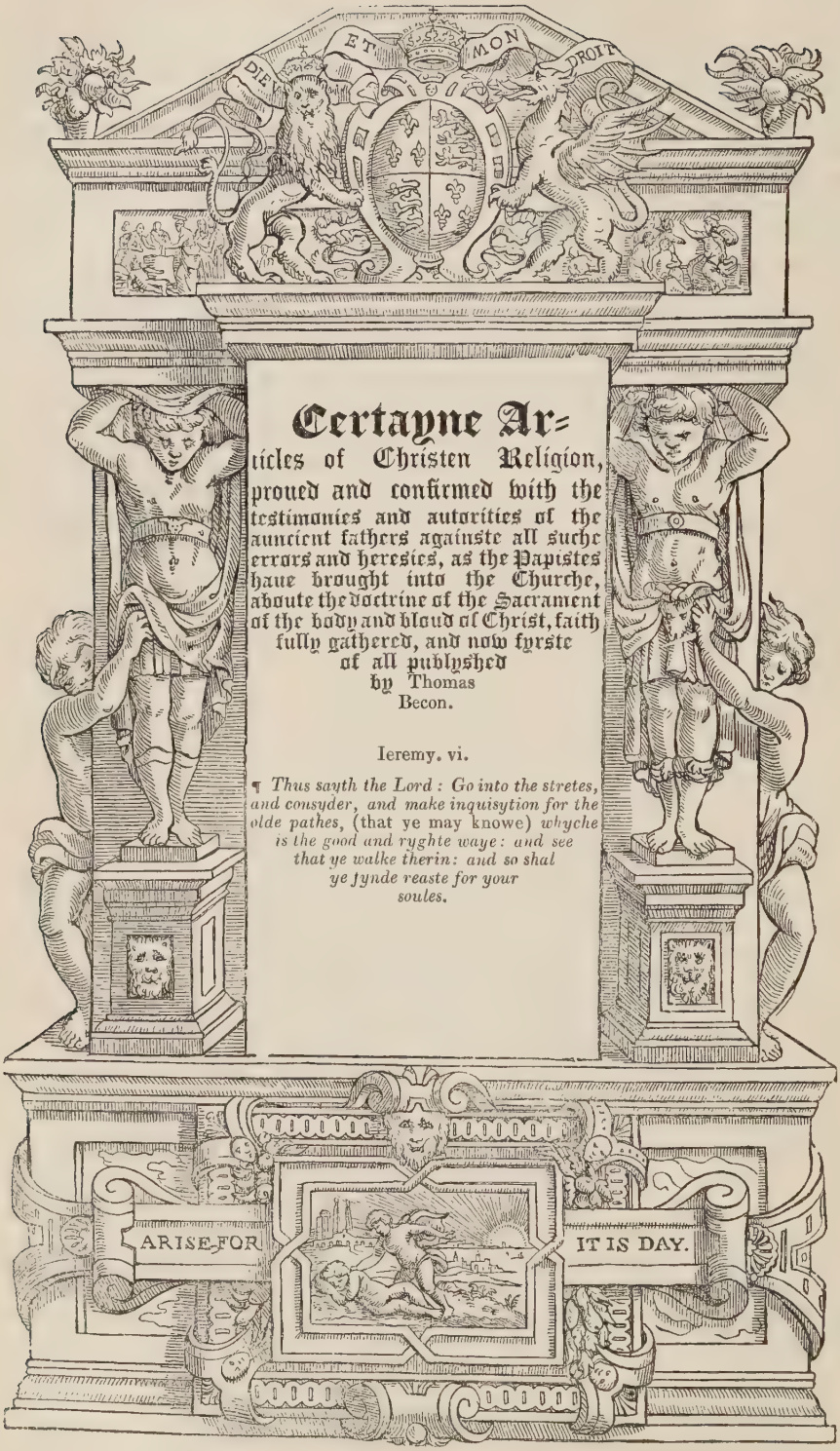
Prætereins hospes vacuum mirere sepulchrum,
Et quænam maneat funera, forte roges.
Cunctorum genitrix et nutrix missa malorum
Debuit hac condi, dum moreretur, humo.
E nostro tamen hæc adeo disparuit orbe,
Ut reliquum videas illius esse nihil.
Hinc ægrum patulo papatum expectat hiatu,
Fallere quem simili nos ratione velim.

2 Thess. ii.

Revelabitur iniquus ille, quem Dominus conficiet spiritu oris sui,
et abolebit claritate adventus sui.

[2 It does not seem clear what quotation from eodoret, or reference to him, Becon intended here make. Perhaps it may be the following: Τῶν ῶν ἀπολαύοντες μυστηρίων οὐκ αὐτῷ κοινωνοῦμεν τῷ Δεσπότῃ, οὗ καὶ τὸ σῶμα εἶναι καὶ τὸ αἷμα φαμέν;—Theod. Op. Lut. Par. 1642-84. In Epist. 1. ad Cor. cap. x. vv. 16, 17. Tom. III. p. 168.]

FINIS.



Certayne Ar=

ticles of Christen Religion, proued and confirmed with the testimonies and autorities of the auncient fathers againste all suche errors and heresies, as the Papistes haue brought into the Churche, aboute the doctrine of the Sacrament of the body and bloud of Christ, faithfully gathered, and now fyrste of all publyshed by Thomas Becon.

Ieremy. vi.

¶ *Thus sayth the Lord: Go into the stretes, and consyder, and make inquisytion for the olde pathes,* (that ye may knowe) *whyche is the good and ryghte waye: and see that ye walke therin: and so shal ye fynde reaste for your soules.*

CERTAIN

ARTICLES OF CHRISTIAN RELIGION

PROVED AND CONFIRMED,

BY

THOMAS BECON.

I. TIMOTHY VI.

The holy scripture.

"If any man follow other doctrine, and incline not unto the wholesome words our Lord Jesu Christ, and to the doctrine which is according to godliness; he puffed up, and knoweth nothing, but wasteth his brains about questions and st of words, whereof spring envy, strife, railings, evil surmisings, vain disputation of n that have corrupt minds, and that are robbed of the truth, which think that lu is godliness. From them that are such separate thyself."

AMBROS. TRACT. IV. DE VIRGINIBUS.

The doctors.

"We utterly condemn all new things, that Christ hath not taught; for Christ the way to the faithful. If Christ therefore hath not taught that which we tea even we ourselves judge it abominable and detestable[1]."

IRENÆUS, LIB. III. CAP. IV.

The church.

"If there be a doubt concerning any question, must we not have recourse u the most ancient churches, wherein the apostles lived, and of them to take concerni the present question that which is certain, plain, and evident? But what if t apostles had not left the scriptures unto us, ought we not to follow the order the tradition which they delivered them to whom they committed the congregati or churches[2]?"

HIERONYMUS, IN GALAT. CAP. V.

Councils.

"That is the doctrine of the Holy Ghost which is set forth in the canoni scriptures; against the which doctrine if the councils enact any thing, I judge wicked and unlawful[3]."

CYPRIANUS, EPIST. VIII. LIB. I.

Men's traditions.

"It is adulterous, it is ungodly, it is plain sacrilege, whatsoever is ordained a appointed at man's madness to this end, that God's ordinance may be broken[4]."

TERTULLIANUS, LIB. DE VIRG. VELANDIS.

Custom.

"Whatsoever savoureth against the truth, that is plain heresy, yea, though it old custom[5]."

[1 Ambros. Op. Par. 1686-90. De Virgin. Lib. cap. vi. 28. Tom. II. col. 220. See Vol. II. page 261, note 3.]

[2 Quid enim? Et si de aliqua modica quæstione disceptatio esset, nonne oporteret in antiquissimas recurrere ecclesias, in quibus apostoli conversati sunt, et ab eis de præsenti quæstione sumere quod certum et re liquidum est? Quid autem si neque apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt iis qui committebant ecclesias?—Iren. Cont. Hær. I 1710. Lib. III. cap. iv. p. 178.]

[3 Hieron. in Epist. ad Gal. in Catal. Test. Ve Genev. 1608. col. 201. See Vol. II. page 2 note 4.]

[4 Cypr. Op. Oxon. 1682. Epist. xliii. p. See Vol. II. page 261, note 7.]

[5 See before, page 391, note 12.]

A REGISTER OF THE ARTICLES CONTAINED IN THIS BOOK.

THE FIRST ARTICLE.

IAT public prayers, used in the temples of the Christians, ought to be uttered, not in a strange ongue, but in that speech which the common eople understand.

THE SECOND ARTICLE.

at the sacramental bread ought to be delivered to he communicants in their hands; not only to he clergy, but also to the laity, as they call them.

THE THIRD ARTICLE.

at the sacrament of the body and blood of Christ ught to be ministered equally to all Christians nder both kinds.

THE FOURTH ARTICLE.

at the Lord's supper is a public and common banquet, and not a private and secret repast.

THE FIFTH ARTICLE.

at Christ by his death hath not only delivered us from original sin, but also from all other sins.

THE SIXTH ARTICLE.

at the one only sacrifice of Christ, done once for ll on the altar of the cross, is of so great and of o unmeasurable virtue and power that it is suffi- ient abundantly, and even unto the uttermost, so ong as this world endureth, to take clean away ll the sins of the whole world, yea, and that vithout repetition or renewing thereof.

THE SEVENTH ARTICLE.

at the substance of bread and wine in the sacra- ment is not changed into the true and natural sub- tance of the body and blood of Christ, but re- nain and continue still in their own nature, pro- erty, and kind, yea, and that after the words of onsecration, as they call it.

THE EIGHTH ARTICLE.

at Christ is truly present in the supper, that is to ay, in spirit, grace, virtue, and power; not in ody and human nature, as the papists dream.

THE NINTH ARTICLE.

at the body and blood of Christ in the holy mys- eries of the Lord's supper is not received of the aithful with the mouth of the body, but only with he mind and heart through faith.

THE TENTH ARTICLE.

That the words of the Lord's supper, that is to say, "This is my body," "this is my blood," are not properly, but figuratively to be understanded.

THE ELEVENTH ARTICLE.

That the true and natural body of Christ, being in heaven, is not in all places, neither at one and the same time doth occupy many and sundry places, but remaineth only in heaven till the day of judgment.

THE TWELFTH ARTICLE.

That the sacramental bread was not reserved in boxes and pixes among the ancient Christians, as it is now-a-days in the temples of the papists.

THE THIRTEENTH ARTICLE.

That the popish mass is no propitiatory, expiatory, and satisfactory sacrifice for the sins either of the quick or of the dead.

THE FOURTEENTH ARTICLE.

That the state of the dead is not such that, whether they have lived godly or ungodly, they can be delivered either from their sins or from their pains by the popish masses or by the good works of other.

THE FIFTEENTH ARTICLE.

That the wicked, ungodly, and faithless people do not eat the body of Christ nor drink his blood.

THE SIXTEENTH ARTICLE.

That the sacraments of the new law, that is to say, baptism and the Lord's supper, do not confer and give grace, righteousness, remission of sins, the Holy Ghost, &c., but only shew and set forth to us those things which God of his goodness give to the faithful, and seal, confirm, and testify God's good-will toward us.

THE SEVENTEENTH ARTICLE.

That we ought oftentimes, with great reverence, and high integrity, and pureness of mind, to come unto the Lord's table.

THE EIGHTEENTH ARTICLE.

That wicked and notorious offenders ought to be repelled and put away from the table of the Lord.

THE NINETEENTH ARTICLE.

That none ought to be present at the ministration of the Lord's supper but the communicants only.

TO THE

RIGHT REVEREND FATHER, AND HIS SINGULAR GOOD LORD,

EDMUND, BISHOP OF LONDON[1],

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY, WITH DAILY INCREASE OF HONOUR.

THERE is an old proverb used among us, yea, and that no less true than old, whi is this: "Wheresoever God buildeth his church, there the devil also buildeth his chape This proverb hath been found true in every age, even from the beginning of t world, as is also found true at this present day.

Gen. iv. 1 John iii. For as God began to build his church in righteous Abel; so likewise did t devil begin to build his chapel in that most wicked Cain, the brother of Abel.

Gen. vi. Gen. vii. 2 Pet. ii. As God did build his church in Noah and his family; so in like manner did t devil build his chapel in the people of the old world that lived in the days of No which for their wicked and ungodly behaviour perished all in the sin-flood.

Gen. xix. 2 Pet. ii. As God did build his church in Lot and his household; so [did the] devil bu his chapel in the stinking Sodomites and filthy Gomorrians, among whom Lot liv which for their unnatural lusts and corrupt life were consumed with fire and bri stone from heaven.

Gen. xii. xxiv. xxviii. xxxix. Exod. xiv. xvii. Deut. i. Josh. vi. x. xi. xii. Judg. iii. iv. vi. vii. xi. 2 Sam. vi. vii. 1 Kings v. vi. vii. viii. 1 Kings xv. 1 Kings xxii. 2 Kings xiv. xv. 2 Kings xxii. 1 Kings xviii. 1 Kings xxii. Luke i. Matt. i. Luke i. ii. Matt. iii. Luke ii. iii. Matt. ii. Psal. ii. As God did build his church in Abraham, Isaac, and Jacob, and in their go and faithful posterity; so likewise did the devil build his chapel in the Egyptia Pheresites, Ammonites, Amalechites, Cananites, Amorites, Moabites, Hethites, Girgosit Hevites, Madianites, and in such other wicked and ungodly people, which accord to their divers sins were diversly punished with divers plagues.

As God did build his church in the godly kings, David, Salomon, Asa, Amas Azarias, Ezechias, Jehosaphat, Josias, &c.; so in like manner did the devil build chapel in Jeroboam, Achab, Sedechias, &c.

As God did build his church in his holy prophets; so in like manner did devil build his chapel in the priest[s] of Baal, and in such other false prophets.

As God at the coming of his Son Christ into the flesh did build his church Mary the virgin, in Joseph her husband, in Zachary the priest, in Elizabeth his w in the shepherds, in the wise men, in John Baptist the priest's son, in Anna widow, in Symeon, that most worthy and ancient father, &c.; so in like manner the devil build his chapel in Herod, in his bloody army, in Archelaus his son, the wicked and unthankful Jews, in the heathen, and such other ungodly peo

Acts iv. which stood up with javelin, spear, and bow, and came together hurly-burly aga the Lord and against his Anointed.

Matt. iv. John iii. xi. Matt. xxvii. John vii. Matt. xxvi. xxvii. As God did build his church in the disciples of Christ, in Nicodemus, in Laza in Martha, in Mary Magdalen, in Joseph of Arimathia, &c.; so likewise did devil build his chapel in the glistering hypocrites, the fine Pharisees, the saucy S ducees, the subtile scribes, the lusty lawyers, &c., and in the tyrants of this wo which through their furious madness and mad fury never ceased to persecute

Phil. ii. Lord Jesus, till they had brought him to the death, even "the death of the cross

As God did build his church after his Son's most glorious resurrection in apostles of Christ, in Gamaliel, in Paul, in Luke, in Timothy, in Titus, in Prisc in Aquila, in Apollo, and in many thousands more throughout the world in e nation and country; so in like manner did the devil build his chapel in

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[1 Grindal, afterwards archbishop.]

od, in bishop Annas, in Caiphas, in Joannes, in Alexander, in Ananias, in hira, in Simon Magus, in Barjesum, in Tertullus, and in such other limbs of christ.

As God did build his church in Ignatius, in Polycarpus, in Spiridion, in Justinus rtyr, in Athanasius, in Chrysostomus, in Augustinus, and in many other ancient ly and learned fathers and most worthy doctors of Christ's church; so likewise the devil build his chapel in Ebion, in Cerinthus, in Paulus Magus, in Menan- in Basilides Alexandrinus, in Saturninus Antiochenus, in Valentinus, in Cerdon, Marcion, in Carpocrates, in Montanus, in Apelles, in Severus, in Tatianus, in rarchas, in Berillus, in Novatus, in Sabellicus, in Paulus Samosatenus, in Manes, Eutachus Armenius, in Arius, in Macedonius, in Photinus, with an innumerable rm of heretics and sectaries more[2].

In fine, as God in these our days doth build his church in many godly princes, nany virtuous rulers, in many holy and reverend bishops, ministers, deacons, &c., nany learned and eloquent writers and preachers, whom the enemies of God call herians, Zuinglians, Œcolampadians, Calvinists, heretics, schismatics, teachers of learning, troublers of our mother holy church, confounders of all good order, isers of all laudable customs, &c.; so likewise the devil at this present ceaseth to build his chapel in the papists, in the anabaptists, in the Arians, in the Da- ans, in the free-will men, in the libertines, in the adiaphorists, in the interimists, he neutrals, in the epicures, and in such other most horrible monsters of wicked- ; so that this common proverb is found true in every age: "Wheresoever God deth his church, there the devil also buildeth his chapel." This thing is no less ingly than aptly set forth of our Saviour Christ in a certain parable of the good Matt. xiii. and of the tares; wherein we read that, in what field the householder had n his good seed, even in the very same field did the enemy and envious man sow tares: whereby we may evidently perceive that this proverb was not without e used of our ancestors and forefathers: "Wheresoever God buildeth his church, e the devil also buildeth his chapel."

And albeit this old subtile satanical serpent, which, as St Peter saith, "goeth about 1 Pet. v. a roaring lion, seeking whom he may devour," hath at all times and in all ages ceased, both by the tyrants of this world, and also by the heretics and glister- hypocrites, and by other his Lucifer-like limbs, to sow his tares and to build his el; yet in this our age (forasmuch as his kingdom beginneth to draw to an end) arketh and careth, he swincketh and sweateth, he fumeth and foameth, he rageth roareth, and like a right devil bestirreth himself unto the uttermost of his power uild his chapel more ample and more large, not only among the infidels, but also ng them that are called Christians; which is so lamentable as nothing can present more worthy to be lamented. As I may let pass the great swarm of sectaries h have almost overflowed the whole world, like to the flies of Egypt, being in- Exod. viii. those very locusts which came out of the bottomless pit, unto the great dis- Rev. ix. ance of the christian commonweal, and (alas for pity!) increase daily more and e; what shall I here recite how great and how wide a chapel, how ample and large a synagogue, the devil hath built him in the satanical sect of the pernicious sts, which are so much the more pestiferous to the true church of Christ, be- e that they, being inwardly grievous and ravening wolves, clothe themselves out- lly with sheep's apparel, that is to say, use all one sacraments with the faithful true Christians, are called by one name, profess one bible, confess one faith, look one heavenly inheritance, &c.? when, notwithstanding, no sect that ever Satan ght into the world is more injurious to the blood of Christ, more despiteful to s word, more cruel to the saints of the Lord, more hurtful to the true religion hrist, than the sect of the papists is.

The sect of the papists is a most grievous enemy to the true church of Christ.

But of this wolvish and damnable sect, and of such-like, Christ, the Wisdom of Father, hath tofore warned us, saying: "Beware of false prophets, which come Matt. vii. ou in sheep's clothing, but inwardly they are ravening wolves. Ye shall know

[2 See Vol. I. page 278, notes 1, 3; and the references there given to Mosheim.]

Acts xx. them by their fruits." Likewise St Paul: "Take heed to yourselves and to al flock among whom the Holy Ghost hath made you overseers, to rule the cong tion of God, which he hath purchased with his blood. For I am sure of this, after my departure shall grievous wolves enter in among you, not sparing the Moreover of your own selves shall men arise, speaking perverse things, to draw
1 John iv. ples after them. Therefore awake." In like manner saith St John: "Dearly bel believe not every spirit, but prove the spirits whether they are of God or not. many false prophets are gone out into the world."

This wicked sect of the most wicked papists hath through pestilent glosses false expositions corrupted the sincerity of God's word, added many false doct and brought in divers and almost innumerable customs, traditions, constitutions, monies, &c., which they command under pain of deadly sin to be observed and having not only no authority in God's word, but also being directly repugnant
Mark vii. contrary to the same, that this saying of our Saviour Christ may be fulfilled: lay the commandment of God apart, and observe the constitutions of men."

And among all other pestilences, which be almost infinite, wherewith the pa have infected the church of Christ, who knoweth not what horrible errors and damnable heresies they have brought in about the doctrine of the holy sacrame the body and blood of Christ?

And notwithstanding, to colour and cloke this their antichristian doctrine, a blear the eyes of the simple and ignorant, they cry continually, Fathers, fathers; they have none so much their adversaries as the fathers, I mean the ancient fa of Christ's church, and holy doctors, which wrote before Satan was let loose, and
Rev. xvii. fore that whore of Babylon had poisoned the whole world almost with the pestif cup of her wicked whoredom and antichristian adultery. These holy fathers ap not, but rather reprove their devilish doctrines; and yet the papists (such is impudency) shame not to cite and allege their authorities, too much miserably wr and mangled, for the confirmation and maintenance of their abominations, verily
Matt. iv. otherwise than as the devil handled the scriptures when he tempted Christ; an alleged, they are not the authorities of the holy fathers, but their own crooked ruptions and devilish depravations, insomuch that, if the authors now lived, they not confess those sentences so writhed[1] and wrested, and so miserably abused, and that unto so vile and wicked purposes, to be any part of their writings: an cease they not to cry, Fathers, fathers, when none be greater enemies to their do than the very ancient fathers; in this behalf being not unlike their old fathers,
Jer. vii. had ever in their mouths these words: "The temple of the Lord, the temple Lord, the temple of the Lord;" when in very deed none were more and g enemies to the Lord's temple than they themselves were; even as none be g adversaries to the true old fathers than the papists are, which so abuse the a rity of so worthy and noble writers to maintain their beastly inventions.

But let it be granted that the fathers so taught as the adversaries allege: therefore straightways to be received as an oracle from heaven, and an undo truth? We reverence antiquity, and give the old writers that which is due
☞ worthy organs of Christ's church; notwithstanding, this honour owe we only t word of God, even faithfully and without doubting to receive and believe wh ever is contained in the holy bible. Whatsoever man writeth, we examine it b touch-stone, which is the word of God; and we try it by that fire which pu
1 Cor. iii. corrupt from pure doctrine, and evidently sheweth whether it be "gold, silver, cious stone, or timber, hay, stubble," &c., according to this admonition of the pro
Isai. viii. "If any man want light, let him look upon the law and the testimony, wh they speak not after this meaning. If he do not this, he stumbleth, and suf
John v. hunger." When we have thus tried every doctrine that cometh from man acco
1 Thess. v. Acts xvii. to the commandment of God and practice of the noble men of Thessalonica, if w it consonant and agreeable to the word of God, we approve and allow it, not be
Note. the fathers have so judged, taught, and written, but because it consenteth wit

[1 Folio, *withred.*]

n of the holy scriptures; if otherwise, we hate it as an extreme pestilence, accord-
to this saying and admonition of St Paul: "Though we ourselves, or an angel Gal. i.
heaven, preach any other gospel unto you than that which we have preached
you, let him be accursed. As we said before, so say I now again, If any man
ch any other gospel unto you than that ye have received, let him be accursed."
ewise saith St John: "Whosoever transgresseth, and abideth not in the doctrine of 2 John.
st, hath not God. He that endureth in the doctrine of Christ hath both the
ıer and the Son. If there come any unto you, and bring not this doctrine, him
ve not to house, neither bid him God speed: for he that biddeth him God
d is partaker of his evil deeds."
Neither do the fathers themselves in their writings require any further to be be-
ed than their sayings be grounded and founded on the word of God. If they
ıselves have written any thing contrary to that, even they themselves do utterly
ıemn it; so far is it off that they would have their writings to be esteemed of
l authority with the word of God, to the which all kind of writings, although
r so learned and eloquent, ought to give place, even as hand-maids to their lady
mistress.
Are not these the words of the most ancient author Tertullian? "It is not lawful In Præscript. Hæret.
ıs to devise any thing after our own fancy; neither may any man set forth that
ch he in his own judgment thinketh good. We have the apostles of the Lord for
ıuthors in this behalf, which taught nothing as they themselves fantasied or imagined;
the doctrine which they received of Christ they faithfully published and set forth
he people. Therefore, though an angel from heaven should preach contrary to
doctrine of Christ, we ought to hold him accursed[2]."
Likewise saith St Austin, writing to St Hierome: "I confess to thy love or Epist. 19.
ity, that I have learned to give this fear and honour to those books alone of the
ɔtures which are now called canonical, that I believe most assuredly that none of
authors of them did err any thing at all in writing them. But if I find any
g in those letters that may seem contrary to the truth, I doubt nothing at all but
either the book is false, or the interpreter hath not done his duty, or else that
ıderstand not the place. As for all other writers, I so read them that although
do never so greatly excel[3] in holiness and doctrine, yet I do not therefore think
be true because they have so thought and judged, but because they were able
ersuade me, either by the very canonical authors, or else by probable reason, that
issenteth not from the truth. Neither do I think, O my dear brother, that thou
ɔf a contrary opinion. For I can by no means be persuaded that thou wilt have
books so to be read as the books of the prophets or of the apostles, of whose
ings to doubt that they be without all error, it is a point of plain wickedness[4]."
in he saith: "Who knoweth not that the holy canonical scripture, both of the De Baptismo contra Donatistas, Lib. i. cap. iii.
and new testament, is contained in her certain limits? and again, that that holy
ture is so to be preferred before all the latter writings of the bishops, that no
ought to doubt or to reason of that in any condition, whether it be true or
, whatsoever is written in it? But, as concerning the writings of the bishops,
h either were written or are written after the canon confirmed, who knoweth not
if any thing be found in them contrary to the truth, it may lawfully be re-
ed both by the wise speaking of some man which is more cunning in that matter,

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See before, page 391, note 13.]
Folio, *expell.*]
Ego enim fateor caritati tuæ, solis eis scriptu-
libris, qui jam canonici appellantur, didici
timorem honoremque deferre, ut nullum eorum
rem scribendo aliquid errasse firmissime credam.
aliquid in eis offendero litteris, quod videatur
arium veritati; nihil aliud, quam vel mendosum
odicem, vel interpretem non assequutum esse
dictum est, vel me minime intellexisse, non am-
. Alios autem ita lego, ut quantalibet sanctitate doctrinaque præpolleant, non ideo verum putem, quia ipsi ita senserunt; sed quia mihi vel per illos auctores canonicos, vel probabili ratione, quod a vero non abhorreat, persuadere potuerunt. Nec te, mi frater, sentire aliud existimo: prorsus, inquam, non te arbitror sic legi tuos libros velle, tamquam prophetarum vel apostolorum: de quorum scriptis, quod omni errore careant, dubitare nefarium est.—August. Op. Par. 1679-1700. Ad Hieron. Epist. lxxxii. 3. Tom. II. cols. 190, 1.]

and by the grave authority of other bishops, and by the wisdom of the learned, and by councils[1]?"

Ambros. Tract. iv. de Virginibus.

Hereto belongeth the saying of St Ambrose: "We utterly condemn all new th that Christ hath not taught; *for Christ is the way to the faithful. If Christ th fore hath not taught*[2] that which we teach, even we ourselves judge it abominable detestable[3]."

In Matt. cap. xxiii.

St Jerome saith: "That which hath not his authority of the scriptures i easily contemned and despised as it is proved[4]."

In Epist. ad Tit. Hom. i.

Notable is this saying of St John Chrysostom: "The gospel containeth all th both present and to come, honour, godliness, faith, all things together hath it prehended or concluded in the word of preaching. For as a crier in the market- preacheth and teacheth to so many as are present in the market-place, even so like we, saith the apostle, preach openly, yet so that we add nothing, but only pr and set forth those things which we have heard; for that is the office of a even truly to declare all those things which are committed unto him, not to add, to change, nor to take away any thing[5]."

These and almost infinite such-like sentences are found in the writings of the fathers, which declare plainly that whatsoever they have written, they will hav no further to be credited and believed than it is consonant and agreeable to the of God. The fathers were men, and as men have erred in some points, as the lea know; that we may learn in all matters, specially in matters of religion, to depend hang on God only, and on his truth, which is published and set forth in the scriptures. Therefore, whatsoever we find in the fathers' writings agreeable to doctrine of God, we gladly and joyfully receive it with thanksgiving unto God, by this means celebrate a worthy memory of them; but contrariwise, whatsoever read in the books of the fathers and ancient writers contrary to the informatio

Psal. cxlv. Rom. iii.

the holy scripture, we leave it and pass it over with silence, confessing that God is true and faithful in all his words.

But that the world may see how falsely and unjustly our adversaries the pa cry, Fathers, fathers; as though the fathers were their alone friends and our ene maintainers of their doctrine and condemners of ours, I have gathered together tain articles of christian religion, condemned of the papists as errors and her adding to every one of them certain faithful testimonies of the old approved do and ancient fathers, to declare and to shew that the doctrine which they have years condemned for heresy is no heresy, but true, sound, and perfect doctrine; a that it is no new, strange, and yesterday doctrine, brought forth lately in Germ and now fostered and nursed in England by a sort of new-fangled and idle-he brethren, as the papists prattle, but old and ancient, begotten and born in hea nursed by the holy and reverend patriarchs, Moses, the prophets, Christ, his apo confessors, martyrs, holy fathers, honourable bishops, reverend ministers, sage mat undefiled virgins, and all other kind of virtuous and godly people.

These articles concern only those errors and heresies which the papists have bro

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[1 Quis autem nesciat sanctam scripturam canonicam, tam veteris quam novi testamenti, certis suis terminis contineri, eamque omnibus posterioribus episcoporum litteris ita præponi, ut de illa omnino dubitari et disceptari non possit, utrum verum vel utrum rectum sit, quidquid in ea scriptum esse constiterit: episcoporum autem litteras, quæ post confirmatum canonem vel scriptæ sunt vel scribuntur, et per sermonem forte sapientiorem cujuslibet in ea re peritioris, et per aliorum episcoporum graviorem auctoritatem doctioremque prudentiam, et per concilia licere reprehendi, si quid in eis forte a veritate deviatum est.—Id. De Bapt. cont. Donatist. Lib. II. 4. Tom. IX. col. 98.]

[2 Folio repeats the words between asterisks.]

[3 Ambros. Op. Par. 1686-90. De Virgin. Lib. cap. vi. 28. Tom. II. col. 220. See Vol. II. 261, note 3.]

[4 Hieron. Op. Par. 1693-1706. Comm. L in Matt. cap. xxiii. Tom. IV. Pars I. col. 112. Vol. II. page 263, note 2.]

[5 Τοῦτο γὰρ τὰ πάντα εἶχε τὸ εὐαγγ καὶ τὰ ἐνταῦθα, καὶ μέλλοντα, τὴν ζωὴν, τὴν βειαν, τὴν πίστιν, πάντα ὁμοῦ. ἐν κηρύγ τουτέστι, φανερῶς, μετὰ παῤῥησίας. τοῦτ ἐστι τὸ, ἐν κηρύγματι. ὥσπερ γὰρ ὁ κήρυξ π παρόντων ἐν τῷ θεάτρῳ κηρύττει, οὕτω καὶ κηρύττομεν, ὥστε μηδὲν προσθεῖναι, ἀλλ' α ἠκούσαμεν εἰπεῖν. ἡ γὰρ τοῦ κήρυκος ἀρετὴ πᾶσιν εἰπεῖν ἐστι τὸ γεγονὸς, οὐκ ἐν τῷ προσ τινα καὶ ἀφελεῖν.—Chrysost. Op. Par. 1718-3 Epist. ad Tit. cap. i. Hom. i. Tom. XI. p. 732

the church about the doctrine of the sacrament of the body and blood of Christ: The errors and heresies of the papists about the doctrine of the sacrament of the body and blood of Christ.
or an example, the papists teach that the holy communion of Christ's body and
d ought to be received of the laity only under one kind; so that whosoever
heth or presumeth to do the contrary, he is an heretic, a schismatic, an apostata,
rsaker of our mother holy church, and at the last what not? The papists hold
the private mass is a sacrifice propitiatory for the sins of the quick and the
l. The papists affirm that after the words of consecration, as they term them,
substance of bread and wine is turned into the substance of the natural body and
d of Christ, which he received of the virgin Mary. The papists set forth in their
rine that the sacramental bread ought to be reserved and kept in the temples
he Christians. The papists teach that the wicked and unfaithful people eat also
body of Christ and drink his blood.

These and divers other errors and heresies, as it shall appear in this treatise fol-
ing, have the devil brought into the church of Christ by the papists about the
rine of the sacrament of the body and blood of Christ; and the papists (such is
r impudency and whorish forehead) shame not to father them upon the word of
l, and upon the true old fathers and catholic doctors of Christ's church; when both
word of God and the writings of the ancient fathers are most extreme enemies
this devilish doctrine of the papists, as it shall most evidently appear to them
ch with attent minds read and consider the testimonies and authorities of the old
ters truly and faithfully alleged upon every article in this book following. And
ave shewed this diligence in gathering these testimonies of the fathers so much the
e gladly, that such as have any indifferency of judgment in them may[6] plainly
evidently see what impostors, jugglers, and deceivers of the people the papists
and ever have been; again, how little, yea, rather, how nothing they are ashamed
oast, and to persuade the simple and unlearned people, that the doctrine which
teach is old, ancient, catholic, taught of Moses and the prophets, set forth by
ist and his apostles, received, believed, and confirmed of the ancient Christians,
so from time to time hath continued in the church of Christ unassaulted and
moved, till now in these last days a sort of schismatics, which have divided them-
es from our mother holy church (so do the ungodly papists most falsely and un-
ly term them that labour to purge the church of Christ, and to abolish all wicked
itions of men which fight with the word of God), have brought in new and strange
ions contrary to the decrees of our mother holy church, and contrary to all laudable
oms and usages; when notwithstanding, to say the truth, neither Moses nor the
phets, neither Christ nor his apostles, nor yet any among the ancient faithful
istians and true old fathers did ever so much as once dream of this their anti-
stian doctrine, being altogether new and unseasoned; so far is it off that they did
h it and publish it to other in writing.

But this is no new practice of Satan to change himself into an angel of light,
whose nature his ministers also do nothing dissent; for, as the apostle saith,
false prophets are "deceitful workers, and fashion themselves like unto the apostles
Christ. And no marvel," saith he; "for Satan himself is changed into the fashion
an angel of light. Therefore it is no great thing though his ministers fashion
nselves as though they were the ministers of righteousness; whose end shall be
rding to their deeds." Horrible also is this saying of the apostle: "If our gospel
yet hid, it is hid among them that are lost; in whom the god of this world hath
ded the minds of them which believe not, lest the light of the glorious gospel of
ist (which is the image of God) should shine unto them."

God for his mercy lighten the blind, call again into the right way them that err,
h the ignorant, and inform the unwise, and, in fine, tread Satan under our feet,
and that shortly, that with one mouth and with one mind we may glorify God
Father in the truth of his dearly-beloved Son's gospel! Amen.

This my labour in gathering together these authorities of the holy fathers and
ent writers for the confirmation of certain christian articles, which the papists in

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[6 Folio, *more.*]

their doctrine have condemned as erroneous and heretical, because they dissent f
their brainless babblings, trifling traditions, and idle inventions, although otherwise
allowed and justly proved by the authorities both of the holy scripture and of
true old catholic doctors and fathers of Christ's church, I dedicate to your lords
as a testimonial of my reverent humility and humble reverence toward your hon
partly to signify my hearty and unfeigned rejoicing, in that it hath pleased the L
our God, after so many grievous and terrible storms, yea, after so many bloody
horrible murders and killings of the dear and constant martyrs of Christ, to give
fair and calm weather, and to set his holy church at liberty from the ravening te
of the wicked hypocrites and worldly tyrants; again, to place such worthy and n
personages in all kind of virtue, wisdom, knowledge, learning, discretion, and po
over his congregation, as your lordship is, even by the testimony of all good
godly people that have experience of the most godly and necessary travails; partly
submit this and all my other labours to the judgment of you and of all the other god
learned in this our realm of England, that, as we profess one truth, so we may w
in an uniformity of doctrine without all contention or strife, being moved thereu
by that Holy Spirit which leadeth into all truth, and leadeth away from all error.

Christ, that high and everlasting Bishop, preserve your lordship
long in health, with increase of honour, unto the
glory of his holy name, and the profit
of his christian congre-
gation! Amen.

CERTAIN

ARTICLES OF CHRISTIAN RELIGION.

THE FIRST ARTICLE.

at public prayers used in temples of the Christians ought to be uttered not in a strange tongue, but in that speech which the common people understand.

Probations out of the old fathers.

"When the prayers and thanksgiving are once done, all the people that are pre- t praise God, and say, Amen[1]." Justinus Mart. in Apol. 2.

"The priest before prayer, making a preface, prepareth the minds of the brethren saying, 'Lift up your hearts,' that, while the people answer, 'We lift them up unto Lord,' they may be admonished and put in remembrance that they ought to do hing else than to think upon the Lord[2]." Cyprian. in Serm. de Orat. Dom.

"God is both to be sought and also to be prayed unto in the very secret parts a reasonable soul, which is called the inward man: for these would he to be his nples. Wherefore when we pray, we need not speak, I mean with open words, cept peradventure as the priests do, for to signify and to make open their mind, that God, but that men might hear, and with a certain consent be moved and ished by the rehearsal thereof[3]." August. Lib. de Mag. cap. i.

"In the sacraments of the faithful it is said that we should lift up our hearts, ich is the gift of the Lord; for the which gift they are put in remembrance of priest after this voice, to whom it is said that they should 'give thanks to the rd our God'; and they answer that 'it is meet and right so to do'[4]." August. de Dono Persever. Lib. ii. cap. xv.

"The faithful do know where and when it should be said, 'Let us give thanks the Lord our God.' For who giveth thanks to God, but he that lifteth up his rt unto the Lord[5]?" August. de Spirit. et Lit. cap. xi.

"The ignorant person, hearing that he understandeth not, knoweth not the end of prayer, and answereth not Amen, that is to say, So be it, that the blessing, yer, or thanksgiving may be confirmed. For by them is the confirmation of the yer made perfect, which answer Amen, that all the sayings by the testimony of truth might be confirmed in the minds of the hearers[6]." Ambros. in 1 Cor. cap. xiv.

"Verily, if ye come together to edify the congregation, those things ought to be ken which the hearers may understand. For what doth it profit that any man Ibidem.

[1 Οὗ [τοῦ προεστῶτος] συντελέσαντος τὰς ὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς υφημεῖ λέγων, ἀμήν.—Just. Mart. Op. Par. 2. Apol. i. p. 82.]

[2 See before, page 266, note 1.]

[3 August. Op. Par. 1679-1700. De Magist. . cap. i. 2. Tom. I. cols. 541, 2. See Vol. I. e 134, note 1.]

[4 Quod ergo in sacramentis fidelium dicitur, ut sum cor habeamus ad Dominum, munus est Do- i: de quo munere ipsi Domino Deo nostro gra- agere, a sacerdote post hanc vocem quibus hoc tur admonentur; et dignum ac justum esse re- ndent.—Id. De Don. Persev. cap. xiv. 33. Tom. col. 839.]

[5 There is an error in the reference as given ve. Augustine does indeed say in the place indicated, Unde et in ipso verissimo et singulari sacrificio, Domino Deo nostro agere gratias admonemur; (Lib. de Spirit. et Lit. cap. xi. 18. Tom. X. col. 94;) but the passage quoted is the following: Norunt fideles ubi et quando dicatur, Gratias agamus Domino Deo nostro. Quis autem gratias agit Deo, nisi qui sursum cor habet ad Dominum?—Id. Serm. lxviii. 5. De Verb. Evang. Tom. V. col. 379.]

[6 Imperitus enim audiens quod non intelligit, nescit finem orationis, et non respondet, amen, id est, verum; ut confirmetur benedictio. Per hos enim impletur confirmatio precis, qui respondent, amen; ut omnia dicta veri testimonio in audientium mentibus confirmentur.—Ambros. Op. Par. 1686-90. Comm. in Epist. i. ad Cor. cap. xiv. v. 16. Tom. II. Appendix, col. 157.]

should speak with a tongue which he alone understandeth, so that he that hea
have no profit? Therefore ought he to hold his peace in the congregation, that t
may speak which are able to profit the hearers[1]."

Ibidem. "When he understandeth and is understanded, the unfaithful or unlearned, hea
God to be praised and Christ to be worshipped, doth well see and perceive that
religion of Christ is true and worthy to be had in reverence; seeing that in it
seeth that nothing is done covertly, nothing in darkness, as it is among the pag
and ethnicks, whose eyes are shadowed or dimmed, lest that they, seeing those th
which they call holy, should perceive that they be mocked with divers vanities.
all deceit or juggling requireth darkness, and sheweth false things for true. Th
fore with us nothing is done secretly, nothing under a veil; but simply and pla
one God is praised, of whom all things are, and one Lord Jesus Christ, by wh
are all things. For if there be none which can understand, or of whom he may
discussed, tried, or proved, he may say that it is a certain seducing (of the peo
and a very vanity; which therefore is sung in tongues, because it would turn
their shame if it were revealed and made open[2]."

Basil. Magnus, Epist. 63. "The customs which are now in use in all congregations are agreeable and
sonant. For with us the people rise together in the night unto the house of pra
and in labour and tribulation and continual tears maketh their confession to
or, [at] the last rising up from prayers, they come unto the singing of psalms. And
now, being divided into two parts, sing among themselves in an orderly course,
firming and strengthening thereby the meditation of the holy scriptures, and
getting to themselves both attention and intention of the heart utterly estranged
other things. Then they, suffering one to begin the song, the residue to follow,
passing over the night with singing of divers psalms interlaced with prayers, w
the day beginneth to spring, all together, even as out of one mouth and one h
bring forth a psalm of thanksgiving to the Lord[3]."

Chrysost. in 1 Cor. cap. xiv. "Except I speak that which easily and plainly may be understanded of you,
only shall shew myself to be endued with the gift of tongues, I believe ye shal
away without any fruit concerning those things which ye understand not. For w
profit can come of a voice not understanded[4]?"

Hom. 35. "The apostle calleth the common people the unlearned or idiot, and decla
that it is no small inconvenience if he cannot say Amen. And that which he s
is on this wise: If thou givest thanks in a strange tongue, which neither thou
derstandest, neither interpretest to other, the common person cannot say Amen;
this, 'Worlds without end,' which is the end of the prayers, when he heareth he
not say Amen unto it[5]."

[1 Id. ibid. v. 17. See Vol. II. page 254, note 2.]

[2 Cum enim intelligit et intelligitur, audiens laudari Deum, et adorari Christum, pervidet veram esse et venerandam religionem, in qua nihil fucatum, nihil in tenebris videt geri, sicut apud paganos, quibus velantur oculi; ne quæ sacra vocant perspicientes, variis se vanitatibus cernant illudi. Omnis enim impostura tenebras petit, et falsa pro veris ostendit: ideo apud nos nihil astute, nihil sub velamine: sed simpliciter unus laudatur Deus, ex quo sunt omnia, et unus Dominus Jesus, per quem omnia. Si enim nullus sit, qui intelligat, aut a quo ipse discutiatur, potest dicere seductionem esse quamdam et vanitatem, quæ ideo linguis canitur, quia pudoris est, si reveletur.—Id. ibid. vv. 24, 25. col. 158.]

[3 ... *τὰ νῦν κεκρατηκότα ἔθη πάσαις ταῖς τοῦ Θεοῦ ἐκκλησίαις σύνῳδά ἐστι καὶ σύμφωνα, ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῖν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ καὶ θλίψει καὶ συνοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἐξαναστάντες τῶν προσευχῶν, εἰς τὴν ψαλμῳδίαν καθίστανται. καὶ νῦν μὲν διχῇ διανεμηθέντες, ἀντιψάλλουσιν ἀλλήλοις, ὁμοῦ μὲν τὴν μελέτην τῶν λογίων ἐντεῦθεν κρατύνοντες, ὁμοῦ δὲ καὶ τὴν τ οχὴν καὶ τὸ ἀμετεώριστον τῶν καρδιῶν ἐα διοικούμενοι. ἔπειτα πάλιν ἐπιτρέψαντες ἑνὶ ἄρχειν τοῦ μέλους οἱ λοιποὶ ὑπηχοῦσι· καὶ ἐν τῇ ποικιλίᾳ τῆς ψαλμῳδίας, τὴν νύκτα δι κόντες μεταξὺ προσευχόμενοι, ἡμέρας ἤδη ὑπο πούσης, πάντες κοινῇ, ὡς ἐξ ἑνὸς στόματος καὶ καρδίας, τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀ ρουσι τῷ Κυρίῳ, ἴδια ἑαυτῶν ἕκαστος τὰ ῥή τῆς μετανοίας ποιούμενοι.*—Basil. Op. Par. 30. Epist. ccvii. Tom. III. p. 311.]

[4 Chrysost. Op. Par. 1718-38. In Epist. Cor. Hom. xxxv. Tom. X. p. 323. See Vo page 255, note 3.]

[5 *Ἰδιώτην δὲ τὸν λαϊκὸν λέγει, καὶ δείκνυ αὐτὸν οὐ μικρὰν ὑπομένοντα τὴν ζημίαν, ὅτ ἀμὴν εἰπεῖν μὴ δύνηται. ὃ δὲ λέγει τοῦτό ἐ ἂν εὐλογήσῃς τῇ τῶν βαρβάρων φωνῇ, οὐκ εἰδ λέγεις, οὐδὲ ἑρμηνεῦσαι δυνάμενος, οὐ δύναται φωνῆσαι τὸ ἀμὴν ὁ λαϊκός. οὐ γὰρ ἀκούων τ τοὺς αἰῶνας τῶν αἰώνων, ὅπερ ἐστὶ τέλος, οὐ τό, ἀμήν.*—Id. ibid. p. 325.]

"Even as the sound of an harp or shawm is unpleasant, except it maketh some inct noise; so likewise the voice of a preacher or teacher profiteth nothing, neither ghteth the hearers, if they understand not those things which he speaketh[6]." Ibidem in 1 Cor. cap. xiv.

"Your speech ought to be understanded, that the soldier may prepare himself unto spiritual battle of Christ[7]."

"The word that is not understanded is spoken in vain. For we must not only the psalms, but also understand them. For no man doth any thing wisely which understandeth not[8]."

"When the priests pray, the people answer Amen, that the godly intention of priests and the sound devotion of the people may agree together in the prayers, ording to this saying: 'If two of you consent together upon the earth, whatsoer they ask they shall have it'[9]." Gloss. Ord. in 1 Par. cap. xvi. Matt. xviii.

"We do command that all bishops and priests do celebrate the holy oblations, and prayers used in the holy baptism, not after a secret manner, but with a loud voice, t may be well heard of the faithful people; that by that means the minds of hearer may be lifted up with the greater[10] devotion in setting forth the praises of Lord God. For so teacheth the holy apostle in his first epistle unto the Corinthians, ing: 'If thou only blessest with the spirit, how shall he that occupieth the room the unlearned say Amen at thy giving of thanks, seeing he understand not what u sayest? Thou verily givest thanks well; but the other is not edified.' And in epistle to the Romans he saith thus: 'With the heart it is believed unto righteness; but with the mouth confession is made unto salvation.' Therefore for these ses it is convenient that, among the other prayers, those things also which are said the holy oblation be pronounced and spoken with an open voice of the most devout hops and priests to our Lord Jesu Christ, one[11] God with the Father and the ly Ghost. Let the godly priests know that, if they neglect any of these things, y shall give an accompts thereof in the dreadful judgment of the great God and Saviour Jesus Christ; neither shall we, having knowledge thereof, wink at the tter, and suffer it to escape unpunished[12]." Justin. Imp. in Novell. Const. 123. 1 Cor. xiv. Rom. x.

"Forasmuch as in divers parts within one city and diocese people of divers languages mingled together, having under one faith divers rites and manners, we straitly mmand that the bishops of such cities and dioceses provide meet men, which, according to the diversities of the customs and languages, may celebrate unto them divine service, and minister the ecclesiastical sacraments, by instructing them both word and in example[13]." Innoc. III. de Offic. Jud. Ord. cap. Quoniam.

"We command by the apostolic authority, that while the holy gospels are read the church, the priests and other, not sitting, but reverently standing at the time the gospel, do diligently hear and faithfully worship the words of the Lord[14]." De Consecr. Dist. 2.

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[6] The following is probably the passage inded: Καὶ γὰρ ἐν τοῖς ἀψύχοις ὀργάνοις τῆς τικῆς τοῦτο ἴδοι τις ἂν· εἴτε γὰρ αὐλὸς, εἴτε ρα εἴη, καὶ μηδὲ ῥυθμῷ, μηδὲ ἁρμονίᾳ τῇ προσηχῇ, ἀλλὰ συγκεχυμένως καὶ ἁπλῶς κρούοιτο ἐμπνέοιτο, οὐδένα ψυχαγωγήσει τῶν ἀκουόντων ολλῷ μᾶλλον ἐν τοῖς ἐμψύχοις καὶ λογικοῖς ώποις καὶ ἐν τοῖς πνευματικοῖς χαρίσμασι τὸ μον διώκειν δεῖ.—Id. ibid. p. 323.]

[7] Haymo in Div. Paul. Epist. Interp. 1528. Ad 1. cap. xiv. fol. A. v. See Vol. II. page 255, 5.]

[8] Cassiodor. Op. Rotom. 1679. Expos. in Psal. v. 7. Tom. II. p. 157. See Vol. II. page 255, 4.]

[9] Sicut hodie orantibus sacerdotibus respondetur a: ut concordet in precibus pia sacerdotum inio, et populi sana devotio secundum illud: Amen a dico vobis, quia si duo ex vobis consenserint r terram ex omni re quacumque petierint fiet &c.—Bib. cum Gloss. Ord. et Expos. Nic. de . Basil. 1502. 1 Par. xvi. Pars II. fol. 205.]

[10] Folio, *greate.*]

[11] Folio, *our.*]

[12] Justin. Princ. Novell. Constit. Basil. 1561. Const. cxxxvii. (al. cxxiii.) pp. 409, 10. See Vol. II. page 255, note 6.]

[13] Quoniam in plerisque partibus intra eandem civitatem atque diœcesim permixti sunt populi diversarum linguarum, habentes sub una fide varios ritus et mores: districte præcipimus, ut pontifices hujusmodi civitatum sive diœcesum provideant viros idoneos, qui secundum diversitates rituum et linguarum divina illis officia celebrent, et ecclesiastica sacramenta ministrent, instruendo eos verbo pariter et exemplo.—Corp. Jur. Canon. Lugd. 1624. Decret. Greg. IX. Lib. I. De Offic. Jud. Ord. Tit. xxxi. cap. 14. col. 413.]

[14] Apostolica auctoritate mandamus, dum sancta evangelia in ecclesia recitantur, ut sacerdotes et ceteri omnes præsentes, non sedentes, sed venerabiliter curvi, in conspectu evangelii stantes dominica verba intente audiant, et fideliter adorent.—Anastas. in eod. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. i. can. 68. col. 1909.]

Erasm. in An. in 1 Cor. cap. xiv.

"Why doth the church doubt to follow so worthy an author (Paul)? Yea, h dare it be bold to dissent from him? What other thing is heard in monasteries, colleges, in temples almost generally, than a confused noise of voices? But in time of Paul there was no singing, but saying only. Singing was with great di culty received of them of the latter time, and yet such singing as was none ot thing than a distinct and plain pronunciation, even such as we have yet among us wh we sound the Lord's prayer in the holy canon; and the tongue wherein these thi were sung the common people did then understand, and answered Amen. But n what other thing doth the common people hear than voices signifying nothing? A such for the most part is the pronunciation, that not so much as the voices are hea only the sound beateth the ears[1]."

Ibidem.

"This custom, that the common people should answer in the congregation, still in use, and continued in the time of Jerome at Rome, as he witnesseth in preface unto the second book of his Commentaries upon the epistle unto the Galatia saying: 'Where doth Amen so sound like unto an heavenly thunder?'[2]"

Joan. Eck. in Loc. Com.

"The title fastened or nailed to the cross of Christ declareth that there w three chief and principal tongues or languages in the time of Christ, that is to s the Hebrew, the Greek, and the Latin, in the which God is not without a ca praised, and the divine services are chiefly done in these tongues. Notwithstand we do not deny that it is permitted and suffered to the South Indians to do th divine service in their own tongue, which thing their clergy observeth even at this day

Æneas Sylvius in Hist. Bohem. cap. xiii.

"They say that Cyrillus, bishop of the Moors, when he was at Rome, desired Romish bishop that in doing his divine service he might use the Slavon tongue am the people of that nation whom he had baptized. While they were disputing this matter in the holy senate, and there were not a few that spake against it, th was a voice heard, as it were from heaven, saying on this manner: 'Let every sp praise the Lord, and let every tongue give praise unto the Lord.' And thereupo was granted unto Cyrillus[4]."

Aventin. Annal. Bo. Lib. iv.

"The priests of Liburnia, which (Liburnia) in this our age is in subjection the chief duke of Norike, are yet now ignorant of the Latin tongue, and do all th service after the manner of the country in the Slavon tongue[5]."

Bapt. Palat. de Moribus Sclavorum.

"It is to be known that the common speech of them (that is to say, of Illyrickes and Slavonians) is even the very same which they continually use in th divine service; and all the people understandeth it even as well as we understand common speech[6]."

[1 Cur dubitat ecclesia tantum auctorem sequi? Imo cur audet ab eo dissentire? Quid aliud auditur in monasteriis, in collegiis, in templis ferme omnibus, quam vocum strepitus? Atqui ætate Pauli non cantus erat, sed pronunciatio duntaxat. Vix a posterioribus receptus est cantus, sed talis ut nihil aliud esset, quam distincta modulataque pronunciatio, cujusmodi superest etiamnum apud nos, qua sonamus in canone sacro precationem dominicam: et linguam, qua hæc canebantur, vulgus adhuc promiscuum intelligebat, respondens Amen. Nunc vulgus quid aliud audit quam voces nihil significantes? et talis est fere pronunciatio, ut nec voces exaudiantur, sonitus tantum aures feriat.—Des. Erasm. Op. Lugd. Batav. 1703-6. In Epist. ad Cor. prim. cap. xiv. v. 26. Tom. VI. col. 731.]

[2 Mos hic, ut promiscua plebs responderet in ecclesia, durabat adhuc Hieronymi temporibus Romæ, ut testatur præloquens in secundum librum Commentariorum in epistolam ad Galatas, Ubi, inquiens, sic ad similitudinem cœlestis tonitrui Amen reboat. [Hieron. Op. Par. 1693-1706. Comm. Lib. II. in Epist. ad Gal. Præf. Tom. IV. cols. 255, 6.]—Id. ibid. v. 16. col. 730.]

[3 Harum omnium linguarum novi testamenti tempore, tribus linguis, Hebraicæ utique et Latinæ et Græcæ, principatus committitur, quia in eis crucis Christi titulus literis Hebraicis Græcis et La scriptus evangelica auctoritate perhibetur.— Enchirid. Loc. Com. Col. 1532. cap. xxxiv. *may* be the passage intended; but it appears t quoted by Eckius from a treatise falsely ascribe Augustine.—August. Op. Par. 1679-1700. Mirab. Sac. Script. Lib. I. cap. ix. Tom. III. pendix, col. 8.]

[4 Referunt Cyrillum, cum Romæ ageret, mano pontifici supplicasse, ut Sclavorum lingua, gentis hominibus, quam baptizaverat, rem divi faciens uti posset. De qua re dum in sacro se disputaretur, essentque non pauci contradictores ditam vocem tanquam de cœlo in hæc verba miss Omnis spiritus laudet Dominum, et omnis lingua fiteatur ei. Indeque datum Cyrillo indultum.— Sylv. Op. Basil. 1571. Hist. Bohem. cap. xiii. p.

[5 Sacerdotes Liburniæ, quæ archiduci corum nostro ævo paret, adhuc ignari sunt Ro linguæ, sacrificia patrio more, nempe Sclavorum, curant.—Avent. Annal. Boior. Lib. IV. in Cass Op. Par. 1616. Liturg. cap. xxxv. pp. 87, 8.]

[6 Sciendum est quod vulgaris ipsorum s idem ille est, quo continue utuntur in officiis di et universus populus intelligit, haud secus atqu intelligimus vulgarem sermonem nostrum.—Bap lat. De Rat. Scrib. de Illyr. sive Sclav. in eod. p.

"All the public prayers and ministration of the sacraments are done among the Sigism. Lib. de Reb. Moscovit.
scovites in their common and vulgar tongue. Moreover, the epistle and the gospel
ording to the time are read and recited to the people that are present with a loud
ce, without the quire, that they may the better be perceived of the people[7]."

"So many as stand by the priest that saith the divine service among the Pet. Bellon. de Moribus Armeni-orum.
menians answer him again, singing in their own tongue. When the priest re-
rseth the gospel, they that stand by do kiss one another both on the right and
hand. For all the people understand the Armenical tongue, which the priest
h use[8]."

THE SECOND ARTICLE.

at the sacramental bread ought to be delivered unto the communicants in their hands, not only unto the clergy, but also to the laity, as they call them.

Probations out of the old fathers.

"How wilt thou put forth thy hand (said Ambrose unto Theodosius the emperor, Tripart. Hist. Lib. ix. cap. xxx.
ich had slain seven thousand at Thessalonica), out of the which even yet unrighte-
s blood doth drop? How wilt thou with such hands take the holy body of the
rd? With what rashness wilt thou receive with thy mouth the cup of the pre-
us blood; seeing that so much blood is unjustly shed through the madness of thy
rds[9]?"

"Look, with what carefulness we take heed when the body of Christ is minis- August. Hom. 26.
ed unto us, that nothing of it fall out of our hands unto the ground; even with
great diligence ought we to beware that the word of God which is distributed
to us do not perish from our body, while we think or speak some other thing.
r he shall be no less guilty that negligently heareth the word of God than he
ich, through his negligence, suffereth the body to fall down upon the ground[10]."

"While thou beholdest the Lord offered, the priest diligently occupied about the Chrysost. de Sacerd. Lib. iii. cap. iv.
rifice, and pouring out prayers from above, again, the people round about to be
ed and made red with that precious blood, dost thou think that thou art con-
sant among mortal men, and that thou art in the earth? or rather dost not thou
t away all imagination of the flesh, and with a naked mind and pure heart con-
er those things which are in heaven? O how great is the good-will of God
vard mankind! Behold, he that sitteth above with the Father even in that very
esent time is handled with the hands of all men, and he giveth himself to be em-
aced even of so many as will receive him[11]."

[7 Ceterum totum sacrum, seu missa, gentili ac nacula lingua apud illos peragi solet. Epistola eterea, evangelium pro tempore, quo magis a ulo percipiantur, extra chorum, populo astanti a voce recitantur.—Rer. Moscov. Comm. Sigis. . Bar. in Herb. Basil. 1571. p. 46.]

[8 Quotquot astant sacerdoti, respondent cantando nenice. Cum presbyter Armenicus dicit evange-n, assistentes invicem se dextra sinistraque deos-antur. Omnes assistentes linguam Armenicam, utitur sacerdos, intelligunt.—Bellon. Lib. Ob-. Lib. III. cap. 12. Cassandr. Op. Liturg. cap. . p. 31.]

[9 Quomodo manus extendes, de quibus adhuc guis stillat injustus? quomodo hujusmodi mani- suscipies sanctum Domini corpus? qua teme-te ore tuo poculum sanguinis pretiosi percipies, ndo furore verborum tuorum tantus injuste est guis effusus?—Hist. Trip. in Auct. Hist. Eccles. il. 1539. Lib. IX. cap. XXX. p. 526.]

[10 Et ideo quanta sollicitudine observamus, quando nobis corpus Christi ministratur, ut nihil ex ipso de nostris manibus in terram cadat; tanta sollicitudine observemus, ne verbum Dei quod nobis erogatur, dum aliud aut cogitamus aut loquimur, de corde nostro depereat: quia non minus reus erit qui verbum Dei negligenter audierit, quam ille qui corpus Christi in terram cadere negligentia sua permiserit.—August. Op. Serm. ccc. 2. Tom. V. Appendix, col. 504. This sermon is probably not Augustine's: it has been ascribed to Cæsarius.]

[11 "Οταν γὰρ ἴδῃς τὸν Κύριον τεθυμένον, καὶ κείμενον, καὶ τὸν ἱερέα ἐφεστῶτα τῷ θύματι, καὶ ἐπευχόμενον· καὶ πάντας ἐκείνῳ τῷ τιμίῳ φοινισσομένους αἵματι· ἆρα ἔτι μετὰ ἀνθρώπων εἶναι νομίζεις, καὶ ἐπὶ τῆς γῆς ἑστάναι; ἀλλ' οὐκ εὐθέως ἐπὶ τοὺς οὐρανοὺς μετανίστασαι, καὶ πᾶσαν σαρκικὴν διάνοιαν τῆς ψυχῆς ἐκβάλλων, γυμνῇ τῇ ψυχῇ καὶ τῷ νῷ καθαρῷ περιβλέπεις τὰ ἐν οὐρανοῖς; ὦ τοῦ θαύματος· ὦ τῆς τοῦ Θεοῦ φιλανθρω-

Ibidem in Heb. cap. x. Hom. 17.

"If the king of Babylon did choose of all those young men that were tak prisoners such as were most comely in stature and beautiful in face, much m ought we to be, that stand at the King's table, beautiful in the face of our so having on a golden garment, clean apparel, prince-like shoes, a beautiful countena of the soul. It must be clothed with a vesture of God, and have the girdle of tru Let such a one come and touch the King's cup[1]."

Chrysost. in Eph. cap. i. Serm. 3.

"How wilt thou stand or appear before the judgment-seat of Christ, which dar touch his body with unpure hands and lips[2]?"

Cyrillus in Joan. Lib. xii. cap. i.

"When they receive baptism, because men believe that the Holy Ghost dwell in them, they are not restrained from the touching and partaking of the health body of Christ. Therefore to them that come unto the mystical benediction or thanl giving the ministers of the mystery cry out with a loud voice, 'Holy things to th that are holy,' signifying that the handling and sanctification of Christ's body is m for them only which are sanctified in spirit[3]."

Lib. vi. cap. xxxiii.

Eusebius in his ecclesiastical history witnesseth that the eucharist, or sacram of thanksgiving, was given to the laymen in their hands in the time of Novatus[4].

In Lib. Tertull. de Corona Militis.

"It is evident and plain enough by the reading of the ancient writers," sa Beatus Rhenanus, "that the eucharist was in times past touched with the hands the lay-people. But the second canon of the council Rotomagense forbiddeth th teaching that the eucharist should no more be delivered into the hands of the l man or the laywoman, but only from henceforth put into their mouths[5]."

THE THIRD ARTICLE.

That the sacrament of the body and blood of Christ ought to be ministe equally to all Christians under both kinds.

Probations out of the old fathers.

Dionys. Areop. de Eccles. Hierar.

"Verily, the reverend prelate openeth the covered and undivided bread, cutting in pieces, and, distributing the singular cup to all the people, he multiplieth a dealeth the unity notably; and in these things he finisheth the heavenly mystery[6]

πίας· ὁ μετὰ τοῦ Πατρὸς ἄνω καθήμενος, κατα τὴν ὥραν ἐκείνην τῶν ἁπάντων κατέχεται χερσὶ, καὶ δίδωσιν αὐτὸν τοῖς βουλομένοις περιπτύξασθαι καὶ περιλαβεῖν.—Chrysost. Op. Par. 1718-38. De Sacerdot. Lib. III. 4. Tom. I. p. 382.]

[1 Εἰ γὰρ ὁ Βαβυλώνιος βασιλεὺς, ἀπὸ τῆς αἰχμαλωσίας ἐκλεγόμενος τοὺς νεανίσκους, καλοὺς τῷ εἴδει, καὶ ὡραίους τῇ ὄψει ἐξελέξατο· πολλῷ μᾶλλον ἡμᾶς παρισταμένους τῇ τραπέζῃ τῇ βασιλικῇ, καλοὺς τῷ εἴδει εἶναι δεῖ τῷ τῆς ψυχῆς, τὸν κόσμον ἔχοντας χρυσοῦν, τὴν στολὴν καθαρὰν, τὰ ὑποδήματα βασιλικὰ, τὸ πρόσωπον τῆς ψυχῆς εὔμορφον, τὸν κόσμον αὐτῇ περικεῖσθαι τὸν χρυσοῦν, τὴν ζώνην τῆς ἀληθείας. ὁ τοιοῦτος προσίτω, καὶ ποτηρίων ἁπτέσθω βασιλικῶν.—Id. in Epist. ad Heb. cap. x. Hom. xvii. Tom. XII. p. 171.]

[2 Καὶ πῶς παραστήσῃ τῷ βήματι τοῦ Χριστοῦ, μιαραῖς χερσὶ καὶ χείλεσι κατατολμῶν αὐτοῦ τοῦ σώματος;—Id. in Epist. ad Ephes. cap. i. Hom. iii. Tom. XI. p. 22.]

[3 Ἐπὰν δὲ τοῦ ἁγίου πνεύματος ἀποδειχθεῖεν μέτοχοι, τότε καὶ ἅπτεσθαι τοῦ Σωτῆρος ἡμῶν Χριστοῦ τὸ κωλῦον οὐδέν. τοιγάρτοι καὶ τοῖς μεταςχεῖν ἐθέλουσιν εὐλογίας τῆς μυστικῆς, οἱ τῶν θείων μυστηρίων προσφωνοῦσι λειτουργοὶ, Τὰ ἅγια τοῖς ἁγίοις, πρεπωδεστάτην εἶναι διδάσκοντες τῶν ἁγίων τὴν μέθεξιν τοῖς ἡγιασμένοις ἐν πνεύματι. Cyril. Alex. Op. Lut. 1638. Comm. in Joan. Ev Lib. XII. cap. i. Tom. IV. p. 1086. Becon, as served Vol. II. page 288, note 8, quoted here f the Latin version, which commences: Unde baptismum receperint, quia Spiritus sanctus habi in illis creditur, &c.]

[4 Ποιήσας γὰρ τὰς προσφορὰς, καὶ διανέ ἑκάστῳ τὸ μέρος, καὶ ἐπιδιδοὺς τοῦτο ὁμνύειν τοῦ εὐλογεῖν τοὺς ταλαιπώρους ἀνθρώπους ἀν κάζει, κατέχων ἀμφοτέραις ταῖς χερσὶ τὰς λαβόντος, καὶ μὴ ἀφεὶς ἔστ' ἂν ὀμνύοντες εἴπ ταῦτα.—Euseb. in Hist. Eccles. Script. Græc. A 1695-1700. Lib. VI. cap. xliii. p. 199.]

[5 Satis autem liquet ex antiquorum lect eucharistiam manibus laicorum olim attactam. hoc prohibet Rotomagensis concilii canon secun nulli laico aut fœminæ docens eucharistiam in ma ponendam, sed tantum in os ejus.—Beat. Rhe Annot. in Lib. de Cor. Mil. ad calc. Tertull. Franek. 1597, p. 42.]

[6 Τὸν γὰρ ἐγκεκαλυμμένον καὶ ἀδιαίρετον τον ἀνακαλύψας, καὶ εἰς πολλὰ διελὼν, καὶ ἐνιαῖον τοῦ ποτηρίου πᾶσι καταμερίσας, συ λικῶς τὴν ἑνότητα πληθύνει, καὶ διανέμει, τ αγεστάτην ἐν τούτοις ἱερουργίαν τελῶν.—Dio Areop. Op. Antv. 1634. De Eccles. Hierarch. iii. Tom. I. p. 299.]

"How do we teach or provoke them to shed their blood in the confession of the ıe of Christ, if we deny them, when they should go to the battle, the blood of ist? Or how make we them meet unto the victory of martyrdom, if we do not t admit them in the congregation to drink of the Lord's cup, that they may ntly communicate[7]?" Cyprian. ad Cornel. Epist. 2.

"The priests, which minister the eucharist, and divide the blood of the Lord to people, do wickedly against the law of Christ[8]," &c. Hieron. in Sophon. cap. iii.

"That which we receive is profitable unto the tuition and defence of the body l soul; for the flesh of Christ is offered for the salvation of the body, and the od for our soul, as Moses did prefigure and tofore signify. The flesh, saith he, is red for the body, the blood for your soul[9]." But yet is that received under both ds which is profitable unto both; for under both is whole Christ received. If were received only under one kind, it should be signified that he was profitable y unto the tuition of the one part, that is to say, of the soul or of the body, l not of both together. Ambros. in 1 Cor. cap. xi.

"Not as in the old law, the priest did eat one part and the people another rt; but to all is one body and one cup set forth. The things which appertain unto eucharist or sacrament of thanksgiving are all common between the priest and people[10]." Chrysost. in 2 Cor. cap. viii. Hom. 18.

"While the host is broken, while the blood is poured out of the cup into the uths of the faithful, what other thing is signified than the offering of the Lord's dy on the cross, and the shedding of his blood out of his side[11]?" Prosper. in Sent.

"Ye after those fastings, after labours, after humility and contrition, in the name Christ, are now come as unto the cup of Christ, and there are ye in the table, and are with us in the cup; for we receive this together: we drink together, because live together[12]." August. de Cons. Dist. ii. cap. Quia.

"Although whole Christ be under both kinds, yet is he not given in vain under h kinds; for this is the true use of the sacrament, that the body of Christ should given severally to the faithful to be their meat, and the blood to be their drink; the body is given for the salvation of the body, and the blood for the salvation the soul[13]." Thomas Aquinas. Note well.

"We understand that some, when they have received only a portion of the holy ly, abstain from the cup of the holy blood; which without doubt (for I know not h what superstition they be led) either let them receive the whole sacrament, or else repelled and put back from the whole. For the division of one and of the same stery cannot come forth without great sacrilege[14]." Gelasius Papa, de Consec. Dist. ii.

"Neither is the sacrament superfluously received under both kinds. For the kind bread is referred unto the flesh, and the kind of wine unto the soul, when one is sacrament of blood, wherein the seat of the soul is. And now it is received under h kinds, that it might be signified that Christ took unto him both, that is to say, h and soul; and that the participation is profitable as well for the soul as for the Glossa, ibidem.

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[7] Cypr. Op. Oxon. 1682. Epist. lvii. ad Cornel. 17. See Vol. II. page 243, note 1.]

[8] Sacerdotes quoque qui eucharistiæ serviunt, et guinem Domini populis ejus dividunt, impie agunt egem Christi, putantes, &c.—Hieron. Op. Par. 3-1706. Comm. In Sophon. Proph. cap. iii. n. III. col. 1671.]

[9] Ambros. Op. Par. 1686-90. Comm. in Epist. I. Cor. v. 26. Tom. II. Appendix, col. 149. See . II. page 244, note 2.]

[10] Chrysost. Op. In Epist. II. ad Cor. Hom. i. Tom. X. p. 568. See Vol. II. page 245, e 7.]

[11] Cum frangitur hostia, dum sanguis de calice ra fidelium funditur, quid aliud, quam dominici ioris in cruce immolatio, ejusque sanguinis de re effusio designatur?—August. in Lib. Sent. Prosp. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Tert. Pars, De Consecr. Dist. ii. can. 37. col. 1930.]

[12] Et vos post illa jejunia, post labores, post humilitatem et contritionem cordis jam in nomine Christi, tanquam ad calicem Domini venistis: et ibi vos estis in mensa, et ibi vos estis in calice, nobiscum vos estis. Simul enim hoc sumimus, simul bibimus, quia simul vivimus.—Id. in eod. ibid. can. 36. col. 1929.]

[13] Thom. Aquinat. Op. Venet. 1595. Summ. Theol. Tert. Pars, Quæst. lxxvi. Art. 2. Tom. XII. fols. 245, 6. See Vol. II. page 244, note 1.]

[14] Gelas. Papa in Corp. Jur. Canon. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 12. col. 1918. See Vol. II. page 243, note 2.]

body; so that, if it should be received under one kind only, it should be signified th it is profitable only unto the tuition or defence of one[1] part only[2]."

Gregor. in Hom. Pasch. "The blood of Christ is not now poured into the hands of the unbelievers, but is poured into the mouths of the faithful[3]."

De Consec. Dist. ii. "If a man's sins be not so great that he ought to be excommunicate, he oug not to separate himself from the medicine of the body and blood of the Lord[4]."

Ibidem. "They that eat and drink Christ eat and drink life. To eat him is to be freshed, to drink him is to live." The gloss addeth: "That is to say, in the kind bread and wine[5]."

Cyprian. ad Cornel. Pap. Epist. 2. "Let us not leave them, being ready to die, unarmed and naked, but let us f tify them with the protection and defence of the blood and body of Christ[6]."

Gregor. in Hom. Pasch. "What the blood of the Lamb is ye have learned, not now by hearing, but drinking; which blood is laid upon both posts, when it is received not only with t mouth of the body, but also with the mouth of the heart[7]."

Durand. in Rat. Div. Offic. Lib. iv. "In the primitive church all that were present at the celebration of the Lor supper were wont daily to communicate, because all the apostles did drink of t cup; as the Lord saith: 'Drink ye all of this[8].'"

Ibidem. "In times past all the faithful every day were partakers with the priest of Chris body and blood[9]."

Lombard. Lib. iv. Dist. 12. "Christ is received under two kinds, that it might be declared that he took up him the whole nature of man, that he might redeem the whole. For the bread referred unto the flesh, and the wine unto the soul; because wine worketh blo wherein the seat of the soul is thought to be of such as be seen in natural things. consideration whereof (the sacrament) is celebrated under two kinds, that the taking the soul and flesh in Christ, and the deliverance of them both in us may be signified[10]."

Hieron. in 1 Cor. cap. xi. "The Lord's supper ought to be common to all men; for he delivered the sac ments alike to all the disciples that were present[11]."

In Can. 2. In the council Toletane the third it was determined that "all the congregati of Spain and Gallicia, at every time of the sacrifice before the communion of the bo and blood of Christ, should with one mind openly recite the most holy articles the faith, that the people first of all might confess and declare what faith they hold, a so exhibit and present hearts purified by faith to receive the body and blood of Christ[12]

The council of Constance, holden in the year of our Lord 1415, the fifteenth d

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[1 Folio, *our*.]

[2 Ibid. See Ibid. note 3.]

[3 Ejus quippe ibi corpus sumitur, ejus caro in populi salutem partitur, ejus sanguis non jam in manus infidelium, sed in ora fidelium funditur.—Gregor. Magni Papæ I. Op. Par. 1705. Dialog. Lib. iv. cap. lviii. Tom. II. col. 472.]

[4 Si non sunt tanta peccata, ut excommunicetur quis, non se debet a medicina corporis, et sanguinis Domini separare.—Hilar. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 15. col. 1919.]

[5 Qui manducant et bibunt Christum, vitam manducant et bibunt. Illum manducare est refici: illum bibere est vivere.—August. in eod. ibid. can. 58. col. 1943. Op. Par. 1679-1700. Serm. cxxxi. 1. Tom. V. col. 641. The gloss adds, *In sacramento*. Id est, in specie panis et vini visibili.]

[6 ...nec morientibus, sed viventibus communicatio a nobis danda est, ut quos excitamus et hortamur ad prœlium, non inermes et nudos relinquamus, sed protectione sanguinis et corporis Christi muniamus.—Cypr. Op. Oxon. 1682. Epist. lvii. ad Cornel. p. 117.]

[7 Quis namque sit sanguis agni, non jam audiendo, sed bibendo didicistis. Qui sanguis super utrumque postem ponitur, quando non solum ore corporis, sed etiam ore cordis hauritur.—Gregor. Magni Papæ I. Op. In Evang. Lib. ii. Hom. xxii. 7. Tom. I. col. 1533.]

[8 Durand. Rat. Div. Offic. Lugd. 1565. Lib. cap. liii. 3. fol. 199. See Vol. II. page 239, note

[9 See the last note: also ... pro eo, quod sing diebus communicabatur, singulis diebus oscul pacis daretur.—Id. ibid.]

[10 Sed quare sub duplici specie sumitur, cum alterutra totus sit Christus? Ut ostenderetur to humanam naturam assumpsisse, ut totam redime Panis enim ad carnem refertur, vinum ad anim quia vinum operatur sanguinem in quo sedes ani a physicis esse dicitur. Ideo ergo in duabus s ciebus celebratur, ut animæ et carnis susceptio Christo, ut utriusque liberatio in nobis significe —Pet. Lomb. Lib. Sentent. Col. Agrip. 1576. Lib Dist. xi. F. fol. 354.]

[11 Hieron. Op. Par. 1693-1706. Comm. in Ep i. ad Cor. xi. Tom. V. col. 997. See Vol. II. p 240, note 6.]

[12 ... sancta constituit synodus, ut per omnes clesias Hispaniæ, vel Gallæciæ, secundum form orientalium ecclesiarum concilii Constantinopoli ... ut priusquam dominica dicatur oratio, voce c a populo decantetur; quo et fides vera manifes testimonium habeat, et ad Christi corpus et san nem prælibandum pectora populorum fide purifi accedant.—Concil. Tol. iii. in Concil. Stud. Lab Lut. Par. 1671-2. cap. ii. Tom. V. cols. 1009, 10.

June, and the thirteenth session (of the which Gabriel Biel writeth on this man- In Canon. Miss. Lect. 84.
: "In times past that question, whether the faithful people, when they should
ive the eucharist or sacrament of the body and blood of Christ, were bound to
ive it under both kinds, might be doubtful. But now, after the determination of
council of Constance, which hath determined the catholic verity, it is heresy to
that the communion under both kinds is of the necessity of salvation to every
hful man: it is heresy, I say, there openly condemned[13]") did first of all gene-
y forbid the receiving of the sacrament under both kinds to be ministered to lay-
n and laywomen[14]. But the council of Basil contrariwise decreed, that it should
lawful for the Bohemes to receive the sacrament under both kinds: which at the
was there obtained after long and large disputation, as the letters of the afore-
d council, and the chronicles, which are yet extant, do evidently declare and shew[15].

"It is not authentic or a thing of antiquity that some do dip the body of the Bernardus Abb. Argiens. de Offic. Miss. cap. 20.
rd, and being so dipped (in the mystical wine) they distribute it to the people
a perfect communion. For the order of Rome speaketh against it, which com-
ndeth to consecrate upon Good Friday the wine not consecrate with the Lord's
yer, and with the putting in of the Lord's body, that the people may communi-
e fully. Which thing verily it should command in vain, if the Lord's body being
day before dipped should be kept, and so being dipped should seem to suffice
the communion of the people. Also Julius the pope, in order thirty-six, writing Ibidem.
the bishops of Egypt, doth utterly forbid such intinction or indipping, and com-
ndeth that the cup should severally be taken by itself, according to the Lord's
titution and ordinance. Blessed Gelasius the pope, in order fifty-one, writing to
tain bishops, commanded them to be excommunicate, which, when they had once
eived the Lord's body, abstained from the partaking of the cup[16]."

"I cannot," saith Beatus Rhenanus, "hide this from them that be studious of In Annot. in Lib. Tertull. de Cor. Militis.
istian antiquity, that the laymen in times past were wont with a reed or pipe
suck or draw out the Lord's blood out of the chalice, &c. And even at this
sent the bishop of Rome, so often as he saith mass openly, sucketh the Lord's
od out of the chalice with a golden quill, with the deacon and subdeacon[17]."

THE FOURTH ARTICLE.

e Lord's supper is a public and common banquet, and not a private and secret repast.

Probations out of the old fathers.

"The godly chief minister of the holy mysteries, uncovering the hidden and undi- Dion. Areopag. in Eccles. Hierarch.
ed bread, and cutting it into divers pieces, and distributing that which is con-

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[13 Olim quæstio illa poterat esse dubia: sed nunc t determinationem concilii Constantiensis veritacatholicam determinantis, dicere communionem utraque specie esse de necessitate salutis omni li, est heresis ibidem publice condemnata.—Gab. l. Sacr. Canon. Miss. Expos. Lugd. 1517. Lect. xiv. fol. 181.]

[14 Concil. Constant. in Concil. Stud. Labbei. . xiii. Tom. XII. col. 100. See Vol. II. page note 3.]

[15 See Vol. II. page 245, note 5.]

[16 Non est autem authenticum, quod quidam ous Domini intingunt, et intinctum pro completo communionis populo distribuunt. Nam ordo manus contradicit, quia et in Paraseeve vinum consecratum cum dominica oratione et domicorporis immissione jubet consecrare, ut populus ne possit communicare. Quod utique superfluo ciperet, si intinctum dominicum a priori die corservaretur, et ita intinctum populo ad commundum sufficere videretur. Julius quoque papa, rdine trigesimus sextus, episcopis Ægypti scris, hujusmodi intinctionem penitus prohibet, et seorsum panem, et seorsum calicem, juxta dominicam institutionem, sumenda docet. Unde et beatus Gelasius papa in ordine 51. scribens quibusdam episcopis, excommunicari illos præcepit, quicunque sumpto corpore dominico, a calicis participatione se abstinerent. [Corp. Jur. Canon. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. cans. 7, 12. cols. 1914, 5, 8. See Vol. II. page 243, notes 2, 4.] —Micrologus. De Eccles. Observat. in Max. Biblioth. Vet. Patr. Lugd. 1677. Tom. XVIII. p. 477. Bernoni Abbati Augiensi suppositus et liber Micrologus ... non potest tamen verisimiliter Bernoni tribui Micrologus. — Ex P. Theoph. Raynaud. in Erotem. de Bon. et Mal. Libr. in eod. p. 471.]

[17 Porro non possum celare studiosos antiquitatis christianæ, laicos olim canna solitos haurire dominicum sanguinem e calice ... Siquidem etiamnum Romanus pontifex quoties publice sacrificat, aureo calamo sugit sanguinem dominicum e calice cum diacono et subdiacono.—Beat. Rhenan. Annot. in Lib. de Cor. Mil. ad calc. Tertull. Op. Franek. 1597, pp. 41, 2.]

tained in one cup unto all, multiplieth and distributeth the unity figuratively, these things accomplishing the administration of the most holy mysteries[1]."

Justinus Martyr. in sec. Apol.

"After that both he which is chief minister hath given thanks, and all the peo hath praised God, they which with us are called deacons do give to every one of th that are present bread, wine, and water to receive, which are consecrate with givi of thanks, and they bear them unto them which are absent. And this meat is cal with us *eucharistia*, that is to say, giving of thanks; whereof none other may partaker but such one only as both believeth that those things are true which say, and is cleansed with the water of regeneration which is given for the remissi of sins, and in token of a new birth, and so liveth as Christ hath appointed[2]."

Chrysost. in 1 Cor. cap. xi. Hom. 27.

"Forasmuch as it is the Lord's supper, that is to say, it belongeth to the Lo it ought to be common. For the things that are the Lord's, they are not proper this or that servant, but they are common to all. That therefore which is the Lor is common. For if it be thy Lord's, as truly it is, thou oughtest not to take th unto thee as thine own, but to set them forth as the things of the Lord commo to all; for it is the Lord's. But now thou sufferest it not to be the Lord's, wh thou suffer it not to be common, but eatest it to thyself[3]."

Chrysost. in Eph. cap. i. Hom. 26.

"It was not said unto him which dishonested the feast, Why didst thou down? but, Why camest thou in? Whosoever is not partaker of the mysteries, is lewd and impudent, because he standeth here. I beseech you, if any man bei called unto a feast do come, wash his hands, sit down at the table, and seem prepare himself to eat, and yet eat nothing at all, shall he not dishonest both t feast and the feast-maker? So thou in like manner, standing among them which prayer prepare themselves to receive the holy mysteries, hast confessed thyself be one of their number, in that thou didst not depart, and in the end thou art partaker with them: had it not been better for thee not to have appeared? I unworthy, thou sayest. Then wast thou not worthy the fellowship of prayer, whi is a preparation to receive the holy mystery[4]."

Clemens Pap. Epist. 2.

"Verily, let so many sacrifices be offered on the altar as may seem to suffice t people[5]."

Anacletus Pap. de Conseer. Dist. i. Canon. Apost.

"The consecration finished, let all communicate that will not be excommunica For even so did the apostles ordain, and the holy church of Rome doth keep it[6]

"All the faithful which enter into the church and hear the scriptures, and contin not in prayer, nor receive the holy communion, it is meet that they be depriv of the christian fellowship, as men moving disquietness to the congregation[7]."

Concilium Antioch.

"All that enter into the church of God, and hear the holy scriptures, and do communicate with the people in prayer, but for a certain intemperancy turn aw themselves from the receiving of the holy communion, let them be removed and away from the congregation till by confession they shew fruits of repentance, a obtain forgiveness by prayers[8]."

[1 See before, page 412, note 6.]

[2 Just. Mart. Op. Par. 1742. Apol. i. p. 83. See Vol. II. p. 239, note 2, and before, page 376, note 1.]

[3 Chrysost. Op. Par. 1718-38. In Epist. i. ad Cor. Hom. xxvii. Tom. X. p. 244. See Vol. II. page 239, note 4.]

[4 Οὐ γὰρ εἶπε, διὰ τί κατεκλίθης; ἀλλὰ, τί εἰσῆλθες; ταῦτα καὶ νῦν πρὸς ἅπαντας ἡμᾶς διαλέγεται τοὺς ἀναισχύντως καὶ ἰταμῶς ἑστῶτας. πᾶς γὰρ ὁ μὴ μετέχων τῶν μυστηρίων, ἀναίσχυντος καὶ ἰταμῶς ἑστηκώς ... εἰπέ μοι, εἴ τις εἰς ἑστίασιν κληθεὶς, τὰς χεῖρας νίψαιτο, καὶ κατακλιθείη, καὶ ἕτοιμος γένοιτο πρὸς τὴν τράπεζαν, εἶτα μὴ μετέχοι, οὐχ ὑβρίζει τὸν καλέσαντα; οὐ βέλτιον τὸν τοιοῦτον μηδὲ παραγενέσθαι; οὕτω δὴ καὶ σὺ παραγέγονας· τὸν ὕμνον ᾖσας, μετὰ πάντων ὡμολόγησας εἶναι τῶν ἀξίων, τῷ μὴ μετὰ τῶν ἀναξίων ἀνακεχωρηκέναι· πῶς ἔμεινας, καὶ οὐ μετέχεις τῆς τραπέζης; ἀνάξιός εἰμι, φησίν· οὐκοῦν καὶ τῆς κοινωνίας ἐκείνης τῆς ἐν ταῖς εὐχαῖς.—Id. in Epist. ad Ephes. cap. i. Hom. iii. Tom. XI. p. 23.]

[5 Clement. Papæ I. Epist. ii. ad Jacob. in E Decret. Sum. Pont. Rom. 1591. Tom. I. p. 16. Vol. II. page 251, note 10.]

[6 Anaclet. Papa Epist. i. in Corp. Jur. Ca Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, Consecr. Dist. ii. can. 10. col. 1917. See Vol. page 238, note 1.]

[7 Πάντας τοὺς εἰσιόντας πιστοὺς, καὶ των φῶν ἀκούοντας, μὴ παραμένοντας δὲ τῇ προσε καὶ τῇ ἁγίᾳ μεταλήψει, ὡς ἀταξίαν ἐμποιοῦν τῇ ἐκκλησίᾳ, ἀφορίζεσθαι χρή.—Concil. Stud. bei. Lut. Par. 1671-2. Can. Apost. ix. Tom. I. 28.]

[8 Πάντας τοὺς εἰσιόντας εἰς τὴν ἐκκλησίαν Θεοῦ, καὶ τῶν ἱερῶν γραφῶν ἀκούοντας, μὴ κο νοῦντας δὲ εὐχῆς ἅμα τῷ λαῷ, ἢ ἀποστρεφομέ τὴν μετάληψιν τῆς εὐχαριστίας κατά τινα ἀταξ τούτους ἀποβλήτους γίνεσθαι τῆς ἐκκλησίας, ἕω ἐξομολογησάμενοι καὶ δείξαντες καρποὺς μετανο καὶ παρακαλέσαντες, τυχεῖν δυνηθῶσι συγγνώ —Concil. Antioch. in eod. Can. ii. Tom. II. col. 5

"Let the deacons receive in order, after the priests, the holy communion of the Canon Nicenus.
ıop or of the priest[9]."

"If any bishop, or elder, or minister, or any of the number of priests, when the Canon Apost. 9.
ıtion is made, do not communicate, let him shew the cause; and, if it be agree-
to reason, let him be pardoned. But if he can allege no cause, let him be
ırated, as one which is become a stumbling-block to the people, and hath moved
ɔicion against him which offered[10]."

"In the primitive church all that were present at the celebration of the Lord's Durand. in Rat. Div. Offic. Lib. iv.
per were accustomed every day to receive the communion; because all the apostles
drink of the cup, according to the Lord's saying: 'Drink ye all of this.' For they
red a great loaf, and such one as was sufficient for all: which thing the Grecians
reported to observe at this day[11]."

"In the old time all the faithful every day were partakers of the body and blood Ibidem.
Christ with the priest; but now-a-days the priest alone eateth all the parts of the
t. Notwithstanding, in some churches the priest taketh one part, and the other
f of the eucharist he layeth upon the paten, and divideth it into two parts, which
giveth to eat unto the ministers, that is to say, to the deacon and to the sub-
con, bringing that to remembrance which Luke mentioneth, that Jesus in Emaus Luke xxiv.
k bread, and brake it upon the table; and, as some say, he did eat before the two
ciples, and the residue he gave unto them. He also afterward did eat part of
broiled fish and of the honey-comb, and gave the residue also unto them. And
refore, after the deacon and sub-deacon have communicated, the clerks and the reli-
ıs come to receive, that they also may have part of the holy communion. After-
rd the people doth communicate, because Christ did not eat only with a few
stles, but also, when he should ascend into heaven, he did eat with a multitude
disciples[12]."

"First, the use was that all that met together in the church should communi- Albertus de Missæ Mysteriis.
e. But when through the great increase of the multitude this could not conve-
ıtly be kept, it was ordained that they should communicate on the Sundays.
t when this neither could well and orderly be observed, it was determined that
y should communicate three times in the year, according to the law, Exod. xxiii.
t is to say, at Easter, Pentecost, and, in the stead of the feast of the tabernacles,
the nativity of our Lord[13]," &c.

"They that had joined themselves to the number of the disciples did persevere and Eras. Rot. in Para.

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[9] Λαμβανέτωσαν δὲ [οἱ διάκονοι] κατὰ τὴν
ιν τὴν εὐχαριστίαν μετὰ τοὺς πρεσβυτέρους,
οῦ ἐπισκόπου διδόντος αὐτοῖς, ἢ τοῦ πρεσβυ-
ου.—Concil. Nic. in eod. can. xviii. Tom. II.
37.]

[10] Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκο-
ἢ ἐκ τοῦ καταλόγου τοῦ ἱερατικοῦ, προσφο-
γενομένης μὴ μεταλάβοι, τὴν αἰτίαν εἰπάτω.
ἐὰν εὔλογος ᾖ, συγγνώμης τυγχανέτω. εἰ δὲ
λέγει, ἀφοριζέσθω, ὡς αἴτιος βλάβης γενόμενος
λαῷ, καὶ ὑπόνοιαν ποιήσας κατὰ τοῦ προσ-
καντος.—Can. Apost. viii. in eod. Tom. I. cols.
8.]

[11] Durand. Rat. Div. Offic. Lugd. 1565. Lib. iv.
liii. 3. fol. 199. See Vol. II. page 239, note 6.]

[12] Sane sacerdos ipse omnes partes hostiæ come-
In quibusdam tamen ecclesiis ipse unam par-
sumit: et reliquam eucharistiæ medietatem
er patenam in duas partes dividit, quas ministris,
cet diacono et subdiacono, comedendas impendit,
nuans illud quod Lucas commemorat, quia Jesus
maus accepit panem, et fregit super mensam. Et
m (ut aiunt quidam) comedit coram duobus dis-
ılis: sumensque reliquias dedit illis. Ipse quoque
modum partem piscis assi et favum mellis man-
ducavit, et reliquias discipulis dedit; et ideo post-
quam diaconus et subdiaconus communicarunt,
clerici et religiosi ad communicandum accedunt:
ut ipsi partem sanctæ communionis accipiant. Post-
modum communicat populus: quia Christus comedit
non solum cum paucis apostolis; verum etiam as-
censurus in cœlum, comedit cum multitudine dis-
cipulorum. Unde et sumptio corporis, ascensionem
significat Salvatoris.—Id. ibid. cap. liv. 3. foll. 200,
1.]

[13] Primum enim institutum fuit quod omnes in
ecclesia convenientes omni die communicarent. Cum
autem hoc excrescente multitudine fidelium non satis
idonee servari posset, constitutum est ut communi-
carent in diebus dominicis. Cum autem et hoc rite
non servaretur, constitutum est ut communicarent
tribus vicibus in anno juxta legem Domini Exodi
xxxiiii. quæ dicit quod omne masculinum tribus vici-
bus in conspectu Domini appareat, in pascha et
penthecoste et scenophegia et loco, ejus quod dixit
scenophegia constituit ecclesia quod communicarent
in nativitate.—Albert. Mag. Opus Tripartit. Col.
1503. Summ. de Offic. Missæ, Tract. iii. cap. xxi.
fol. 39.]

continue in the doctrine of the apostles, and in taking the symbol or sign of t unloosable bargain which they call the communion. That was delivered of the L on this sort. The bread was broken; and a portion thereof was given to every m And they, doing this in the remembrance of the Lord's death and passion, gave tha to the goodness of God, which by the blood of his only Son had cleansed them fr their sins; which, by the undebted death of the same his Son, had chosen them i the inheritance of everlasting life[1]."

Eras. Sarcer. de Consensu Eccles.

"In the Greek churches, not at this day are there any private masses, but public mass, yea, and that only on the Sundays and holy-days; in the which m the minister and the people do communicate together, yea, and that under b kinds[2]."

Ibidem.

"Before pope Gregory the first there is no mention made of the private mass the ancient writers[3]."

"The old fathers called the Lord's supper *synaxin*, that is to say, a commun of many[4]."

THE FIFTH ARTICLE.

That Christ by his death hath not only delivered us from original sin, also from all other sins.

Probations out of the old fathers.

August. de Pecc. Mer. et Rem. cap. xiii. Lib. i.

"We did not receive of Adam, in whom all we have sinned, all our sins, only the original sin. But in Christ, in whom all we are justified, we obtain remiss not only of that original sin, but also of the other sins which we have added. There the gift is not over one sin, as death came through one sin of one that sinned. damnation out of one sin, that is [to] say, original sin, if it be not forgiven, is already to lead unto condemnation; but grace, from many sins being forgiven, is, not only original, but also all other, bringeth unto justification[5]."

August. de Pecc. Mer. et Rem. Lib. ii cap. xx.

"The body of Christ only died without sin, that, his blood being causeless sh the obligations or hand-writings of all faults might be put out, wherein the deb which believe in him were before bound of the devil[6]."

August. ad Hilar. contra

"What is this to say, Of one sin unto condemnation, but that sin wherein A

[1 Itaque qui se junxerant numero discipulorum, perseverabant in doctrina apostolorum (nam hinc profectus est uberrimus) atque in sumendo symbolo fœderis nunquam rumpendi, quam illi communionem vocabant. Id a Domino traditum erat hujusmodi. Frangebatur panis, et ex eo cuique dabatur particula: atque hoc agentes in memoriam dominicæ passionis, agebant gratias divinæ benignitati, qui per unici Filii sanguinem ipsos expiasset a peccatis, qui per ejusmodi indebitam mortem ipsos cooptasset in hæreditatem vitæ æternæ.—Des. Erasm. Op. Lugd. Bat. 1703-6. Paraph. in Act. Apost. cap. ii. Tom. VII. col. 674. Becon appears to have translated this passage for himself. His version differs verbally from that set forth by authority 1549-51.]

[2 In Græcis parochiis ne hodie quidem fiunt privatæ missæ, sed fit una publica missa, idque tantum dominicis et festis diebus. In monasteriis fit quotidie missa, sed tantum publica.—Erasm. Sarcer. Nov. Method. in Præcip. Script. Div. Loc. Basil. 1546. De Cœn. Dom. xv. p. 513.]

[3 Ante Gregorium papam nulla fit mentio privatæ missæ apud patres.—Id. ibid. vii. p. 512.]

[4 Veteres cœnam synaxim vocant, hoc est, torum communionem.—Id. ibid. v. p. 512. See Vol. II. page 240, note 2.]

[5 Ac per hoc ab Adam, in quo omnes pe vimus, non omnia nostra peccata, sed tantum ginale traduximus: a Christo vero, in quo o justificamur, non illius tantum originalis, sed e ceterorum quæ ipsi addidimus peccatorum re onem consequimur. Ideo non sicut per unum cantem, ita est et donum. Nam judicium qu ex uno delicto, si non remittitur, id est, orig in condemnationem jam potest ducere: gratia ex multis delictis remissis, hoc est, non solum ginali, verum etiam omnibus ceteris, ad justif onem perducit.—August. Op. Par. 1679-1700. Pecc. Mer. et Rem. Lib. i. 16. Tom. X. col. 1

[6 Nostrum ergo corpus mortuum est propter catum; Christi autem corpus solum mortuum es peccato, ut fuso sanguine sine culpa, omnium parum chirographa delerentur, quibus debitores in eum credunt, a diabolo antea tenebantur. ibid. Lib. ii. 49. col. 66.]

ıded? And what meaneth this, From many sins unto justification, but that the e of Christ hath not only loosened that sin wherewith the infants, procreated and ɔtten of that one man, are bound, but also many sins which men in their life- do add through their evil and corrupt manners[7]?" Pelag. et Manich. Epist. 89.

"'Death, where is thy victory? death, where is thy sting? What is the sting of h, but sin? For the which even now we, that be born again of water and of Spirit, all the sins, whether it be that original sin of Adam, in whom all have ed, or any other sins committed of us, either in deed, word, or thought, which are away in the cleansing of that fountain; yet, because we remain in this mortal life, ch is a temptation on earth, do worthily say, Forgive us our debts[8].'" August. ad Dardan. cap. xii.

'No man taketh away the sins of the world, but Christ alone, which is the ıb that taketh away the sins of the world: he taketh them away, both in for- ng those that are done, where the original sin is also contained, and in helping from henceforth they may not be done, and also in bringing unto a life where by no means can be done[9].'" August. contra Julian.

'He that might have been free from death, if he had would, without doubt died use he would. And therefore he spoiled rule and power, valiantly triumphing them in himself. For by his death, that one most true sacrifice offered for us, tsoever sins there were, by the reason whereof rule and power did justly detain o suffer punishments, he hath purged, put away, quenched; and by his resur- on he called us that were predestinate to a new life; and being called, he hath fied us; and being justified, he hath glorified us[10].'" August. contra Jud. Pag. et Arian. Lib. iv. cap. xiii.

'The Lord, being moved with compassion, sent his Son, which, offering himself hem and destroying death, again, giving to all men remission of sins, might offer n, being justified, to God the Father[11].'" August. Lib. Quæst. Vet. et Nov. Test. Quæst. 83.

'Christ, being free from the debt of death, and alone without sin, died for sin- and debtors. The blood of Christ is the ransom of the whole world[12].'" August. in Lib. Art. falso imposit. Art. i.

'The blood of no martyr was shed for the remission of sins. This was the x of Christ alone[13].'" August. in Joan. Tract. 84.

'Christ was wounded for our iniquities, that by his wound he might heal our nds. He also was accursed for our sake, that he might deliver us from the e. For 'cursed is every one that hangeth on tree;' so that the discipline of our e is upon him. For that which we ought to have suffered for our sins hath uffered for us, pacifying through the blood of his cross both the things that are arth and the things that are in heaven[14].'" Hieron. in Isai. cap. liii. Gal. iii. Deut. xxi. Isai. liii. Col. i.

Id. ad Hilar. Epist. clvii. 11. Tom. II. col. See Vol. I. page 337, note 3.]

Ubi est, mors, victoria tua? ubi est, mors, acu- tuus? Quid est autem mortis aculeus, nisi tum? Propter quod nunc etiam renati ex et Spiritu, omnibusque peccatis sive originis dam, in quo omnes peccaverunt, sive factorum, rum, cogitationumque nostrarum, in illius lava- undatione deletis; tamen quia manemus in hac umana, quæ tentatio est super terram, merito us, Dimitte nobis debita nostra.—Id. Lib. ad . seu Epist. clxxxvii. 27, 28. Tom. II. col. 687.]

Id. Op. Imperf. cont. Julian. Lib. II. lxxxiv. X. col. 986. See Vol. II. page 173, note 4.]

[9] Nam qui posset non mori si nollet, procul- quia voluit mortuus est: et ideo principatus testates exemplavit, fiducialiter triumphans eas netipso. Morte sua quippe uno verissimo sacri- ɔro nobis oblato, quidquid culparum erat unde rincipatus et potestates ad luenda supplicia jure ebant, purgavit, abolevit, extinxit; et sua resur- ne in novam vitam nos prædestinatos vocavit, os justificavit, justificatos glorificavit.—Id. De Lib. IV. 17. Tom. VIII. col. 821.]

[11 ... motus Dominus misericordia, misit Filium suum, qui se pro illis offerens, mortem destruens, data omnibus remissione peccatorum, Deo Patri illos justificatos offerret.—Id. Quæst. ex Nov. Test. Quæst. lxxxiii. Tom. III. Appendix, col. 78.]

[12 Qui [Christus] liber a mortis debito, et solus absque peccato, pro peccatoribus et debitoribus mortis est mortuus. Quod ergo ad magnitudinem et potentiam pretii, et quod ad unam pertinet causam generis humani, sanguis Christi redemtio est totius mundi.—Id. Prosp. pro August. Doct. Resp. ad Capit. Object. Vincent. Resp. ad Object. i. Tom. X. Appendix, Pars III. col. 208. It is almost needless to say that this is not the work of Augustine.]

[13 Postremo etsi fratres pro fratribus moriantur, tamen in fraternorum peccatorum remissionem nullius sanguis martyris funditur, quod fecit ille pro nobis: neque in hoc quid imitaremur, sed quid gratularemur contulit nobis.—Id. in Johan. Evang. cap. xv. Tractat. lxxxiv. 2. Tom. III. Pars II. col. 709.]

[14 Ille autem vulneratus est propter iniquitates nostras, dicens in Psalmo: Foderunt manus meas

Alcuinus de Trinitate, cap. xii.

"No man without all doubt can have true peace with God but by the Media the Lord Christ, which is in two natures, true God and true man, and yet Christ. The same Christ, being both the priest and the sacrifice, came unto us offer for us that he took of us, that he might carry away from us that he fo in us, that is to say, sins[1]."

Damasus Papa in Hist. Trip. Lib. ix. Gal. i.

"We gave you once a rule, that he which knoweth himself a Christian sho keep that which is known to be taught of the apostles, the apostle Paul saying this wise: 'If any man preach unto you any other gospel than that which ye h received, hold it accursed.' For Christ the Son of God, our Lord, through his passion gave to mankind most full and perfect salvation, that he might deliver whole man, subject unto sins, from all sins[2]."

Chrysost. in Rom. cap.

"Sin was able to bring in death and damnation; but grace did not only away that one sin (he speaketh of original sin), but also those sins which entere after that[3]."

Ibidem.

[4]"The apostle sheweth that not only that sin is taken away by grace, but all other sins; yea, the sins are not only taken away, but righteousness is also gi He sheweth moreover, that Christ hath not only profited us so much as Adam hurted us, but much more, and far more largely[5]."

Chrysost. in 1 Cor. cap. x. Hom. 24.

"Ask the devil, and say, Whereof tookest thou thy uncurable wound? Whe hast thou lost thy strengths? Whereof art thou taken? Of whom art thou hold From whom fleest thou? He will answer none other thing, than of the body Christ crucified. By this is his sting[6] broken: by this is his head trodden do

Col. ii.

By this his rule and power is restrained. 'He hath spoiled rule and power,' s the apostle, 'and hath made a shew of them openly, and hath triumphed over t in his own person.' Ask death, and say, By what means didst thou lose thy sti How came thy victory dissolved and broken? How came thy sinews cut on pie so that now thou art become a laughing-stock both to boys and to girls, which fore wast feared both of the tyrants and of all the righteous? Death without d will confess, that this body (of Christ crucified) is the cause of all these things[7]."

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et pedes, ut suo vulnere vulnera nostra curaret; et attritus est sive infirmatus propter scelera nostra, ut factus pro nobis maledictum, nos liberaret de maledicto. Maledictus enim omnis homo qui pendet in ligno. Unde disciplina pacis nostræ super eum est. Quod enim nos pro nostris debebamus sceleribus sustinere, ille pro nobis passus est, pacificans per sanguinem crucis suæ, sive quæ in terra, sive quæ in cœlis sunt.—Hieron. Op. Par. 1693-1706. Comm. Lib. xiv. in Isai. Proph. cap. liii. Tom. III. col. 384.]

[1 Nullus plane veram pacem cum Deo habere poterit, nisi per Mediatorem Dominum Christum, qui est in duabus naturis, verus Deus verusque homo, unus Christus. Idem sacerdos et sacrificium, veniens ad nos, offerre pro nobis quod sumpsit ex nobis, ut auferret a nobis quod invenit in nobis, id est, peccata.—Fl. Alb. Alch. Op. Lut. Par. 1617. De Fid. Sanct. Trin. Lib. iii. cap. xii. col. 745.]

[2 Jam enim semel formam dedimus, ut qui seipsum cognoverit Christianum, illud servet quod ab apostolis noscitur esse contraditum, dicente sancto Paulo, Si quis vobis annunciaverit præter id quod accepistis, anathema sit. Christus enim Filius Dei, Dominus noster, humano generi per propriam passionem salutem plenissimam condonavit, ut totum hominem, delictis obnoxium, peccatis omnibus liberaret.—Hist. Trip. in Aut. Hist. Eccles. Basil. 1539. Lib. ix. cap. xv. pp. 514, 5.]

[3 Καὶ τί ποτέ ἐστι τοῦτο τὸ λεγόμενον; ὅτι τὸν μὲν θάνατον καὶ τὸ κατάκριμα ἴσχυσεν ἁμαρτία μία εἰσενεγκεῖν· ἡ δὲ χάρις οὐ τὴν μίαν ἐκείνην ἁμαρτίαν ἀνεῖλε μόνον, ἀλλὰ καὶ τὰς ἐκείνην ἐπεισελθούσας.—Chrysost. Op. Par. 1 38. In Epist. ad Rom. Hom. x. Tom. IX. p. 5

[4 Between this and the preceding parag the folio edition, by a manifest error, repeats paragraph just before cited from Damasus, Tr tite History.]

[5 Μετὰ ταῦτα ἔδειξεν ὅτι οὐκ ἐκείνη ἀν μόνον ἡ ἁμαρτία διὰ τῆς χάριτος, ἀλλὰ καὶ αἱ λοιπαί· καὶ οὐχ ἁμαρτίαι ἀνῃρέθησαν ἀλλὰ καὶ δικαιοσύνη ἐδόθη. καὶ οὐ τοσοῦτον λησε μόνον ὁ Χριστὸς, ὅσον ἔβλαψεν ὁ Ἀδάμ, καὶ πολλῷ πλεῖον καὶ μεῖζον.—Id. ibid.]

[6 Folio, *string*.]

[7 Ἐρώτησον καὶ αὐτὸν τὸν διάβολον, καὶ πόθεν ἔχεις τὴν πληγὴν τὴν ἀνίατον; πόθεν ἔτι ἰσχύεις οὐδέν; πόθεν ἑάλως; τίνι κατεσ φεύγων; καὶ οὐδὲν ἕτερον, ἢ τὸ σῶμα ἐρ σταυρωθέν. διὰ τούτου τὰ κέντρα αὐτοῦ κλάσθη· διὰ τούτου ἡ κεφαλὴ αὐτοῦ συνετ διὰ τούτου αἱ ἀρχαὶ καὶ αἱ ἐξουσίαι ἐδειγμ θησαν. ἀπεκδυσάμενος γάρ, φησι, τὰς ἀρχὰς τὰς ἐξουσίας, ἐδειγμάτισεν, ἐν παῤῥησίᾳ αμβεύσας αὐτὰς ἐν αὐτῷ. ἐρώτησον καὶ τὸν του, καὶ εἰπέ· πόθεν ἀνῃρέθη σου τὸ κέν πόθεν κατελύθη σου τὸ νῖκος; πόθεν ἐξεκόπ τὰ νεῦρα, καὶ κόραις καὶ παιδίοις γέγονας γέλαστος, ὁ καὶ τυράννοις καὶ δικαίοις ἅπασ πρὸ τούτου φοβερός; καὶ τὸ σῶμα αἰτιά τοῦτο.—Id. in Epist. i. ad Cor. Hom. xxiv. To p. 217.]

"Christ is called the Lamb of God, either because God hath taken the death of rist for our salvation, or else because he hath delivered him unto the death for as we use to say, This is his sacrifice. That is to say, he offered this sacrifice. therefore in like manner the Lord is called the Lamb of God, because God the her, for his love toward us, hath given him to death. He said not, Which *hath n* away sin, but 'Which *taketh* away,' in the present tense, 'our sins.' For he h daily take away our sins; some men's by baptism, and some others by repent- e. As for the lambs which were offered in the old law, they did put away no 's sin at all; but this taketh away and abolisheth the sin of the whole world. wherefore said he not *sins*, but *sin?* Peradventure in that he saith sin, he ke it generally and of all sins; as we are wont to say, Man hath fallen away, t is to say, all manhood, from God. So likewise in this place, saying sin, he ified all sins[8]." Theoph. in Joan. cap. i.

"Because man could not make satisfaction for so great an offence, therefore God e a Saviour and a Mediator, which should satisfy for the offence. Wherefore in the ie faith of the passion of Christ all sin is forgiven, and without the faith thereof man is justified[9]." Bonavent. in Lib. iv. Sent. Dist. xv. Quæst. 1.

"Not only one sin, but many sins are forgiven us by the sacrifice of the only- otten Son of God[10]." Hesychius Lib. ii. cap. viii.

THE SIXTH ARTICLE.

at the one only sacrifice of Christ, done once for all on the altar of the cross, is of so great and of so unmeasurable virtue and power, that it is sufficient abundantly and even unto the uttermost, so long as this world endureth, to take clean away all the sins of the whole world, yea, and that without repetition or renewing thereof.

Probations out of the old fathers.

"The Father gave our Lord Jesus Christ to be an offering for our salvation, om he calleth a calf for the sacrifice of his body which was offered. And he y called him fat; for he is so fat and well-liking, that he is sufficient for the ation of the whole world, to be a sweet odour, and to send the savour of the ring unto God, and to entreat for men[11]." Chrysost. in Hom. de Pat. et Du. Fil.

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[8] Τοῦ Θεοῦ δὲ λέγεται ἀμνὸς ὁ Χριστὸς, εἴτε Θεοῦ ὡς προσδεξαμένου τὸν ἐπὶ σωτηρίᾳ ἡμῶν τον τοῦ Χριστοῦ, εἴτε ὡς τοῦ Θεοῦ δόντος ν ὑπὲρ ἡμῶν εἰς θάνατον. ὥσπερ εἰώθαμεν ιν, τόδε τὸ θῦμα τοῦ δεῖνός ἐστιν, ἀντὶ τοῦ ῖνα τοῦτο προσήγαγεν· οὕτως οὖν καὶ ὁ Κύ- λέγεται ἀμνὸς τοῦ Θεοῦ, ὡς τοῦ Θεοῦ καὶ ρὸς διὰ τὴν πρὸς ἡμᾶς ἀγάπην δόντος αὐτὸν σφαγὴν ὑπὲρ ἡμῶν. οὐκ εἶπε δὲ ὁ ἄρας τὴν ρτίαν, ἀλλ' ὁ αἴρων, καθ' ἑκάστην γὰρ αἴρει ἁμαρτίας ἡμῶν, τὰς μὲν διὰ τοῦ βαπτίσματος, δὲ διὰ μετανοίας· καὶ οἱ μὲν θυόμενοι ἐν τῇ αἱᾷ ἀμνοὶ οὐδενὸς ἁμαρτίας παντελῶς ἐξηφά- , οὗτος δὲ τοῦ κόσμου παντὸς τὴν ἁμαρτίαν , τουτέστιν, ἀφανίζει, ἐκ μέσου ποιεῖ. τίνος εκεν οὐκ εἶπεν, ἁμαρτίας, ἀλλ' ἁμαρτίαν; τάχα καὶ διὰ τοῦ ἁμαρτίαν εἰπεῖν καθολικῶς εἶπεν, ερ εἰώθαμεν λέγειν, ὅτι ἀπέστη ὁ ἄνθρωπος, τοῦ, πᾶσα ἡ ἀνθρωπότης, ἀπὸ Θεοῦ· οὕτως κάνταῦθα τὴν ἁμαρτίαν εἰπὼν, πάσας τὰς ρτίας ἐδήλωσεν.—Theophyl. Op. Venet. 1754- In Joan. Comm. cap. i. Tom. I. pp. 523, 4.]

[9] Et quia homo non potuit pro tanta offensa facere, ideo Deus dedit ei Mediatorem, qui satisfaceret pro offensa. Unde in sola fide passionis Christi remittitur omnis culpa, et sine fide ejus nullus justificatur.—Bonavent. Op. Mogunt. 1609. In Lib. iv. Sent. Dist. xv. Pars i. Art. 1. Quæst. 1. Tom. V. p. 177.]

[10] Isych. Presb. Hieros. in Levit. Basil. 1527. Lib. ii. in cap. viii. fol. 47. See Vol. I. page 337, note 1.]

[11] Addidit et vitulum saginatum jugulandum in convivii exhibitione: sine dubio Dominum nostrum Jesum Christum, quem dedit Pater in victimam pro salute nostra; quem vitulum nominat, propter hostiam corporis immaculati. Saginatum autem vere dixit, quia pinguis et opimus in tantum est, ut pro totius mundi salute sufficiens sit ad odorem suavitatis, et nidorem immolationis ad Deum mittere, et pro omnibus exorare.—Chrysost. Op. Lat. Basil. 1547. Hom. in Loc. quæd. Evang. Luc. De Patr. et Duob. Fil. Hom. Tom. II. col. 1305. The Benedictine editors place among the Spuria a Hom. in Par. De Fil. Prod. in which a passage somewhat resembling the above appears. Tom. VIII. Appendix, p. 36.]

Chrysost. in Heb cap. vii. Hom. 13.

"Think not thou, when thou hearest that he (Christ) is a bishop, that he alw exerciseth the office of a bishop. For once he executed the office of a bishop: f henceforth now he sitteth down. Think not that he standeth up, and is a minis Whereby he sheweth that the matter of his dispensation, ministry, or service is finis and done. For as he was made a servant, so likewise was he a bishop and minis But as he, being made a servant, remained not a servant; so likewise he, being minister, continued not a minister. For it is not the part of a minister to sit, to stand. This thing therefore doth here signify the greatness of the sacrifice, sh ing that is sufficient, although it be but one, and was but once offered; and it is of so much force and strength, as all other sacrifices were never of the power[1]."

Ibidem.

"There is none other sacrifice: one hath purged us; after this fire and hell. therefore he repeateth oftentimes, saying, One priest, one sacrifice; lest any n thinking that there are many, should sin without fear[2]."

Chrysost. in Heb. cap. x. Hom. 18.

"If God have forgiven us our sins by one sacrifice, then have we no need the second[3]."

Damasus Papa in Trip. Hist. Lib. ix.

"Christ the Son of God, our Lord, hath given to mankind by his own pas most full and perfect salvation; that he might deliver the whole man from all sins, which was in bondage unto sin[4]."

Chrysost. in Rom. cap. v. Serm. 10.

"Christ hath paid for us much more than we owe; yea, even so much n as the unmeasurable sea excelleth a little drop[5]."

Chrysost. in Eph. cap. ii. Serm. 6.

"The death of Christ hath killed, wounded, and destroyed enmity. He commi this business to none other; neither would he do it only, but also suffer it[6]."

Faustus Epist. de Grat. Dei, Lib. i. cap. xvi. 1 John ii.

"When Christ saith in the gospel, 'It is my flesh, which I shall give for the of the world,' we ought by no means to doubt that he gave himself for the w world, which gave more than the whole world was worth; as blessed John the ev gelist testifieth: 'He is the propitiation for our sins; not for our sins only, but for the whole world's'[7]."

Aug. ad Art. sibi falso impositos.

"Christ, being free from the debt of death, and alone without sin, died for ners and debtors. Therefore, as touching the greatness and power of the price, as concerning the one cause of mankind, the blood of Christ is the ransom of whole world[8]."

Aug. in Joan. Num. xxi. John iii.

"Brethren, that we may be healed from sin, let us behold and look upon Ch crucified. For even as they which did look upon the brasen serpent in the wil ness perished not with the bitings of the serpents; so they which by faith bel the death of Christ are healed from the bitings of sins[9]."

Leo Papa in Serm. 7.

"The effusion and shedding of the righteous blood for the unrighteous was mighty unto the privilege, so rich unto the price, that if all the prisoners in

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[1 Μὴ τοίνυν αὐτὸν ἱερέα ἀκούσας, ἀεὶ ἱερᾶσθαι νόμιζε. ἅπαξ γὰρ ἱεράσατο, καὶ λοιπὸν ἐκάθισεν. ἵνα γὰρ μὴ νομίσῃς ἄνω ἑστάναι αὐτὸν, καὶ λειτουργὸν εἶναι, δείκνυσιν ὅτι οἰκονομίας τὸ πρᾶγμά ἐστιν. ὥσπερ γὰρ δοῦλος ἐγένετο, οὕτω καὶ ἱερεὺς, καὶ λειτουργός. ἀλλ' ὥσπερ δοῦλος γενόμενος, οὐκ ἔμεινε δοῦλος· οὕτω καὶ λειτουργὸς γενόμενος, οὐκ ἔμεινε λειτουργός. οὐ γὰρ λειτουργοῦ τὸ καθῆσθαι, ἀλλὰ τὸ ἑστάναι. τοῦτο οὖν αἰνίττεται ἐνταῦθα τῆς θυσίας τὸ μεγαλεῖον· ἢ ἤρκεσε μία οὖσα, καὶ ἅπαξ προσενεχθεῖσα, τοσοῦτον ὅσον αἱ πᾶσαι οὐκ ἴσχυσαν.—Id. Par. 1718-38. in Epist. ad Heb. cap. vii. Hom. xiii. Tom. XII. p. 134.]

[2 Οὐκ ἔστιν ἄλλη θυσία· μία ἡμᾶς ἐκαθάρισε· μετὰ δὲ τοῦτο, πῦρ καὶ γέενναν· καὶ γὰρ καὶ διὰ τοῦτο ἄνω καὶ κάτω στρέφει λέγων, ἕνα ἱερέα, μίαν θυσίαν· ἵνα μή τις νομίζων πολλὰς εἶναι, ἀδεῶς ἁμαρτάνῃ.—Id. ibid. p. 135.]

[3 Εἰ τοίνυν ἀφῆκε τὰς ἁμαρτίας διὰ τῆς μιᾶς θυσίας, οὐκέτι χρεία δευτέρας.—Id. ibid. cap. x. Hom. xviii. p. 175.]

[4 See before, page 420, note 2.]

[5 Πολλῷ γὰρ πλείονα ὧν ὀφείλομεν κατ λεν ὁ Χριστὸς, καὶ τοσούτῳ πλείονα, ὅσῳ ῥανίδα μικρὰν πέλαγος ἄπειρον.—Id. in Epis Rom. Hom. x. Tom. IX. p. 522.]

[6 Ὁ θάνατος αὐτοῦ, φησι, τὴν ἔχθραν ἀ τεινεν, ἔτρωσε, καὶ ἀπώλεσεν, οὐχ ἑτέρῳ ἐπιτά οὐδ' ἐνεργήσας μόνον, ἀλλὰ καὶ παθών.—Id Epist. ad Ephes. cap. ii. Hom. v. Tom. XI. p. 3

[7 Et cum dicat in evangelio, Caro mea quam ego dabo pro mundi vita, dubitare penitus debemus, quod pro toto mundo se impenderit, plus dedit quam totus mundus valebat. Sicu beatus Joannes evangelista testatur: Ipse est propitiatio pro peccatis nostris, non pro nostris tem tantum, sed et pro totius mundi.—Faust. Grat. Dei, et Lib. Arbitr. in Mag. Biblioth. Patr. Col. Agrip. 1618-22. Lib. i. cap. xvi. Tom Pars iii. p. 512.]

[8 See before, page 419, note 12.]

[9 See before, page 172, note 1.]

ld did believe on their Redeemer and Deliverer, the tyrannical bonds could hold e of them[10]."

"There is unto us one offering, not many; forasmuch as Christ was once of- Theoph. in Heb. cap. x.
d[11]."

"Thy passion, O Lord Jesu is the last refuge and singular remedy. When Bernard. in Cant.
dom faileth, when righteousness sufficeth not, when the merits of holiness fall n to the ground, then that thy passion helpeth. When my strength faileth, I not be dismayed, nor cast away my hope. I know what I shall do: 'I will Psal. cxvi.
e the cup of salvation, and call upon the name of the Lord'[12]."

"What is of such force to heal the wounds of the conscience, and also to purge Idem in Cant. Serm. 62.
cleanse the sight of the mind, as the diligent meditation and calling to remem-
nce of the wounds of Christ[13]?"

"I know that my merits are not sufficient for me: that I lack, I am bold to Idem in quodam Serm.
e out of the bowels which do abound with mercy; neither do holes lack, by the ich they may gush and flow out[14]."

"Here doth the apostle shew the greatness of the sacrifice of Christ, that that Haymo in Heb. cap. vii.
ng once offered was of such force and strength, as all the sacrifices of the law re never like unto it. For the sacrifice was one, and once offered, and it suf-
th for ever and ever to take away all the sins of the faithful[15]."

THE SEVENTH ARTICLE.

at the substance of bread and wine in the sacrament is not changed into the true and natural substance of the body and blood of Christ, but remain and continue still in their own nature, property, and kind; yea, and that after the words of consecration, as they call it.

Probations out of the old fathers.

"If that whatsoever entereth into the mouth goeth into the belly, and is cast out Orig. in Matt. cap. xv.
the draught; that meat also which is sanctified by the word of God and by prayer, touching the matter thereof, goeth into the belly, and is cast out into the draught. by the prayer which is added unto it, through the proportion of faith it is made fitable, working that the mind may be quick, ever having an eye unto that which profitable. Neither is it the matter of the bread, but the word spoken upon it, profiteth him that eateth it not unworthily the Lord[16]."

"Before the bread be sanctified we call it bread; but, the divine grace sanctifying Chrysost. ad Cæsar. Monach.
by the means of the priest, it is delivered from the name of bread, and it is nted worthy the name of the Lord's body; although the nature of bread doth still ain in it[17]."

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[10] Effusio enim pro injustis sanguinis justi, tam is fuit ad privilegium, tam dives ad pretium, universitas captivorum in Redemptorem suum eret, nullum tyrannica vincula retinerent.—. Magni Papæ I. Op. Lut. 1623. Serm. xii. ass. Dom. col. 168.

[11] Καὶ μία ἐστὶν αὕτη, οὐ πολλαί, ἐπειδὴ προσηνέχθη.—Theophyl. Op. Venet. 1754-63. m. in Epist. ad Heb. cap. x. Tom. II. p. 719.]

[12] Passio tua ultimum refugium, singulare reum. Deficiente sapientia, justitia non sufficisanctitatis succumbentibus meritis, illa succurrit. aque cum defecerit virtus mea, non conturbor, diffido: scio quid faciam: "Calicem salutaris piam, et nomen Domini invocabo."—Bernard. Paris. 1667. Vol. I. Tom. III. p. 35. In Cant. . xxii. 8.]

[13] See before, page 172, note 2.]

[14] Ego vero fidenter quod ex me mihi deest, usurpo mihi ex visceribus Domini, quoniam misericordia affluunt: nec desunt foramina, per quæ effluant.—Id. in Cant. Serm. lxi. 4. ibid. p. 102.]

[15] Magnitudinem sacrificii Christi hic ostendit, quod semel oblatum tantum prævaluit, quantum omnia sacrificia legalia non valuerunt. Unum enim fuit, et semel oblatum, et sufficit in sempiternum ad tollenda omnia peccata credentium.—Haymo in Div. Paul. Epist. Interp. 1528, fol. Gg. iii. 1.]

[16] Orig. Op. Par. 1733-59. Comm. in Matt. Tom. xi. cap. xv. Tom. III. pp. 499, 500. See Vol. II. page 265, note 4.]

[17] Chrysost. Op. Epist. ad Cæsar. Monach. Tom. III. p. 744. See Vol. II. page 265, note 5.]

Idem in Matt. cap. xxvi. "Christ, when he delivered this mystery, delivered wine; yea, after his resurr tion also he used wine upon the very table of the mystery. 'Of the fruit,' sa he, 'of the vine,' which bringeth wine, and not water[1]."

Theod. in Dialog. "He that called his natural body wheat, and bread, and named himself also vine; even the very same hath ennobled the mysteries that are seen with the na of his body and blood, not changing the nature of them, but giving grace u nature[2]."

Ibidem. "The mystical signs after the consecration do not depart from the nature. I they remain in their former substance, figure, and form, and may be both seen a touched as before[3]."

Irenæus contra Valentinum, Lib. iv. cap. xxxiv. "The bread wherein we give thanks, which is of the earth, receiving the calli on God, is then no more common bread, but the bread of thanksgiving, consisti of two things, one earthly, and the other heavenly[4]."

Idem Lib. v. cap. lvii. "When the mingled cup and the broken bread receiveth the word of God, it made the eucharist, that is to say, the thankful sacrament of the body and blood Christ, whereof the substance of our flesh is increased and doth consist[5]."

Cyril. in Joan. Lib. iv. cap. xiv. "Christ gave to his disciples the fragments of bread, saying, 'Take and e this is my body.'[6]"

Cyprian. ad Mag. Lib. i. Epist. vi. "The Lord calleth bread made of many grains his body, and the wine made many grapes his blood[7]."

Idem in Serm. de Cœn. Dom. "The consecrated bread entered into the wicked mouth[8]."

Idem in Serm. de Lapsis. Hilarius, Dist. 2. "The drink sanctified or consecrated into the blood of the Lord gushed out the filthy bowels[9]."

"The body of Christ, which is taken from the altar, is a figure, while the br and wine is outwardly seen; but there is a truth, while the body and blood Christ is inwardly believed in truth[10]."

Ambros. de his qui Myst. initiantur, cap. ult. "If such virtue be in the word of the Lord, that things begin to be that wh they were not; how much more is it able to bring to pass that the things may that they were, and yet be turned into another thing[11]!"

Aug. in Serm. ad Infantes. "That ye have seen is the bread and cup, and that also which your eyes shew unto you; but that faith asketh to be instructed, bread is the body of Chr and the cup is his blood[12]."

Idem in Joan. Hom. 26. "Come boldly: it is bread, and not poison[13]."

Gelasius contra Eutych. "The sacraments of the body and blood of Christ which we receive are h things, so that through them we are made partakers of the divine nature; and the substance or nature of bread and wine do not cease to be there still. And ve the image and likeness of the body and blood of Christ are celebrated in the act of the mysteries. It is therefore plainly enough shewed unto us, that we must th that to be in the Lord Christ which we profess, celebrate, and take[14] in the image

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[1 See before, page 359, note 1.]

[2 Theodoret. Op. Lut. Par. 1642-84. Immut. Dial. i. Tom. IV. p. 18. See Vol. II. page 288, note 6.]

[3 Id. Inconfus. Dial. ii. Tom. IV. p. 85. See Vol. II. page 266, note 2.]

[4 Iren. Cont. Hær. Lib. Quinque. Par. 1710. Lib. iv. cap. xviii. 5. p. 251. See Vol. II. page 267, note 4.]

[5 Id. Lib. v. cap. ii. 3. p. 294. See Vol. II. page 267, note 5.]

[6 Cyril. Alex. Op. Lut. 1638. In Joan. Evang. Lib. iv. cap. ii. p. 360. See Vol. II. page 288, note 8.]

[7 Cypr. Op. Oxon. 1682. Epist. lxix. ad Magn. p. 182. See Vol. II. page 267, note 6.]

[8 Id. De Cœn. Dom. (Arnold.) Appendix, p. 39. See Vol. II. page 267, note 7.]

[9 Id. De Laps. p. 132. See Vol. II. page 267, note 8.]

[10 Hilar. in Corp. Jur. Canon. Lugd. 1 Decret. Gratiani, Decr. Tert. Pars, De Cons Dist. ii. can. 79, col. 1956. See Vol. II. page note 3.]

[11 De totius mundi operibus legisti, quia dixit, et facta sunt; ipse mandavit, et creata s sermo ergo Christi qui potuit ex nihilo facere non erat, non potest ea quæ sunt, in id mu quod non erant?—Ambros. Op. Par. 1686-90. Myst. Lib. cap. ix. 52. Tom. II. col. 339.]

[12 August. Op. Par. 1679-1700. Serm. ccl ad Infant. Tom. V. cols. 1103, 4. See Vol. II. 268, note 1.]

[13 Dimittis, dimittetur tibi: securus acc panis est, non venenum.—Id. in Johan. Ev cap. vi. Tractat. xxvi. 11. Tom. III. Pars ii. 498.]

[14 Folio, *are;* but the Latin is *sumimus.* note 16.]

ess of him; that is to say, that, as they go into this divine substance, through working of the Holy Ghost, and yet remain still in the propriety[15] of their na-; so likewise that very principal mystery (whose working and power they do represent unto us), those things remaining whereof it properly consist, they shew one Christ, because he is whole in all points and true, doth remain[16]."

'While we receive as well the unleavened bread as the leavened, we are made body of the Lord our Saviour[17]." Gregorius in Registro.

'Because corporal bread strengtheneth the heart, therefore is it very aptly called body of Christ. The wine also is therefore referred unto the blood of Christ, use it worketh blood in the flesh[18]." Fabianus, Lib. i. cap. xxxi.

'If that mystery (he speaketh of the sacrament of the body and blood of Christ) done under no figure, then is it not rightly called a mystery. For that cannot alled a mystery, wherein nothing is hid, nothing removed from corporal senses, no-g covered under some shadow. But that bread, which through the ministry of priest is made the body of Christ, sheweth one thing outwardly to the senses an, and declareth another thing inwardly to the minds of the faithful. Out-lly the form of bread, as it was before, is set forth, the colour is shewed, the ur is received; but inwardly another manner of thing, much more precious and h more excellent, is set forth: for an heavenly thing, for a divine thing (I mean body of Christ) is shewed, which is not either seen, or taken, or eaten with the es of the flesh, but with the beholding of a faithful mind. The wine also, which ugh the consecration of the priest is made the sacrament of the blood of Christ, aineth one thing outwardly, and another thing inwardly. For what other thing utward appearance is there seen than the substance of wine? Taste thou: it ureth wine. Smell thou: it smelleth wine. Look upon it: the colour of wine en. But if thou consider it inwardly, then not the liquor of wine, but the liquor he blood of Christ, to the minds of the faithful both doth savour when it is d, and is known when it is seen, and is proved when it is worshipped. Seeing that no man can deny these things to be thus, it is plain and evident that that d and wine is figuratively the body and blood of Christ[19]." Bertramus de Corpore et Sanguine Domini.

'After the substance of the creatures, look, what they were before the consecra-even the very same do they remain still. Bread and wine they were before, he which kind they being now consecrated appear still to remain[20]." Ibidem. What can be more plainly spoken against transubstantiation?

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[15] Folio, *prosperitie*. Latin, *proprietate*.]

[16] Certe sacramenta quæ sumimus corporis et inis Christi, divina res est, propter quod et eadem divinæ efficimur consortes naturæ, et n esse non desinit substantia vel natura panis ni. Et certe imago et similitudo corporis et inis Christi in actione mysteriorum celebran- Satis ergo nobis evidenter ostenditur hoc nobis so Christo Domino sentiendum, quod in ejus ne profitemur, celebramus, et sumimus; ut sicut nc, scilicet in divinam transeant, sancto Spiritu iente, substantiam, permanente tamen in suæ ietate naturæ, sic illud ipsum mysterium prin-e, cujus nobis efficientiam virtutemque veraciter esentant: ex quibus constat proprie permanen-unum Christum, quia integrum verumque per-re demonstrant.—Gelas. adv. Eutych. et Nes-n Mag. Biblioth. Vet. Patr. Col. Agrip. 1618-om. V. Pars III. p. 671.]

[17] The editor has not succeeded in discovering assage intended.]

[18] Fabianus is an error. The passage is found n. Maur. Op. Col. Agrip. 1626-7. De Inst. Lib. I. cap. xxxi. Tom. VI. p. 12. See Vol. age 287, note 9.]

[19] Si enim nulla sub figura mysterium illud per-, jam mysterium non recte vocitatur; quoniam mysterium dici non potest, in quo nihil est abditum, nihil a corporalibus sensibus remotum, nihil aliquo velamine contectum. At ille panis, qui per sacerdotis ministerium Christi corpus conficitur, aliud exterius humanis sensibus ostendit, et aliud interius fidelium mentibus clamat. Exterius quidem panis, quod ante fuerat, forma prætenditur, color ostenditur, sapor accipitur: ast interius longe aliud, multoque pretiosius, multoque excellentius intimatur, quia cœleste, quia divinum, id est, Christi corpus ostenditur; quod non sensibus carnis, sed animi fidelis contuitu, vel aspicitur, vel accipitur, vel comeditur. Vinum quoque, quod sacerdotali consecratione Christi sanguinis efficitur sacramentum, aliud superficie tenus ostendit, aliud interius continet. Quid enim aliud in superficie, quam substantia vini conspicitur? Gusta, vinum sapit: odora, vinum redolet: inspice, vini color intuetur. At interius si consideres, jam non liquor vini, sed liquor sanguinis Christi, credentium mentibus et sapit dum gustatur, et agnoscitur dum conspicitur, et probatur dum odoratur. Hæc ita esse dum nemo potest abnegare, claret quia panis ille vinumque figurate Christi corpus et sanguis existit. —Ratramn. Lib. De Corp. et Sang. Dom. Oxon. 1838. capp. ix. x. pp. 4, 5.]

[20] Id. ibid. cap. liv. p. 27. See Vol. II. page 268, note 3.]

Ibidem. Note, ye papists, and once be ashamed of your trifling transubstantiation.

"If the wine, being consecrate by the office of the ministers, be corporally tu into the blood of Christ; the water also, which is mingled with it, must needs porally be turned into the blood of the faithful people. For where one consecr is, there shall also follow one operation; and where a like reason is, there follo also a like mystery. But we see that in the water, as touching the body, nothi turned: it followeth therefore that neither in the wine is there any corporal conver It is taken spiritually, whatsoever is signified in the water concerning the bod the people: it must needs therefore be taken spiritually, whatsoever is set fort the wine of the blood of Christ[1]."

Hesych. in Levit. cap. viii. Lib. ii.

"For this cause commanded he the flesh to be eaten with bread, that we m understand that it is called of him a mystery, because it is both bread and flesh[2]

THE AUTHOR.

In the council Florentine, under Eugenius the fourth of the name, bishop of Rome, whe contention concerning the Holy Ghost between the Greek and Latin church was quieted and pe the pope with his adherents attempted all means possible to allure the Greeks, that they would receive and allow the article of transubstantiation of the sacramental bread and wine unto the na body and blood of Christ (which article pope Innocent the third had before placed among the ar of the catholic faith), and so in this thing also consent with the Latin church. But the Greeks not be brought by any reasons, or arguments, or persuasions to receive, admit, and allow a doctri mad, so foolish, so unsavoury, and so in all points estranged from the writings both of the ap and of the ancient fathers, yea, and so clean contrary to all reason; insomuch that in the lette the mutual consent concerning the proceeding of the Holy Ghost, when they should be made and lished, they did utterly forbid and diligently take heed that not so much as any mention of any matter should be made in them, as it plainly appeareth in the bull of Eugenius, which beginnet this manner: *Exultent cœli, et lætetur terra*, &c.; the Greeks and all the east church saying well to so horrible a monster[3]. And what marvel, seeing that Joannes Scotus, otherwise called I

In Sent. Dist. 11. Lib. iv. Quæst. 3.

a subtile doctor, doth freely confess that the article of transubstantiation is neither expressed i apostles' creed, nor in any other of the ancient creeds; but that it was at the last found, decl

In Decret. de Sum. et Fide Cath. cap. Firmiter.

defined, and set forth of the church (he meaneth the church of Rome) under pope Innocent the t at the council Lateronense, in the year of our Lord a thousand two hundred and fifteen? "Unt sentence and judgment," saith he, "this thing seemeth principally to move, because we must ho the sacraments as the holy church of Rome holdeth; but it holdeth that the bread is transubstant and turned into the very substance of the body and blood of Christ." He saith moreover, that words of the scripture might be expounded more easily, and more plainly, without transubstantia but the church," saith he, "did choose this sense, which is more hard[4]," &c.

Gabriel Biel also, one of the chiefest and best among the school-doctors, confesseth the

In Canon. Missæ, Lect. 40.

Writing upon the canon of the mass, he hath these words: "It is to be noted that, although plainly taught in the scripture that the body of Christ is truly contained under the kinds of and wine, and received of the faithful people; yet how the body of Christ is there, whether by version of any thing into it, or without conversion it beginneth to be the body of Christ with bread, the substance and accidents of bread remaining still, it is not found expressed in the of the bible. Notwithstanding, forasmuch as men must hold of the sacraments as the holy churc Rome holdeth, as it is written *De Hæreticis, Ad Abolendam;* and the church holdeth and determined that the bread is transubstantiated into the body of Christ, and the wine into his b therefore is this opinion received of all them that be catholic, that the substance of bread rema not, but is really and truly turned, transubstantiated, and changed into the substance of the bo Christ[5]."

The very same thing writeth Cameracensis, plainly disputing that it is much more probable more agreeable to the truth, if we affirm that in the sacrament of thanksgiving there remain bread and true wine, and not the accidents only; but the church (he meaneth the Romish ch hath determined the contrary[6].

To whom is it not now apparent and evident enough, that the doctrine of transubstantiation is u

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[1 See below, page 447, note 4, where this passage is more fully given.]

[2 ... propterea carnes cum panibus comedi præcipiens, ut nos intelligeremus, illud ab eo mysterium dici, quod simul panis et caro est, sicut corpus Christi panis vivi, qui de cœlo descendit.—Isych. Presb. Hieros. in Levit. Basil. 1527. Lib. II. in cap. viii. fol. 49. 2.]

[3 See Vol. II. page 266, note 3.]

[4 Joan. Duns Scot. Op. Lugd. 1639. In IV. Sentent. Dist. xi. Quæst. 3. Tom. VIII. pp 18, 19. See Vol. II. page 269, note 5.]

[5 Gab. Biel. Canon. Missæ Expos. Basil. Lect. xl. fol. 94. 2. See Vol. II. page 269, no

[6 Quæst. Pet. de Alliaco Card. Camerac Lib. Sentent. Par. Lib. IV. Quæst. vi. Art. 2 265. See Vol. II. page 269, note 7.]

nd an yesterday bird, not taught in the holy scriptures, utterly unknown to the ancient fathers, rd of among the old wholesome councils, lately thrust into the church of Christ by the bishop ome and his adherents through violence and tyranny, and now kept and retained still by the with fire and fagot, sword and halter ?

THE EIGHTH ARTICLE.

t Christ is truly present in the supper, that is to say, in spirit, grace, tue, and power, not in body and human nature, as the papists dream.

Probations out of the old fathers.

'First of all let us inquire of his peregrination or going away, namely because it eth to be contrary to that his journey, which he promiseth of himself to his dis- s, saying: 'Where two or three shall be gathered together in my name, there am the midst of them.' Again: 'Behold, I am with you continually, even unto the end he world.' And that also which the Baptist spake of him, shewing him to be ll places: 'In the midst of you,' saith he, 'doth he stand, whom ye know not: t is that cometh after me.' Therefore will some man say, If he stand in the midst hem that know him not; if, wheresoever two or three be gathered in his name, e among them; if he be with the disciples continually, even unto the end of the ld; how is he set forth in this parable to be gone away into a strange country? reating of this matter, we must remember that which Paul speaketh of himself: erily, absent in body, but present in spirit, have determined already, as though I present, concerning him that hath done this deed, in the name of our Lord Christ, when ye are gathered together and my spirit with you, with the power he Lord Jesus Christ, to deliver him unto Satan for the destruction of the flesh, the spirit may be saved in the day of our Lord Jesus Christ.' If the power of s do accompany them which are assembled and gathered together in his name, is he not gone away from his, but he is alway present with all his: how do parables bring him to be gone away? See how we may dissolve that which ow sought. He said to his disciples: 'Behold, I am with you unto the end of world.' Item: 'Where two or three be gathered together in my name, there am I in midst of them.' And he that standeth in the midst of them that know him is the only-begotten Son of God, God the Word, and Wisdom, and Righteous- and Truth, which is not inclosed with any bodily circuit or inclosure. After nature of his divinity he is not gone away; but he is gone away after the dis- ation of the body of Christ, which he took, according to the which he was both bled and made heavy, saying, 'Now is my soul troubled:' and again, 'My soul avy unto the death.' We, speaking these things, divide not his humanity, (see- it is written of John, 'Every spirit that divideth Jesus is not of God;') but reserve to both his natures their own properties[7]."

Orig. in Matt. cap. xxv. Hom. 33.
Matt. xviii.
Matt. xxviii.
John i.
1 Cor. v.
John xii.
Matt. xxvi.
1 John iv.

'Although Christ hath taken away from hence the presence of his body, yet is lway present by the majesty of his divinity; as he promised when he should way from his disciples: 'Behold, I am with you continually, even unto the end ne world'[8]."

Cyril. in Joan. Lib. vi. cap. iv.

'After his majesty, after his providence, after his unoutspeakable and invisible , that is fulfilled which was spoken of him: 'Behold, I am with you unto the of the world.' But as concerning the flesh which he took in his incarnation, oncerning that which was born of the virgin, as concerning that which was ap- ended by the Jews, and was crucified on the tree, taken down from the cross, ed in linen clothes, and buried, and rose again, and appeared after his resurrection,

Aug. in Joan. Tract. 50.

Orig. Op. Par. 1733-59. In Matt. Comm. Ser. om. III. pp. 882, 3. See Vol. II. page 273, note 1.]

[8 See before, page 274, note 1.]

ye shall not always have me with you. Wherefore seeing that, as concerning presence of his body, he was conversant with his disciples forty days, and, they companying, seeing, and following him, he went up into heaven, he is not both (for he sitteth at the right hand of his Father); and yet he is here, for he depa not hence as concerning the presence of his divine majesty. As concerning the sence of his majesty, we have Christ ever with us; but as concerning the pres of his flesh, he said truly to his disciples: 'Ye shall not ever have me with y For as concerning the presence of his flesh, the church had Christ but a few da yet now it holdeth him fast by faith, though it see him not with eyes[1]."

Idem in Joan. Tract. 50.

"How shall I hold him that is absent? how shall I reach my hand unto hea that I may lay hand on him that sitteth there? Send thy faith, and thou hast hand on him. Thy forefathers have holden him in his flesh: hold him thou in heart; for Christ, being absent, is also present. Except he were present, he co not be holden of us. But forasmuch as it is true that he saith, 'Behold, I with you continually, even unto the world's end,' he is both gone away, and h also here: he is both come again, and he hath also forsaken us. He carried body into heaven; but he hath not taken away his majesty from the world[2]."

Idem in Joan. Tract. 102.

"Christ hath left the world by his bodily departure, and is gone unto the Fat by the ascension of his manhood; and yet hath he not left the world with the vernance of his divine presence[3]."

Aug. de Essentia Divinitatis.

"We must believe and confess that the Son of God, as concerning his divin is invisible, without a body, immortal, and incircumscriptible; but, as concerning humanity, we ought to believe and confess that he is visible, hath a body, and contained in a certain place, and hath truly all the members of a man[4]."

Hieron. in Matt. cap. xxvi.

"Why said the Lord unto his disciples after his resurrection, 'Behold, I with you unto the end of the world;' and now he saith, 'Ye shall not have alway'? I think he speaketh in this place of his corporal presence, that he sho not be with them after his resurrection on such sort as he was now familiarly liv with them. Of the which thing the apostle maketh mention, saying: 'Although have known Christ Jesus after the flesh, yet now we know him no more so'[5]."

2 Cor. v.

Cyril. in Joan. Lib. ix. cap. xxi.

"Christian people must believe that although Christ be absent from us, as cerning his body, yet by his power he governeth us and all things, and is pres with all them that love him. Therefore he said: 'Truly, truly I say unto y Wheresoever there be two or three gathered together in my name, there am I in midst of them.' For like as when he was conversant here in earth as a man, then he filled heaven, and did not leave the company of angels; even so being in heaven with his flesh, yet he filleth the earth, and is in them that love him. it is to be marked that, although Christ should go away as concerning his flesh he is ever present in the power of his divinity), yet for a little time he said he wo be with his disciples[6]."

[1 August. Op. Par. 1679-1700. In Johan. Evang. cap. xii. Tractat. l. 13. Tom. III. Pars II. col. 634. See Vol. II. page 274, note 1.]

[2 Id. ibid. 4. cols. 630, l. See Vol. II. page 274, note 2.]

[3 Reliquit mundum corporali discessione, perrexit ad Patrem hominis adscensione, nec mundum deseruit præsentiæ gubernatione.—Id. ibid. Tractat. cii. 6. col. 755.]

[4 Idcirco eumdem Dei Filium secundum substantiam divinitatis suæ invisibilem et incorporeum et immortalem atque incircumscriptum, sicut et Patrem et Spiritum sanctum credere et confiteri oportet: juxta humanitatem vero visibilem, corporeum, localem atque omnia membra humana veraciter habentem credere convenit et confiteri.—Id. De Essent. Divin. Lib. Tom. VIII. Appendix, col. 72. This treatise is most probably not Augustine's: it has been ascribed to various authors.]

[5 Hieron. Op. Par. 1693-1706. Comm. Lib in Matt. cap. xxvi. Tom. IV. Pars I. col. 126. Vol. II. page 274, note 3.]

[6 Διακεῖσθαι δὲ δεῖν, ἀναγκαῖον εἶναι φ τοὺς οἵγε φρονοῦσιν ὀρθῶς, καὶ ἰδρυμένην ἔχ τὴν πίστιν, ὡς εἰ καὶ ἄπεστιν ἡμῶν τῇ σαρκὶ, πρὸς Θεὸν καὶ Πατέρα στειλάμενος ἀποδημ ἀλλ' οὖν τῇ θείᾳ δυνάμει περιέπει τὰ σύμπα καὶ συμπάρεστι τοῖς ἀγαπῶσιν αὐτόν. διὰ τοι τοῦτο καὶ ἔφασκεν, ἀμὴν, ἀμὴν, λέγω ὑ ὅπου ἐὰν συναχθέντες ὦσι δύο ἢ τρεῖς εἰς τὸ ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. ὥσπερ γὰρ θρώποις ἔτι συνδιαιτώμενος, καὶ ἐπὶ γῆς ὑπάρ μετὰ σαρκὸς, ἐπλήρου μὲν οὐρανοὺς, συνῆν δὲ τοῖς ἁγίοις ἀγγέλοις, οὐκ ἀπελείπετό τε τῶν χώρων· οὕτω καὶ νῦν ὑπάρχων ἐν οὐρανοῖς μ τῆς ἰδίας σαρκὸς, πληροῖ μὲν τὴν γῆν, σύνεστ τοῖς ἑαυτοῦ γνωρίμοις. ἐπιτήρει δὲ ὅπως, κα κατὰ μόνην τὴν σάρκα χωρίζεσθαι προσδοκῶν·

Christ is not here by the presence of his flesh; and yet is he absent no where he presence of his majesty[7]." Greg. in Hom. Pasch.

'The Word incarnate both tarrieth and goeth away: it goeth away in body, and eth in divinity[8]." Ibidem. Hom. Pentecost.

'He that is both God and man was taken up in his manhood, which he received he earth; but, as concerning his Godhead, he abideth with his saints on earth, rewith he filleth both earth and heaven[9]." Beda in Hom. Pasch.

'Christ, after his resurrection ascending into heaven, left them corporally, whom withstanding he never forsook with the presence of his majesty[10]." Ibidem. in Hom. in Vig. Pent.

"Christ said to his disciples: 'If ye loved me ye would be glad; for I go unto Father.' And again he said: 'It is expedient for you that I go. For if I go the Comforter shall not come to you.' And yet surely the eternal Word of God, Virtue of God, the Wisdom of God, was ever with his Father, and in his ner; yea, even at the same time when he was with us, and in us. For when he mercifully dwell in this world, he left not his habitation in heaven; for he is y where whole with his Father, equal in divinity, whom no place can contain; the Son filleth all things, and there is no place that lacketh the presence of his nity. From whence then and whither did he say that he would go? Or how he say that he went to his Father, from whom doubtless he never departed; that to go to his Father, and from us, was to take from this world that nature ch he received of us? Thou seest, therefore, that it was the property of that ure to be taken away and go from us, which in the end of the world shall be lered again to us; as the angels witnessed, saying: 'This Jesus, which is taken n you, shall come again, like as ye saw him going up into heaven.' For look n the miracle, look upon the mystery of both the natures. The Son of God, as cerning his humanity, went from us; as concerning his divinity, he said unto us, hold, I am with you all the days unto the world's end'[11]." Vigilius contra Eutych. Lib. i. Acts i. Matt. xxviii.

"He is both with us and he is not with us. For those whom he left, and from om he went away, as concerning his humanity, those he left not, nor forsook n not, as touching his divinity. For as touching the form of a servant, which he k away from us into heaven, he is absent from us; but by the form of God, ch goeth not from us, he is present with us in earth; and nevertheless, both pre- and absent, he is to us all one Christ[11]." Ibidem.

"If the Word and the flesh were both of one nature, seeing that the Word is y where, why is not the flesh every where? For when it was in earth, then verily vas not in heaven; and now, when it is in heaven, it is not surely in earth. And s so sure that it is not in earth, that, as concerning it, we look for him to come n heaven, whom, as concerning his eternal Word, we believe to be with us in h. Therefore by your doctrine (saith Vigilius unto Eutyches, who defended that divinity and humanity in Christ was but one nature) either the Word is contained a place with his flesh, or else the flesh is every where with the Word. For one ure cannot receive in itself two diverse and contrary things. But these two things diverse and far unlike, that is to say, to be contained in a place, and to be y where. Therefore, inasmuch as the Word is every where, and the flesh is not y where, it appeareth plainly that one Christ himself hath in him two natures, that by his divine nature he is every where, and by his human nature he is ained in a place; that he is created, and hath no beginning; that he is subject to h, and cannot die. Whereof one he hath by the nature of his Word, whereby s God, and the other he hath by the nature of his flesh, whereby the same God Vigilius contra Eutych. Lib. iv.

γὰρ ἡμῖν τῇ δυνάμει τῆς θεότητος διὰ παν- ἔτι μικρὸν χρόνον μεθ' ἡμῶν ἔσεσθαί φησι.— l. Alex. Op. Par. 1638. Comm. in Joan. Evang. IX. cap. xiii. v. 33. Tom. IV. p. 747.]

[7] Gregor. Magni Papæ I. Op. Par. 1705. In g. Lib. II. Hom. xxi. Die Sanct. Pasch. Tom. l. 1527. See Vol. II. page 274, note 5.]

[8] Id. Lib. II. Hom. xxx. Die Sanct. Pentecost. col. 1576. See Vol. II. page 275, note 6.]

[9] Ven. Bed. Op. Col. Agrip. 1612. Hom. Fer. Sext. Pasch. Tom. VII. col. 14. See Vol. II. page 275, note 7.]

[10] Id. Hom. in Fest. Sanct. Pentecost. col. 38. See Vol. II. page 275, note 8.]

[11] Vigil. adv. Eutych. in Cassandr. Op. Par. 1616. Lib. I. p. 518. See Vol. II. page 275, note 9.]

is man also: therefore one Son of God, the self-same was made the Son of
and he hath a beginning by the nature of his flesh, and no beginning by the n
of his godhead. He is created by the nature of his flesh, and not created by
nature of his godhead. He is comprehended in a place by the nature of his
and not comprehended in a place by the nature of his godhead. He is inferio
the angels in the nature of his flesh, and is equal to his Father in the nature o
godhead. He died by the nature of his flesh, and died not by the nature of
godhead. This is the faith and catholic confession which the apostles taught,
martyrs did corroborate, and faithful people keep unto this day[1]."

Justus Episc. Orgelitanus in Cantica Canticorum.

"Desire not to see me always in my body, whom thou seest better in s
through faith. For unto this end have I gone up into heaven, that I might
always appear unto thee that I am contained in a place, which do so fill all th
with the presence of my divinity, that I am every where, and contain all things,
am contained of no place[2]."

THE AUTHOR.

Now, seeing that it evidently appeareth by these testimonies of the ancient fathers, that C
is truly present at the holy banquet of his most holy body and blood; not in his humanity,
in his divinity; not corporally, but spiritually; not in quality and quantity, but in virtue and maj
it followeth that Christ in that honourable supper is none otherwise eaten and received of the
communicants than after a spiritual and divine manner; so far is it off that the very, true, nat
and glorious body of Christ (which, as St Austin saith, occupieth continually some certain pla
everlasting joy and bliss[3], and is not in all places at one time corporally present) is in truth
the papists speak, with the hands of the priests handled and broken, and torn on pieces with
teeth of the faithful people: which thing is manifest and plain, not only by the writings of the
fathers, but also by the very doctrines of sundry and divers papists: whereof that the godly
equal reader may have a taste, I have thought it not unfitting to add certain testimonies, which
plainly teach that the true eating of the body of Christ, and the drinking of his blood in the s
ment, is not corporal, but spiritual; not done with the mouth of the body, but with the faith o
soul.

THE NINTH ARTICLE.

That the body and blood of Christ in the holy mysteries of the Lord's sup
is not received of the faithful with the mouth of the body, but only
the mind and heart through faith.

Probations out of the old fathers.

"Except ye eat my flesh, and drink my blood, ye shall not have life in y

Origenes in Lev. Hom. 7. John vi.

"Consider," saith Origen upon these words, "that these things written in God's b
are figures, and therefore examine and understand them as spiritual, and not as ca
men. For if you understand them as carnal men, they hurt you, and feed you
For even in the gospels is there found letter that killeth. And not only in the
testament, but also in the new is there found letter that slayeth him that doth
spiritually understand that which is spoken. For if thou follow the letter or w
of this that Christ said, 'Except ye eat my flesh, and drink my blood,' this l
killeth[4]."

Chrysost. in Joan. Hom. 46.

"If any man understand the words of Christ carnally, he shall surely profit not
thereby. For what mean these words, 'The flesh availeth nothing?' He meant
of his flesh (God forbid!) but he meant of them that fleshly and carnally unders
those things that Christ spake. But what is carnal understanding? To unders

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[1 Id. ibid. Lib. IV. pp. 546, 7. See Vol. II. page 279, note 10.]

[2 Just. Orgel. in Cant. Explic. 137. in Mag. Biblioth. Vet. Patr. Col. Agrip. 1618-22. Tom. VI. Pars I. p. 515. See Vol. II. page 276, note 1.]

[3 August. Op. Par. 1679-1700. Lib. ad
seu Epist. clxxxvii. 41. Tom. II. col. 692. See
II. page 278, note 1.]

[4 Orig. Op. Par. 1733-59. In Levit. Hom
5. Tom. II. p. 225. See Vol. II. p. 287, note

vords simply as they be spoken, and nothing else. For we ought not so to rstand the things which we see; but all mysteries must be considered with in- eyes; and that is spiritually to understand them[5]."

We must above all things beware that we take not literally any thing that is en figuratively." "Nor, contrariwise, we must not take for a figure any thing is spoken properly. Therefore must be declared the manner how to discern a er speech from a figurative. Wherein must be observed this rule; that, if the which is spoken be to the furtherance of charity, then it is a proper speech, no figure." "So that if it be a commandment that forbiddeth any evil or wicked or commandeth any good or beneficial thing, then it is no figure. But if it com- l any evil or wicked thing, or forbid any thing that is good and beneficial, then a figurative speech. Now this saying of Christ, 'Except ye eat the flesh of Son of man, and drink his blood, ye shall have no life in you,' seemeth to com- l an heinous and a wicked thing; therefore it is a figure, commanding us to be kers of Christ's passion, keeping in our minds, to our great comfort and profit, his flesh was crucified and wounded for us[6]."

August. de Doct. Christ. Lib. iii. cap. xvi.

John vi.

'It is the Spirit that quickeneth; the flesh profiteth nothing. The words which ve spoken to you are spirit and life.' He spake both these things, that say, the flesh and Spirit, of himself, and made a distinction between the flesh the Spirit, that they, not only believing that which was seen, but that also which im could not be seen, might learn that those things also which he spake were carnal, but spiritual. For how many men could his body have sufficed to aten, that it might be the meat of the whole world? But for this cause he e mention of the ascension of the Son of man into heaven, to pluck them from oral phantasy, that they might learn hereafter that his flesh, whereof he spake, the celestial meat that came from above, and a spiritual food which he would For 'those things which I spake to you,' saith he, 'be spirit and life.' Which much to say as, that thing which you see shall be slain and given for the shment of the world, that it may be distributed to every body spiritually, and all men a conservation unto the resurrection of everlasting life. So likewise the , drawing away the woman of Samaria from sensible things, called God 'a t,' that she afterward should not think of God corporally, but spiritually[7]."

Athanasius in dictum Christi, Quicunque dixerit verbum contra Filium hominis, &c.

John iv.

There arose once a question, as we read in the gospel of John, concerning the geness of this speaking; and the hearers were astonied at the doctrine of this ery, when the Lord said: 'Except ye eat the flesh of the Son of man, and drink lood, ye shall have no life in you.' Which some, because they did not believe, could not understand, they departed and went away, because they thought it an ble and shameful thing to eat man's flesh, thinking that this saying was so to nderstand, that they were taught to eat his flesh either sodden or roasted, or else n pieces: when his flesh, if it had been divided into pieces, could not suffice all kind; for, that being once consumed and spent, religion should seem to die, see- here remained no more sacrifice. But in such imaginations flesh and blood

Cyprianus in Serm. de Cœna Dom.

John vi.

Chrysost. Op. Par. 1718-38. In Joan. Hom. Tom. VIII. p. 278. See Vol. II. page 287, 2.]

August. De Doctr. Christ. Lib. III. 9, 14, 24. III. Pars I. cols. 47, 9, 52. See Vol. II. 91, note 3.]

Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωή. καὶ ἐνταῦθα γὰρ ἀμφότερα ἑαυτοῦ εἴρηκε, σάρκα καὶ πνεῦμα· καὶ τὸ μὲν πρὸς τὸ κατὰ σάρκα διέστειλεν, ἵνα μὴ τὸ φαινόμενον, ἀλλὰ καὶ τὸ ἀόρατον αὐτοῦ νοήσαντες μάθωσιν, ὅτι καὶ ἃ λέγει οὐκ ἔστι σάρκα, ἀλλὰ πνευματικά. πόσοις γὰρ ἤρκει τὸ σῶμα πρὸς βρῶσιν, ἵνα καὶ τοῦ κόσμου παντὸς τροφὴ γένηται; ἀλλὰ διὰ τοῦτο τῆς εἰς οὐρανοὺς ἀναβάσεως ἐμνημόνευσε τοῦ υἱοῦ τοῦ ἀνθρώπου, ἵνα τῆς σωματικῆς ἐννοίας αὐτοὺς ἀφελκύσῃ, καὶ λοιπὸν τὴν εἰρημένην σάρκα βρῶσιν ἄνωθεν οὐράνιον καὶ πνευματικὴν τροφὴν παρ' αὐτοῦ διδομένην μάθωσιν· ἃ γὰρ λελάληκα, φησὶν, ὑμῖν, πνεῦμά ἐστι καὶ ζωή. ἴσον τῷ εἰπεῖν, τὸ μὲν δεικνύμενον καὶ διδόμενον ὑπὲρ τῆς τοῦ κόσμου σωτηρίας, ἐστὶν ἡ σὰρξ ἣν ἐγὼ φορῶ· ἀλλ' αὕτη ὑμῖν καὶ τὸ ταύτης αἷμα παρ' ἐμοῦ πνευματικῶς δοθήσεται τροφὴ, ὥστε πνευματικῶς ἐν ἑκάστῳ ταύτην ἀναδίδοσθαι, καὶ γίνεσθαι πᾶσι φυλακτήριον εἰς ἀνάστασιν ζωῆς αἰωνίου. οὕτως καὶ τὴν Σαμαρεῖτιν ἀφέλκων ὁ Κύριος ἀπὸ τῶν αἰσθητῶν, πνεῦμα εἴρηκε τὸν Θεόν· ὑπὲρ τοῦ μηκέτι σωματικῶς αὐτὴν, ἀλλὰ πνευματικῶς διανοεῖσθαι περὶ τοῦ Θεοῦ.—Athanas. Op. Par. 1698. Epist. iv. 19. ad Serap. Tom. I. Pars II. p. 710.]

profiteth nothing; for, as the Master himself did expound the matter, 'these w are spirit and life;' neither doth carnal sense reach unto the understanding of so and deep a mystery, except faith come[1]."

Ibidem. "The Master of this tradition said that, except we eat his flesh and drink blood, we should have no life in us; instructing us with a spiritual lesson, and g to us a way to understand so privy a thing, that we should know that the e is our dwelling in him, and our drinking is as it were an incorporation in being subject unto him in obedience, joined unto him in our wills, and united in affections. The eating therefore of this flesh is a certain hunger, and a certain desi dwell in him[2]."

Ibidem. "So oft as we do this, we make not sharp our teeth to bite, but with pure we break and divide the holy bread[3]."

Eusebius Emissenus in Serm. de Eucharistia. "When thou comest to the reverend altar to be filled with spiritual meats, thy faith look upon the body and blood of him that is thy God. Honour touch him with thy mind, take him with the hand of thy heart, and drink him the draught of thy inward man[4]."

August. de Consecr. Dist. 2. "To what end preparest thou thy teeth and thy belly? Believe, and thou eaten. For to believe in him is to eat the living bread. He that believeth on eateth him[5]."

August. in Joan. Hom. 26. "This is the bread which came down from heaven, that if any man eat of should never die. But this is to be understand of him which pertaineth unto virtue of the sacrament, and not of him that belongeth unto the visible sacram which eateth inwardly, and not outwardly; which eateth with the heart, and with the teeth[6]."

Ibidem. "Moses did eat manna, and Aharon did eat manna, and Phinees did eat ma and many other besides did eat manna, which pleased the Lord, and died not. so? Because they did understand the visible meat spiritually: they did hunger ritually, they did eat spiritually, that they might be spiritually filled. For we at this day receive the visible meat. But the sacrament is one thing; and the v of the sacrament is another thing. Very many receive of the altar and die. T

1 Cor. xi. fore saith the apostle: 'He eateth and drinketh his own damnation.' Was not

John xiii. morsel which the Lord gave to Judas poison unto Judas? And yet he receive And when he received it, the enemy entered into him; not because he received evil, but because that he, being evil, did receive that which was good evil. heed therefore, brethren: eat ye the heavenly bread spiritually: bring with you cency or pureness of life unto the altar[7]."

[1 Orta fuerat aliquando, sicut in evangelio Joannis legitur, de novitate verbi hujus quæstio; et ad doctrinam mysterii hujus obstupuerant auditores, cum diceret Dominus: Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis. Quod quidam quia non credebant, nec poterant intelligere, abierunt retro: quia horrendum eis et nefarium videbatur vesci carne humana; existimantes hoc eo modo dici, ut carnem ejus vel elixam, vel assam, sectamque membratim edere docerentur, cum illius personæ caro si in frusta partiretur, non omni humano generi posset sufficere, qua semel consumta, videretur interisse religio, cui nequaquam ulterius victima superesset. Sed in cogitationibus hujusmodi caro et sanguis non prodest quidquam; quia, sicut ipse magister exposuit, verba hæc spiritus et vita sunt: nec carnalis sensus ad intellectum tantæ profunditatis penetrat, nisi fides accedat.—Cypr. Op. Oxon. 1682. De Cœn. Dom. (Arnold.) pp. 39, 40.]

[2 Dixerat sane hujus traditionis magister, quod nisi manducaremus ejus carnem, et biberemus ejus sanguinem, non haberemus vitam in nobis: spiritali nos instruens documento et aperiens ad rem adeo abditam intellectum, ut sciremus quod mansio nostra in ipso sit manducatio, et potus quasi quæda corporatio, subjectis obsequiis, voluntatibus ju affectibus unitis. Esus igitur carnis hujus qu aviditas est, et quoddam desiderium manendi in —Id. ibid. p. 41.]

[3 Ib. ibid. p. 44. See Vol. II. page 295, n

[4 Euseb. Emiss. in Corp. Jur. Canon. 1624. Decret. Gratiani, Decr. Tert. Pars, De secr. Dist. ii. can. 35. col. 1928. See Vol. II. 295, note 9.]

[5 August. Op. Par. 1679-1700. In J Evang. cap. vi. Tractat. xxv. 12. xxvi. 1. Tom Pars II. cols. 489, 94. See Vol. II. page 295, 6, 7.]

[6 Hic est ergo panis de cœlo descendens, quis manducaverit ex ipso, non moriatur. Sed pertinet ad virtutem sacramenti, non quod perti visibile sacramentum: qui manducat intus, non qui manducat in corde, non qui premit dente ibid. Tractat. xxvi. 12. col. 499.]

[7 ... manducavit manna et Moyses, mand manna et Aaron, manducavit manna et Ph manducaverunt ibi multi qui Domino placuer mortui non sunt. Quare? Quia visibilem spiritaliter intellexerunt, spiritaliter esurierun

Let us not eat the flesh of Christ and drink his blood only in the sacrament, many evil men also do; but let us eat and drink unto the participation of the , that we may abide as members in the body of the Lord, that we may be ened with his Spirit, and not be offended although many now with us do eat and the sacrament temporally, which shall have in the end everlasting torments[8]." August. in Joan. Tract. 27.

They that eat and drink Christ do eat and drink life. To eat him is to be ied, and to drink him is to live. That which is visibly received in the sacra- in very truth is spiritually eaten and drunken[9]." De Consecr. Dist. 2.

'Where the dead carcase is,' saith Christ, 'there also will the eagles be.' This carcase is the body of the Lord, because he died. For, except he had fallen, ad not risen again. He calleth them eagles to declare that he must strive and r unto high things which cometh unto this body, and that he ought to have ng to do with worldly matters, nor to be moved unto base things, and to creep the ground, but ever to fly unto those things that are above, and to look unto un[10] of Righteousness, and to have the eye of the mind most quick and clear. his table belongeth unto eagles, and not unto jays[11]." Chrysost. in 1 Cor. cap. x. Hom. 24.

At the Lord's table let us not embase ourselves to look upon the bread and hat be there set forth; but, lifting up our minds, let us with our faith consider he Lamb of God that taketh away the sins of the world is set upon that holy which is not offered of the priests after the manner of other sacrifices, and, receiving the precious body and blood of him, believe that these are the signs r resurrection. For because of this we receive not much, but little, that we know that these mysteries serve not to fulness, but to holiness[12]." Concilium Nicenum.

What is it to eat the flesh of Christ, and to drink his blood, but to be partaker passions, and to follow that conversation which he led in the flesh? Where- hat pure and undefiled sacrament of the altar betokeneth this, where we receive ord's body, that, as that form of bread is seen to enter into us, so likewise we know by that conversation which he had in the earth, that he entereth into us, ell in our hearts by faith[13]." Bernard. in Psal. Serm. 3.

He receiveth the meat of life, and drinketh the everlasting cup, which abideth rist, and Christ in him. For he that is at discord with Christ doth neither e flesh of Christ, nor drink his blood, although without any difference he re- Prosper. in Sent. Aug.

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gustaverunt, ut spiritaliter satiarentur. Nam hodie accipimus visibilem cibum: sed aliud ramentum, aliud virtus sacramenti. Quam e altari accipiunt et moriuntur, et accipiendo tur! Unde dicit apostolus, Judicium sibi at et bibit. Non enim buccella dominica m fuit Judæ: et tamen accepit, et cum ac- n eum inimicus intravit: non quia malum sed quia bonum male malus accepit. Videte tres, panem cœlestem spiritaliter manducate, tiam ad altare apportate.—Id. ibid. 11. col.

oc ergo totum ad hoc nobis valeat, dilec- ut carnem Christi et sanguinem Christi non tantum in sacramento, quod et multi mali; ie ad Spiritus participationem manducemus nus, ut in Domini corpore tamquam mem- eamus, ut ejus Spiritu vegetemur, et non zemur, etiam si multi modo nobiscum man- et bibunt temporaliter sacramenta, qui habe- fine æterna tormenta.—Id. ibid. Tractat. . col. 506.]

ui manducant et bibunt Christum, vitam ant et bibunt. Illum manducare est refici: bere est vivere. Quod in sacramento visi- mitur, in ipsa veritate spiritaliter manduca- bitur.—Id. in Corp. Jur. Canon. Decret. , Decr. Tert. Pars, De Consecr. Dist. ii. can. 58. col. 1943. Op. Serm. cxxxi. 1. Tom. V. col. 641.]

[10 Folio, *summe.*]

[11 Chrysost. Op. Par. 1718-38. In Epist. i. ad Cor. Hom. xxiv. Tom. X. p. 216. See Vol. II. page 295, note 10.]

[12 Ἐπὶ τῆς θείας τραπέζης πάλιν κάνταῦθα μὴ τῷ προκειμένῳ ἄρτῳ καὶ τῷ ποτηρίῳ ταπεινῶς προσέχωμεν· ἀλλ' ὑψώσαντες ἡμῶν τὴν διάνοιαν, πίστει νοήσωμεν κεῖσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν ἀμνὸν τοῦ Θεοῦ, τὸν αἴροντα τὴν ἁμαρτίαν τοῦ κόσμου, ἀθύτως ὑπὸ τῶν ἱερέων θυόμενον· καὶ τὸ τίμιον αὐτοῦ σῶμα καὶ αἷμα ἀληθῶς λαμβάνοντας ἡμᾶς, πιστεύειν ταῦτα εἶναι τὰ τῆς ἡμετέρας ἀναστάσεως σύμβολα. διὰ τοῦτο γὰρ οὔτε πολὺ λαμβάνομεν, ἀλλ' ὀλίγον, ἵνα γνῶμεν ὅτι οὐκ εἰς πλησμονὴν, ἀλλ' εἰς ἁγιασμόν.—Gelas. Hist. Conc. Nic. in Concil. Stud. Labbei. Lut. Par. 1671-2. cap. xxx. Tom. II. col. 233.]

[13 Quid autem est manducare ejus carnem, et bibere sanguinem, nisi communicare passionibus ejus, et eam conversationem imitari, quam gessit in carne? Unde et hoc designat illibatum illud altaris sacramentum, ubi dominicum corpus accipimus: ut sicut videtur illa panis forma in nos intrare; sic noverimus per eam quam in terris habuit conversationem, ipsum intrare in nos, ad habitandum per fidem in cordibus nostris.—Bernard. Op. Par. 1690. In Psalm. xci. Serm. iii. 3. Vol. I. Tom. III. col. 832.]

ceive daily the sacrament of so noble a thing unto the condemnation of his sumption[1]."

August. in Joan. Tract. 26.

"To believe in him is to eat the bread of life. He that believeth in him e him, and is invisibly fed, because he is also invisibly born again. He is an i within, he is new within: where he is new made, there [he] is filled[2]."

Aug. de Civ. Dei, Lib. xxi. cap. xxv.

"'He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in He sheweth what it is, not sacramentally, but truly to eat the body of Christ to drink his blood. Verily this is it, to dwell in Christ, that Christ may dw him. And this that he spake is as though he should say: He that dwelleth i me, and in whom I dwell not, let him not say or think that he eateth my bod drinketh my blood[3]."

Clem. Alex. in Pæd. Lib. ii. cap. ii.

"This is to drink the blood of Jesu, even to be partaker of the uncorrupti innocency of the Lord[4]."

De Pœnit. Dist. 2. De Charitate.

"'I am that living bread,' saith Christ, 'which came down from heaven. I man eat of this bread, he shall live for ever.' He therefore that liveth not for shall not eat that living bread for ever. But he that eateth not hath not be in him. For this is to eat that living bread, even to believe in Christ; that say, by love to be incorporate in him. Seeing then that the reprobate hath not be in him, he hath not eaten him. And so had he not the faith of the Christians, wh sins alone are released[5]."

Bert. de Corp. et Sang. Dom.

"It is a spiritual meat, and a spiritual drink, spiritually feeding the soul, and g the life of everlasting fulness; as our Saviour himself commending this mystery 'It is the Spirit that quickeneth; for the flesh profiteth nothing'[6]."

De Consec. Dist. 2. Gloss. in cap. Quid est.

"Christ is eaten two ways: one way sacramentally, which is common, an longeth to the good and bad: another way, when he is received by faith and working together; and this appertaineth unto the good only[7]."

De Consec. Dist. 2. Gloss. in cap. Credere.

"As in baptism Christ is sometime put on sacramentally only, and sometime the sanctification of the life (the first is common both to the good and to the but the second is proper only to the good), so likewise is Christ eaten sacrame only of the wicked, but of the good both sacramentally and spiritually, and of a faithful spiritually[8]."

De Consec. Dist. 2. cap. Utrum.

"It cannot be that Christ should be devoured with teeth[9]."

Ibidem. Gloss. in cap. Forte.

"As the body is principally nourished with these two meats, that is to say, bread and wine; so is the soul fed principally with that meat, that is to say, the and blood of Christ[10]."

Bonavent. Lib. iv. Dist. 9.

"Eating is chiefly and properly found in corporal things, and is translated from unto spiritual things. And therefore, if we will take that right spiritual eatin have need to transpose ourselves from the proper taking of the word[11]."

[1 August. Op. Par. 1679–1700. Prosp. Lib. Sent. ex August. cccxli. Tom. X. Appendix, col. 247. See Vol. II. page 292, note 1.]

[2 Id. In Johan. Evang. cap. vi. Tractat. xxvi. 1. Tom. III. Pars II. col. 494. See Vol. II. page 295, note 7.]

[3 Id. De Civ. Dei, Lib. xxi. cap. xxv. 4. Tom. VII. cols. 646, 7. See Vol. II. page 293, note 10.]

[4 Καὶ τοῦτ' ἔστι πιεῖν τὸ αἷμα τοῦ Ἰησοῦ, τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας.—Clement. Alex. Op. Oxon. 1715. Pædag. Lib. II. cap. ii. Tom. I. p. 177.]

[5 Item Dominus, Ego sum panis vivus, qui de cœlo descendi: si quis manducaverit ex hoc pane, vivet in æternum. Qui ergo non vivit in æternum, non manducavit panem vivum, quod credere in Christum, id est, amando tendere in ipsum. Cum ergo reprobus in eum non crediderit, quem non manducavit, et ita fidem Christianorum (qua sola peccata relaxantur) non habuerit, quomodo, &c.—Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Sec. Pars, De Pœnit. Dist. ii. can. 14. co A reference ought to have been made to this in Vol. II. page 292, note 1.]

[6 Ratram. Lib. de Corp. et Sang. Dom. 1838. cap. ci. pp. 51, 2. See Vol. II. pa note 1.]

[7 Decret. Gratiani, Decr. Tert. Pars, D secr. Dist. ii. Glossa in can. 46. col. 193 Vol. II. page 296, note 2.]

[8 Id. ibid. Glossa in can. 59. col. 194 Vol. II. page 294, note 4.]

[9 August. in eod. Dist. ii. can. 72. co See Vol. II. page 296, note 3.]

[10 Præterea sicut corpus principaliter his cibis nutritur, ita principaliter anima illo ci licet corpore Christi et sanguine, pascitur.— in can. 43. in eod. col. 1933.]

[11 Dicendum quod manducatio primo et in corporalibus invenitur, et ab illis ad spiritu translata: et ideo si velimus accipere rectam cationem spiritualem, necesse habemus ad p

When Christ giveth his flesh to eat and his blood to drink, he giveth them not carnal and fleshly manner, as they did understand it. For that flesh, that is to hat manner of eating his flesh and drinking his blood, profiteth nothing, neither ever so given to any man. But then doth it profit only, when it is received divine and such manner as he was then in heaven[12]." Jacobus Faber in Joan. cap. vi.

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, seeing that it is plain and evident by the aforesaid sentences of the old fathers, that, as the e of Christ in the holy mysteries of the Lord's supper is divine and spiritual, so likewise that y and blood is there none otherwise received than in spirit and faith, it followeth necessarily ese words, which Christ pronounced in the institution of his mystical supper, are not to be anded simply and as the letter soundeth, but after a figurative and spiritual manner; which thing evidently prove and plainly set forth by the very open authorities and testimonies of the ancient that all this controversy of the sacrament, which hath so long bitterly and miserably, sharply ievously, vexed, troubled, and disquieted the minds, not only of the ignorant and simple, but the learned and wise, while some of them strive that the words of Christ are to be taken pro- and as the words sound, another sort affirm that they are to be taken figuratively and spiritually, the last be quieted, quenched, and utterly taken away: except, peradventure, some man be so hat he will by no means remit and give over his opinion, which he hath once without all drunken in, and is so graffed in his heart, that it can by no means be plucked out, neither by nor by authority, nor by doctrine, nor by truth; according to this common proverb, It is hard k that away that is bred by the bone. Notably is it said of St Austin: "That is a miserable le and bondage of the soul, to take the signs for the things signified, and not to be able to the eye of the mind above the corporal creature, that it may receive the everlasting life[13]." August. de Doct. Christ. Lib. iii. cap. v.

THE TENTH ARTICLE.

the words of the Lord's Supper, that is to say, "This is my body," his is my blood," are not properly, but figuratively to be understanded.

Probations out of the old Fathers.

Christ made the bread, which he took and distributed to the disciples, his body, ring, 'This is my body;' that is to say, a figure of my body. But it had not figure, except there had been a true body. For as for that which is no sub- but a phantasy, can take no figure[14]." Tertull. adv. Marcion. Lib. iv.

Christ never refused the water of the Creator, wherewith he washed his disciples, e oil, wherewith he anointed his, nor the use of honey and milk, wherewith he his young ones, nor yet bread, wherewith he representeth his very own ," &c. Ibidem adv. eundem. Lib. i.

The Lord doubted not to say, 'This is my body,' when he gave the sign of his ." August. cont. Adimant. cap. xii.

The Lord admitted Judas unto his banquet, in the which he gave and delivered disciples the figure of his body and blood[17]." Aug. in Psal. iii.

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nem vocabuli nos transferre.—Bonavent. gunt. 1609. In Sentent. Lib. iv. Dist. ix. ii. Art. 1. Tom. V. p. 101.]

similiter cum carnem suam dat cibum, et san- suum potum, non carnali (quem ipsi intelli- dat modo: caro enim illa, id est, modus ille is, et potus ille sanguinis, non prodest quic- eque unquam cuiquam fuit exhibitus: sed um prodest, cum divino suscipitur, et eo quo t in cœlo modo.—Jac. Fab. Stap. Comm. Quat. Evang. Col. 1541. In cap. vi. Evang. n. p. 558.]

Ea demum est miserabilis animæ servitus, o rebus accipere, et supra creaturam cor- poream oculum mentis ad hauriendum æternum lumen levare non posse.—August. Op. De Doctr. Christ. Lib. iii. 9. Tom. III. Pars i. col. 47.]

[14 Tertull. Op. Lut. 1641. Advers. Marcion. Lib. iv. 40. p. 571. See Vol. II. page 285, note 5.]

[15 Id. ibid. Lib. ii. 14, pp. 439, 40. See Vol. II. page 285, note 6.]

[16 August. Op. Cont. Adimant. cap. xii. 3. Tom. VIII. col. 124. See Vol. II. page 282, note 3.]

[17 Id. Enarr. in Psalm. iii. 1. Tom. IV. col. 7. See Vol. II. page 285, note 11.]

Ambros. in 1 Cor. cap. xi.

"Because we are delivered by the death of the Lord, we, remembering this t in eating and drinking do signify the flesh and blood, which were offered for us

Ibidem.

"The old testament was instituted in blood, because blood was a witness of benefit; in signification and figure whereof we take the mystical cup of his bloo the fruition of our body and soul[2]."

Ibidem.

"The Lord's supper is a spiritual medicine, which, being received with reve purifieth him that cometh devoutly unto it. For it is a memorial of our redem that we, remembering our Redeemer, might deserve to obtain greater things of hi

Ambros. de Sacr. Lib. iv. cap. v.

"Make unto us this oblation ascript, reasonable, acceptable, which is the figu the body and blood of our Lord Jesus Christ[4]."

Idem in Myster. Initiandis.

"The sacrament that thou receivest is made by the word of Christ. For i the true flesh of Christ which was crucified, which also was buried: therefore i the sacrament of the true flesh. The Lord Jesus saith: 'This is my body.' Befo blessing of the heavenly words, or consecration, another kind is named; but afte consecration the body of Christ is signified. In like manner saith he, his Before the consecration it is called another thing; but after the consecration i nified the blood of Christ[5]."

Idem de Sacr. Lib. iv. cap. iv.

"As thou hast in baptism received the similitude of death, so likewise dost in this sacrament drink the similitude of Christ's precious blood[6]."

Idem de Sacr. Lib. vi. cap. i.

"Thou dost receive the sacrament for a similitude of the flesh and blood of C But thou dost obtain the grace and virtue of his true nature. And receiving the in that food, thou art partaker of his godly substance[7]."

Hieron. in Matt. cap. xxvi.

"After that the figurative passover was full finished and ended, and he had eate flesh of the lamb with his apostles, he took bread, which comforteth the heart of

Gen. xiv.

and passed forth unto the true sacrament of the passover; that, as Melchisedech priest of the most highest God, had done in the tofore figuring of him, he in like n should represent the truth of his body[8]."

Beda in Lucam, cap. xxii.

"When the solemnities of the old passover were ended, which were celebrate solemnly done for a remembrance of the old deliverance out of Egypt, he goeth the new, which the church desireth to frequent and often to use for a remembra her redemption or deliverance, that for the flesh or blood of the lamb he substi and placing a sacrament or holy sign of his flesh and blood in the figure of brea

Psal. cx.

wine, should shew himself to be the Son, to whom 'the Lord sware, and it sha repent him, Thou art a priest for ever after the order of Melchisedech'[9]."

And a little after he saith:

"Because bread strengtheneth the flesh, and wine worketh blood in the fles one is referred mystically to the body of Christ, and the other unto his blood[9]."

[1 Qui enim morte Domini liberati sumus, hujus rei memores, in edendo et potando carnem et sanguinem, quæ pro nobis oblata sunt, significamus novum testamentum in his consequuti, quod est nova lex quæ obedientem sibi tradit cœlestibus regnis.—Ambros. Op. Par. 1686—90. Comm. in Epist. I. ad Cor. cap. xi. v. 26. Tom. II. Appendix, col. 149.]

[2 Testamentum ergo sanguine constitutum est; quia beneficii divini sanguis testis est. In cujus typum nos calicem mysticum sanguinis ad tuitionem corporis et animæ nostræ percipimus.—Id. ibid.]

[3 Medicina enim spiritalis est, quæ cum reverentia degustata, purificat sibi devotum. Memoria enim redemtionis nostræ est; ut Redemtoris memores, majora ab eo consequi mereamur.—Id. ibid. vv. 23—25.]

[4 Id. De Sacram. Lib. IV. cap. v. 21. Tom. II. col. 371. See Vol. II. page 285, note 8.]

[5 Nam sacramentum istud quod accipis, Christi sermone conficitur...Vera utique caro Christi, quæ crucifixa est, quæ sepulta est: vere ergo carnis illius sacramentum est. Ipse clamat Dominus Jesus: Hoc est corpus meum. Ante benedictionem ve cœlestium alia species nominatur, post co tionem corpus significatur. Ipse dicit san suum. Ante consecrationem aliud dicitur, p secrationem sanguis nuncupatur.—Id. De Lib. cap. ix. 52, 3, 4. Tom. II. cols. 339, 40

[6 Sicut enim mortis similitudinem sum etiam similitudinem pretiosi sanguinis bibi De Sacram. Lib. IV. cap. iv. 20. Tom. 370, 1.]

[7 Ideo in similitudinem quidem accipis mentum, sed veræ naturæ gratiam virtutemq sequeris... et tu qui accipis carnem, divi substantiæ in illo participaris alimento.—I Lib. VI. cap. i. 3, 4. pp. 380, 1.]

[8 Hieron. Op. Par. 1693—1706. Com IV. in Matt. cap. xxvi. Tom. IV. Pars I. See Vol. II. page 285, note 9.]

[9 Ven. Bed. Op. Col. Agrip. 1612. Evang. cap. xxii. Lib. VI. Tom. V. col. 4 Vol. II. page 286, note 6.]

The Lord gave to his disciples the sacrament of his body for the remission of and for the conservation[10] and maintenance of love, that we, remembering that t, should do the same in a figure that he was about to do for them, and not this his love. 'This is my body;' that is to say, in a sacrament or holy sign[11]." Christ. Druth. in Matt.

Wine maketh merry and increaseth blood; and therefore not unaptly is the blood rist figured by it. For whatsoever cometh from him maketh glad with a true ess, and increaseth all our goodness[11]." Ibidem.

Because corporal bread maketh the heart strong, therefore it is aptly called the of Christ; and wine, because it worketh blood in the flesh, therefore is it referred e blood of Christ[12]." Raban. Maur. Lib. Instit. i. cap. xiii.

Bread and wine, through mystical prayer and pronouncing of the words of Christ, nsecrate for a remembrance of the Lord's passion, which he suffered for us[13]." Isidor. Etym. Lib. vi.

lthough Constantine the emperor entered into the church of Christ, yet did not raightways receive the sign of the Lord's death[14]. Euseb. Eccl. Hist. Lib. ix. cap. ix.

The Lord at the table, in the which he was partaker of the last feast with his es, gave unto them with his own hands bread and wine; but in the cross he his very body to be wounded with the hands of the soldiers, that the sincere truth rue sincerity, secretly imprinted in the apostles, might set forth and declare to the s how bread and wine may be the flesh and blood (of Christ), and with what s the causes might agree with their effects, and diverse names or kinds should be ht unto one essence, and that those things which do signify, and those things which gnified by them, may be both called by one name[15]." Cyprian. de Unct. Chrism.

The Lord called bread made of many grains his body, and wine made of many s his blood[16]." Idem. ad Mag. Lib. i. cap. vi.

It was wine which the Lord called his blood. Water cannot express the blood rist[17]." Idem ad Cæcil. Lib. ii. Epist. v.

The body of Christ, which is taken from the altar, is a figure, while the bread ne wine is outwardly seen. But there is also a truth of that figure; for the body lood of Christ be of a truth inwardly believed[18]." Hilar. Dist. 2. cap. Corpus.

The heavenly bread, which is Christ's flesh, after a certain manner is called Christ's when in very deed it is the sacrament of Christ's body. And that offering of the which is done by the priest's hands, is called Christ's passion, death, and crucifying, very deed, but in a mystical signification[19]." Prosper in Sentent.

The heavenly bread, that is to say, the heavenly sacrament, which truly repre- h the flesh of Christ, is called the body of Christ, but improperly. Therefore said, after a certain manner, but not in very deed, but in a mystical signification, he meaning thereof should be: it is called Christ's body, that is to say, Christ's is signified[20]." De Consec. Dist. 2. Gloss. in cap. Cœlestis.

If through negligence any of the blood do drop upon the ground, it shall be up with the tongue, and the place where it fell shall be scraped, &c.[21]" Ibidem. cap. Si per negligentiam.

Of glass[22]. Of the blood, that is to say, of the sacrament of the blood. For the

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Folio, *conversation.*]

Christ. Druthmar. Expos. in Math. Evang. 1514, fol. 84. See Vol. II. page 286, notes .]

Raban. Maur. Op. Col. Agrip. 1626—7. De ler. Lib. I. cap. xxxi. Tom. VI. p. 12. See . p. 287, note 9.]

Isidor. Hispal. Op. Col. Agrip. 1617. Orig. ymol. Lib. VI. cap. xix. p. 52. See Vol. II. 7, note 10.]

The reference was probably intended to be of a negative character. Mention is made in pter noted of Constantine's invocation of the esus; but even his baptism he deferred till e of his life. See Euseb. De Vit. Constant. Eccles. Script. Amst. 1695—1700. Lib. IV. i. pp. 460, 1.]

Cypr. Op. Oxon. 1682. De Unct. Chrism. (Arnold.) Appendix. p. 48. See Vol. II. page 285, note 12.]

[16] Id. Epist. lxix. ad Magn. p. 182. See Vol. II. page 267, note 6.]

[17] Id. Epist. lxiii. ad Cæcil. p. 152. See Vol. II. page 286, note 2.]

[18] Hilar. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 79, col. 1956. See Vol. II. page 286, note 3.]

[19] August. in Lib. Sent. Prosp. in eod. ibid. can. 48, col. 1937. See Vol. II. page 250, note 1.]

[20] Gloss. in can. 48. in eod. ibid. See Vol. II. page 284, note 4.]

[21] Si per negligentiam aliquid de sanguine Domini stillaverit in terram, lingua lambetur, et tabula radetur.—Ex Decret. Papæ Pii. in eod. ibid. can. 27. col. 1924.]

[22] Probably *gloss.*]

blood of Christ cannot be separated from the body of Christ: therefore it cannot n drop nor spill[1]."

Chrysost. in Matt. Hom. 83. cap. xxvi.

"The Lord himself also did drink of it, lest that the disciples, hearing these v 'Take, eat; this is my body: drink ye all of this; this is my blood,' should How now? Drink we blood, and eat we flesh? and by this means they shou troubled. For when he spake before of these mysteries, many were offended beca his words. Therefore, lest that this should now chance also, he first of all did it he might induce them with a quiet mind unto the receiving of the mysteries. could the old (testament) do this thing also? No, verily. For therefore saith he this,' that they might bring them from it. Moreover, if this causeth remission o as it doth indeed, then is the other utterly superfluous, and serveth for nothing. as in the old, so likewise in the new (testament), in preparing this benefit, he hat a memory of himself in these mysteries; so that by them we may also stop the m of heretics. For when they say, Whereof doth it appear that Christ was offered such other divers mysteries? we, bringing forth these things, put them to silence. if Jesus died not, whose figure and sign is this sacrifice? Thou seest what great he had, that we should alway remember that he died for us[2]."

Chrysost. in 1 Cor. cap. x.

"What do I call a communion? Even the very same body are we. doth the bread signify? The body of Christ. But what are they made that r it? The body of Christ[3]."

Chrysost. in Opere Imperf. in Matt. Hom. 11.

"If it be jeopardous to transpose and turn these sanctified and hallowed v unto private uses, wherein the true body of Christ is not, but a mystery of his b contained; how much more ought we not, as concerning the vessels of our body, God hath prepared to dwell in, to give place unto the devil, to do in them wh will[4]?"

Chrysost. in Serm. de Euch. in Encæniis.

"When ye come unto these mysteries, think not that ye receive the divine at a man's hand[5]."

Chrysost. ad Cæsar. Mon.

"The bread, before it be sanctified, is called bread; but when it is sanctified b means of the priest, it is delivered from the name of bread, and is exalted to the of the Lord's body, although the nature of bread doth still remain in it[6]."

Chrysost. in Joan. Hom. 46.

"If a man understand the words of Christ carnally, he shall gain nothing. then? Doth the flesh profit nothing? He speaketh not of his own flesh. God f But he speaketh of them which understand carnally the things that are spoken. is it to understand things carnally? Simply as the things are spoken, and n consider any other thing. For the things that are seen must not so be judged all mysteries are to be considered with the inward eyes, that is to say, spiritually

Chrysost. in Psal. xxii.

"He prepared this table, that he might daily shew unto us in the sacr bread and wine after the order of Melchisedech, for a similitude or likeness of the and blood of Christ[8]."

[1 *De sanguine.* Id est, de sacramento sanguinis: sanguis enim Christi a corpore Christi separari non valet: ergo nec stillare nec fluere potest.—Ibid.]

[2 Καὶ αὐτὸς οὖν ἔπιεν ἐξ αὐτοῦ. ἵνα γὰρ μὴ ταῦτα ἀκούοντες εἴπωσι, τί οὖν; αἷμα πίνομεν, καὶ σάρκα ἐσθίομεν; καὶ θορυβηθῶσι τότε· καὶ γὰρ ὅτε τοὺς περὶ τούτων ἐκίνει λόγους, καὶ πρὸς τὰ ῥήματα αὐτὰ πολλοὶ ἐσκανδαλίζοντο· ἵν' οὖν μὴ καὶ τότε ταραχθῶσι, πρῶτος αὐτὸς τοῦτο ἐποίησεν, ἐνάγων αὐτοὺς ἀταράχως εἰς τὴν κοινωνίαν τῶν μυστηρίων. διὰ τοῦτο οὖν τὸ ἑαυτοῦ αἷμα καὶ αὐτὸς ἔπιεν. τί οὖν; κἀκεῖνο χρὴ ποιεῖν καὶ τὸ παλαιόν φησιν; οὐδαμῶς. διὰ γὰρ τοῦτο εἶπε, τοῦτο ποιεῖτε, ἵνα ἐκείνου ἀπαγάγῃ. εἰ γὰρ τοῦτο ἄφεσιν ἁμαρτιῶν ἐργάζεται, ὥσπερ οὖν καὶ ἐργάζεται, περιττὸν ἐκεῖνο λοιπόν. ὥσπερ οὖν ἐπὶ τῶν Ἰουδαίων, οὕτω καὶ ἐνταῦθα τῆς εὐεργεσίας ἐγκατέδησε τὸ μνημόσυνον τῷ μυστηρίῳ· κἀντεῦθεν ἐμφράττων τῶν αἱρετικῶν τὰ στόματα. ὅταν γὰρ λέγωσι, πόθεν δῆλον ὅτι ἐτύθη ὁ Χριστός; μετὰ τῶν ἄλλ ἀπὸ τῶν μυστηρίων αὐτοὺς ἐπιστομίζομεν. μὴ ἀπέθανεν ὁ Ἰησοῦς, τίνος σύμβολα τὰ μενα; ὁρᾷς ὅση γέγονε σπουδὴ, ὥστε ἀεὶ νήσκεσθαι ὅτι ἀπέθανεν ὑπὲρ ἡμῶν;—Chryso Par. 1718—38. In Matt. Hom. lxxxii. To p. 783.]

[3 Id. in Epist. 1. ad Cor. Hom. xxiv. T p. 213. See Vol. II. page 288, note 1.]

[4 Id. Op. Imperf. in Matt. Hom. xi. T p. lxiii. See Vol. II. page 288, note 3.]

[5 Id. De Pœnit. Hom. ix. Tom. II. See Vol. II. page 288, note 4.]

[6 Id. Epist. ad Cæsar. Monach. Tom. 744. See Vol. II. page 265, note 5.]

[7 Id. In Joan. Hom. xlvii. Tom. VIII See Vol. II. page 287, note 12.]

[8 Id. Op. Lat. Basil. 1547. Expos. Ps Tom. I. col. 712. See Vol. II. page 288, n

He that called his natural body wheat and bread, and named himself also a vine, he, the very same, in like manner hath honoured the signs which are seen with name of his body and blood, not changing the nature, but adding grace unto re[9]." Theod. Dial. i.

If the divine mysteries do represent that which is a body indeed, then is the Lord's even now a body also, not changed into the nature of his divinity, but replenished divine glory[10]." Idem Dial. ii.

In giving of the mysteries Christ called the bread his body, and the mingled cup lood[9]." Idem Dial. i.

Christ gave to his disciples pieces of bread, saying, 'Take and eat: this is my ,'[11]" Cyril. in Joan. Lib. iv. cap. xiv.

Christ, of that which is round in fashion, and without sense or feeling[12] as concerning power, would by grace say, 'This is my body'[13]." Epiph. in Ancor.

Of this host, which is marvellously done in the remembrance of Christ, we may but of that which Christ offered on the altar of the cross, no man can eat of it is[14]." Hieron. in Levit.

It is a foolish thing to seek Christ in a little or hid place, which is the light of whole world[15]." Idem in Matt. cap. xxiv.

And thou, which art come unto the true Bishop, which by his blood made God ciful unto thee, and reconciled thee to the Father, abide or stick not in the blood ne flesh, but rather learn the blood of the word, and hear him that saith unto thee, is is my blood which shall be shed for you into the remission of sins'[16]." Origen. in Levit. Hom. 9.

This bread, which God the Word confesseth to be his body, is the nourishing word he souls; the word proceeding from God the Word, and bread coming from the renly bread, which is set upon the table, [whereof it is written, 'Thou hast prepared re me a table'] against them that trouble me. And this drink, which God the d confesseth to be his blood, is the word which giveth drink, and pleasantly maketh k the hearts of the drinkers, which is in the cup, whereof it is written, 'And thy which maketh drunk, is a wonderful pleasant cup.' And this drink is the fruit he true vine, whereof he saith, 'I am the true vine.' And it is the blood of John xv. vine, which, being put into the wine-press of his passion, brought forth this drink. ikewise the bread is the word of Christ, made of that wheat which falling into Matt. xiii. ground bringeth forth much fruit[17]." Idem in Matt.

The flesh of the Lord is very meat, and his blood is very drink. This goodness we only in this world, if we eat his flesh and drink his blood, not only in a Hieron. in Ecc.

Theodoret. Op. Lut. Par. 1642—84. Immut. 1. Tom. IV. pp. 17, 18. See Vol. II. page note 6.]

Εἰ τοίνυν τοῦ ὄντος σώματος ἀντίτυπά ἐστι τὰ μυστήρια, σῶμα ἄρα ἐστὶ καὶ νῦν τοῦ Δεσπότου τὸ σῶμα, οὐκ εἰς θεότητος φύσιν μεταβληθέν, θείας δόξης ἀναπλησθέν.—Id. Inconfus. Dial. 34.]

Cyril. Alex. Op. Lut. 1638. In Joan. Evang. v. cap. ii. p. 360. See Vol. II. page 288, 3.]

Folio, *healing*.]

Epiphan. Op. Par. 1622. Ancorat. 57. Tom. 60. See Vol. II. page 288, note 7.]

De hac quidem hostia, quæ in Christi comratione mirabiliter fit, edere licet: de illa vero, Christus in ara crucis obtulit, secundum se dere licet.—Hieron. In Levit. in Catal. Test. Genev. 1608. col. 207. These discourses, as ing really written by Jerome, are not included Benedictine edition of his works.]

Stultum est itaque eum in parvo loco vel abto quærere, qui totius mundi lumen sit.—Id. 693—1706. Comm. Lib. iv. in Matt. cap. xxiv. V. Pars 1. col. 116.]

[16 ...sed tu qui ad Christum venisti, pontificem verum, qui sanguine suo Deum tibi propitium fecit, et reconciliavit te Patri, non hæreas in sanguine carnis: sed disce potius sanguinem verbi, et audi ipsum tibi dicentem, quia hic sanguis meus est, qui pro vobis effundetur in remissionem peccatorum.—Orig. Op. Par. 1733—59. In Levit. Hom. ix. 10. Tom. II. p. 243.]

[17 Panis iste quem Deus Verbum corpus suum esse fatetur, verbum est nutritorium animarum, verbum de Deo Verbo procedens, et panis de pane cœlesti, qui positus est super mensam de qua scriptum est: Præparasti in conspectu meo mensam adversus eos qui tribulant me. Et potus iste quem Deus Verbum sanguinem suum fatetur, verbum est potans et inebrians præclare corda bibentium, qui est in poculo de quo scriptum est: Et poculum tuum inebrians quam præclarum est! Et est potus iste generatio vitis veræ quæ dicit: Ego sum vitis vera. Et est sanguis uvæ illius, quæ missa in torcular passionis protulit potum hunc. Sic et panis est verbum Christi factum de tritico illo quod cadens in terram multum reddidit fructum.—Id. in Matt. Comm. Ser. 85. Tom. III. p. 898.]

mystery, but also in the reading of the scriptures. For that is the true meat and dr
which is taken of the word of God by the knowledge of the scriptures[1]."

Ambros. ad Iren. Epist. 62. John vi.

"Thou demandest of me why the Lord God did rain manna to our forefathers,
doth not so now to us. If thou considerest the matter well, he doth not rain ma
and yet he doth daily rain manna from heaven to them that serve him. And
corporal manna even at this day is found in many places; but that is not a thing
greatly to be wondered at, seeing that which is perfect is come. That which is per
is the bread that came down from heaven: it is the body which is born of the virg
whereof the gospel teacheth thee sufficiently. For that manna, that is to say that br
they that did eat are dead; but this bread he that eateth shall live for ever.
there is a spiritual manna, that is to say, a spiritual rain of wisdom, which is pou
from heaven into the wise and such as seek it, and watereth the minds of the go
and maketh their mouths sweet. He therefore that understandeth the infusion of
godly wisdom, is delighted; neither will he require other meat; neither liveth he in b
alone, but in every word of God. He that is somewhat curious demandeth, What t
this is which is sweeter than the honey. The minister of God answereth, This is the b
which God giveth thee to eat. What this bread is, hear. It is, saith he, the w
which God hath ordained. This ordinance of God therefore, this food nourisheth
soul of the wise, and lighteneth it, and maketh it sweet, shining with the bright
of truth, and making it pleasant as with a certain honeycomb, with the sweet
of divers virtues, and with the words of wisdom[2]."

August. in Serm. ad Infant.

"We know from whence our Lord Jesus Christ took his flesh, even of the vi
Mary. He being an infant was fed with her milk, he was nourished, he grew
came to man's age, he suffered persecution of the Jews, he was hanged on the
he was slain on the tree, he was buried, he rose again the third day; and what
it pleased him he ascended unto heaven, he lifted up his body thither, from wh
he shall come to judge the quick and the dead: there he is now, sitting on the r
hand of God. How then is the bread his body, and the cup, or that is within
cup, how is it his blood? These things, brethren, are therefore called sacraments, bec
one thing is seen in them and another thing is understanded. That which is
hath a bodily form; but that which is understanded hath a spiritual fruit[3]."

August. ad Bonif. Epist. 23.

"Many times we speak so, that when Easter is at hand, we say thus: To-mo
or this day two days is the Lord's passion; when he suffered before so many y
neither was ever that passion done but once. Likewise upon Easter-day we say:

[1 Porro quia caro Domini verus est cibus, et sanguis ejus verus est potus, juxta ἀναγωγὴν hoc solum habemus in præsenti seculo bonum; si vescamur carne ejus, et cruore potemur; non solum in mysterio, sed etiam in scripturarum lectione. Verus enim cibus et potus, qui ex verbo Dei sumitur, scientia scripturarum est.—Hieron. Op. Par. 1693–1706. In Eccles. Comm. Tom. II. cap iii. col. 734.]

[2 Quæris a me cur Dominus Deus manna pluerit populo patrum, et nunc non pluat. Si cognoscis, pluit, et quotidie pluit de cœlo manna servientibus sibi. Et corporeum quidem illud manna hodie plerisque in locis invenitur: sed nunc non est tanti res miraculi; quia venit quod perfectum est. Perfectum autem panis de cœlo, corpus ex virgine, de quo satis evangelium te docet. Quanto præstantiora hæc superioribus! Illud enim manna, hoc est, panem illum qui manducaverunt, mortui sunt: hunc autem panem qui manducaverit, vivet in æternum. Sed est spiritale manna, hoc est, pluvia spiritalis sapientiæ, quæ ingeniosis et quærentibus de cœlo infunditur, et irrorat mentes piorum, et obdulcat fauces eorum. Qui igitur intellexerit infusionem divinæ sapientiæ, delectatur, nec alium cibum requirit, nec in solo pane vivit, sed in omni verbo Dei. Qui curiosior fuerit, quærit quid sit istud quod melle cius sit. Respondit illi minister Dei: Hic est quem dedit tibi Deus manducare. Quid si panis, audi: Sermo, inquit, quem ordinavit Hæc ergo ordinatio Dei, hæc alimonia alit an sapientis, et illuminat atque obdulcat, resple veritatis corusco, et mulcens tamquam favo qu ita diversarum virtutum suavitate et sermone entiæ.—Ambros. Op. Par. 1686–90. Epist. lxiv ad Iren. Tom. II. col. 1049.]

[3 Dominus noster Jesus Christus, novimus acceperit carnem; de virgine Maria. Infans tatus est, nutritus est, crevit, ad juvenilem æ perductus est, a Judæis persecutionem passu ligno suspensus est, in ligno interfectus est, de depositus est, sepultus est, tertia die resurrexit die voluit, in cœlum adscendit; illuc levavit c suum; inde est venturus ut judicet vivos et mo ibi est modo sedens ad dexteram Patris: quo est panis corpus ejus? et calix, vel quod habet quomodo est sanguis ejus? Ista, fratres, id cuntur sacramenta, quia in eis aliud videtur, intelligitur. Quod videtur, speciem habet co lem; quod intelligitur, fructum habet spiritual August. Op. Par. 1679–1700. Serm. cclxxii. fant. Tom. V. col. 1104.]

the Lord rose from death; where in very deed it is many hundred years since
:ose from death. Why then do not men reprove us as liars when we speak on
sort, but because we call these days so by a similitude of those days wherein
e things were done indeed? And so it is called that day which is not that day
ed, but by the course of the year it is a like day. And such things be said to
done that day for the solemn celebration of the sacrament, which things indeed
e not done that day, but long before. Was Christ offered any more but once?
l he offered himself: and yet in a sacrament or representation not only every solemn
t of Easter, but every day, he is offered to the people; so that he doth not lie that
h, He is every day offered. For if sacraments had not some similitude and likeness
hose things whereof they be sacraments, they could in no wise be sacraments. There-
, as after a certain manner of speech the sacrament of Christ's body is Christ's body,
the sacrament of Christ's blood is Christ's blood, so likewise the sacrament of faith
aith. And to believe is nothing else but to have faith. And therefore, when we
wer for young children in their baptism that they believe, which have not yet the
d to believe, we answer that they have faith, because they have the sacrament of
ı. And we say also that they turn unto God, because of the sacrament of conversion
o God; for that answer pertaineth to the celebration of the sacrament. And likewise
ıketh the apostle of baptism, saying, that 'by baptism we be buried with him Rom. vi.
death.' He saith not that we signify burial, but he saith plainly that 'we be
ied.' So that the sacrament of so great a thing is not called but by the name of
thing itself[4]."

"The thing that signifieth is wont to be called by the name of the thing which August. in Levit. cap. xvii. 9, 67.
ignifieth; as it is written: 'The seven ears are seven years.' He saith not, they
ify seven years. And, 'The seven oxen are seven years;' and many such-like.
reof cometh it that is said, 'The rock was Christ.' He said not, The rock sig- 1 Cor. x.
eth Christ; but as though it were that thing which indeed by substance it was
but by signification. So in like manner the blood, because it signifieth and repre-
eth the soul, therefore in a sacrament or signification it is called the soul[5]."

"In sacraments we must not consider what they be, but what they signify. For Contra Maxim. Lib. iii. cap. xxii.
y be signs of things, being one thing, and signifying another[6]."

"The Lord himself and the doctrine of the apostles have delivered certain sacraments August. de Doctr. Christ. Lib. iii. cap. ix.
many, yea, and those very easy to be done, and most noble to be understanded,
most pure to be kept; as is the sacrament of baptism, and the celebration of the
d's body and blood. Which every man when he receiveth knoweth, being instructed
what end they should be referred, that he may not worship them with a carnal
ritude or fleshly bondage, but rather with a spiritual liberty. For as to follow
letter, and to take the signs for the things which are signified by them, is a token
slave-like infirmity, so in like manner unprofitably to interpret the signs is the pro-
y of an evil wandering error[7]."

"The flesh and blood of our sacrifice was promised before the coming of Christ by August. Contra Faust. Lib. xx. cap. xxi.
sacrifices of similitudes: in the passion of Christ it was performed by the self truth:
r the ascension of Christ it is celebrated by a sacrament of remembrance[8]."

"Hold this most surely, and by no means doubt of it, that the only-begotten Word August ad Petr. Diac. cap. xviii.
he Lord, being made flesh, offered himself for us a sacrifice and oblation of a most
et savour to God, to whom with the Father and the Holy Ghost beasts were sacrificed
he patriarchs, prophets, and priests, in the time of the old testament; and to whom
, that is to say, in the time of the new testament, with the Father and the Holy
ost, with whom he is one God, the holy catholic church throughout the world ceaseth
to offer the sacrifice of bread and wine in faith and charity. For in those carnal

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[4] Id. Epist. xcviii. 9. ad Bonifac. Tom. II. cols. 8. See Vol. II. page 283, note 4.]

[5] Id. Quæst. in Heptat. Lib. III. Quæst. lvii. 3. . III. Pars I. col. 516. See Vol. II. page 282, 2.]

[6] Id. Cont. Maxim. Arian. Lib. II. cap. xxii. 3. Tom. VIII. col. 725. See Vol. II. page 284, note 1.]

[7] Id. De Doctr. Christ. Lib. III. 13. Tom. III. Pars I. col. 49. See Vol. II. page 291, note 4.]

[8] Id. Cont. Faust. Lib. xx. cap. xxi. Tom. VIII. col. 348. See Vol. II. page 249, note 4.]

sacrifices was there a figure of the flesh of Christ, which he being without sin sh
offer for our sins, and of his blood, which he should shed for the remission of our
But in this sacrifice there is thanksgiving, and a commemoration or remembranc
the flesh of Christ which he offered for us, and of his blood which the same
Acts xx. hath shed for us. Of this saith blessed Paul: 'Take heed to yourselves, and to
whole flock over whom the Holy Ghost hath made you overseers, to govern the chu
of God, which he purchased with his blood.' Therefore in those sacrifices it
figuratively signified what should be given to us; but in this sacrifice it is evide
shewed what hath been given to us. In those sacrifices, therefore, the Son was to
declared, that he should be slain for the ungodly; but in this sacrifice he is shewed
evidently set forth, that he was slain for the ungodly[1]."

August. in Psal. xcviii. "Ye shall not eat this body that ye see, nor drink this blood that they shall s
which shall crucify me. But I have delivered you a sacrament, which, being spiritu
understanded, shall quicken you[2]."

August. Cont. Adimant. cap. xii. "So is blood the soul, as the rock was Christ. And yet doth not the apostle
The rock signified Christ, &c. For the Lord did not doubt to say, 'This is my bo
when he gave the sign of his body[3]."

August. de Trin. Lib. iii. cap. iv. "Although it be lawful to preach the Lord Jesus Christ by tongue, by epistle,
by the sacrament of his body and blood, yet do we call neither the tongue, nor
parchment, nor the ink, nor the signifying sounds expressed by tongue, nor yet
signs of the letters written in skins, the body and blood of Christ; but that only, wh
being taken of the fruits of the earth, and consecrate by mystical prayer, we rec
in due order unto our spiritual salvation, for a remembrance of the Lord's pass
which he suffered for us[4]."

August. in Psal. xxxiii. "And Christ was borne in his own hands. How was he borne in his own han
Because when he gave that his body and blood, he took into his hands that which
faithful know; and he bare himself after a certain manner (that is to say, sacramental
when he said, 'This is my body'[5]."

August. ad Euod. "We must above all things take heed that no man believe that the nature of G
either of the Father, or of the Son, or of the Holy Ghost, may be changed or turn
Neither let this move any man, that sometime the thing which signifieth taketh
John i. name of that thing which it signifieth. The Holy Ghost is said to have come do
1 Cor. x. in bodily shape like a dove, and to have remained upon Christ. So is the rock ca
Christ, because it signifieth Christ; for neither is Christ a sensible stone. In

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[1 Firmissime tene, et nullatenus dubites, ipsum unigenitum Deum Verbum, carnem factum, se pro nobis obtulisse sacrificium et hostiam Deo in odorem suavitatis: cui cum Patre et Spiritu sancto a patriarchis et prophetis et sacerdotibus tempore veteris testamenti animalia sacrificabantur; et cui nunc, id est tempore novi testamenti, cum Patre et Spiritu sancto, cum quibus illi est una divinitas, sacrificium panis et vini in fide et caritate sancta catholica ecclesia per universum orbem terræ offerre non cessat. In illis enim carnalibus victimis significatio fuit carnis Christi, quam pro peccatis nostris ipse sine peccato fuerat oblaturus, et sanguinis quem erat effusurus in remissionem peccatorum nostrorum: in isto autem sacrificio gratiarum actio atque commemoratio est carnis Christi, quam pro nobis obtulit, et sanguinis quem pro nobis idem Deus effudit. De quo beatus Paulus dicit in Actibus apostolorum, Attendite vobis et universo gregi, in quo vos Spiritus sanctus posuit episcopos regere ecclesiam Dei, quam adquisivit sanguine suo. In illis ergo sacrificiis quid nobis esset donandum figurate significabatur: in hoc autem sacrificio quid nobis jam donatum sit evidenter ostenditur. In illis sacrificiis prænuntiabatur Filius Dei pro impiis occidendus: in hoc autem pro impiis adnuntiatur occisus, testante apostolo, quia Christus cum adhuc infirmi essemus, secundum tempus pro impiis mortuus est: et quia cum inimici esse reconciliati sumus Deo per mortem Filii ejus.— De Fide ad Pet. Lib. cap. xix. 62. Tom. VI. Ap dix, col. 30.]

[2 Id. Enarr. in Psalm. xcviii. 9. Tom. IV. 1066. See Vol. II. page 296, note 5.]

[3 Id. Cont. Adimant. cap. xii. 3, 5. Tom. V cols. 124, 6. See Vol. II. page 282, note 3.]

[4 Si ergo apostolus Paulus...potuit tamen si ficando prædicare Dominum Jesum Christum, a per linguam suam, aliter per epistolam, aliter sacramentum corporis et sanguinis ejus: nec ling quippe ejus, nec membranas, nec atramentum, significantes sonos lingua editos, nec signa littera conscripta pelliculis, corpus Christi et sangui dicimus; sed illud tantum quod ex fructibus t acceptum et prece mystica consecratum rite sumi ad salutem spiritalem in memoriam pro nobis minicæ passionis.—Id. De Trin. Lib. III. 10. T VIII. col. 798.]

[5 Et ferebatur in manibus suis: Quomodo batur in manibus suis? Quia cum commendaret ip corpus suum et sanguinem suum, accepit in m suas quod norunt fideles; et ipse se portabat dam modo, cum diceret, Hoc est corpus meu Id. In Psalm. xxxiii. Enarr. ii. 2. Tom. IV. 215, 6.]

stles unto the Romans and Colossians we are named to be buried with Christ by Rom. vi. Col. ii.
ptism unto death. He saith not, by baptism we are signified to be buried; but he
h plainly, we are buried[6]."

"No man ought to doubt but that every faithful man is then partaker of the body August. in Serm.
l blood of the Lord, when he in baptism is made a member of Christ; and that
is not alienated and estranged from the fellowship of that bread and cup, although
depart out of this world before he eat that bread and drink of that cup, being
ced in the unity of the body of Christ. He shall not be deprived of the partaking
l benefit of that sacrament, when he findeth that in himself which the sacrament
nifieth[7]."

"When the Lord spake of his flesh, and said, 'Except a man eat my flesh, he August. in Psal. xcviii. John vi.
h not everlasting life in him,' his disciples were offended, (peradventure they were the
renty,) and said: 'This is an hard saying: who can understand this? And they went
ay from him, and walked no more with him.' It seemed to them hard that he said:
xcept a man eat my flesh, he shall not have everlasting life.' They took that foolishly:
ey considered it carnally; and they thought that the Lord should have cut certain
ces from his body, and give them; and they said: 'This is an hard saying.' They
re hard, not the saying. But he instructed them, and said unto them: 'It is the
irit that quickeneth; the flesh profiteth nothing. The words which I have spoken
to you are spirit and life:' understand it spiritually that I have spoken unto you.
ot this body which ye see shall ye eat; neither shall ye drink that my blood which
ey shall shed that shall crucify me. I have delivered unto you a certain sacrament,
hich, being spiritually understanded, shall quicken you[8]."

"The same spiritual meat (the godly fathers of the old testament) did eat. What August. in Lib. de Utilitate agendæ pœnitent.
eaneth this, 'the same,' but even that which we also eat? It had been sufficient
him to have said: They did eat spiritual meat. 'The same,' saith he. I do not
d how I may understand 'the same,' but even that self-same meat which we also
eat[9]."

"When they had heard, 'Verily, verily, I say unto you, except ye eat the flesh Cyril. in Joan.
the Son of man,' &c., they supposed that they had been called of Christ unto the
uel manners of wild beasts, and provoked to eat the raw flesh of a man, and to drink
blood; which things are horrible even to be heard[10]."

"If thou were without a body, Christ would have given unto thee those gifts Chrysost. in Matt. cap. xxvi. Hom. 83.
which are signified by baptism and the eucharist) nakedly and without a body. But
asmuch as thy soul is joined to a body, therefore are they delivered unto thee in
nsible things to be understanded[11]."

[6 Illud in his maxime cavendum est, ne cuiquam
i natura vel Patris vel Filii vel Spiritus sancti
mmutabilis et convertibilis esse credatur. Nec
veat quod aliquando res quæ significat nomen
s rei quam significat accipit. Spiritus sanctus
tus est corporali specie tamquam columba de-
ndisse et mansisse super eum. Sic enim et petra
ristus, quia significat Christum.—Id. ad Evod.
ist. clxix. 9. Tom. II. col. 606. See also before
ge 441, note 4.]

[7 Arbitror, sancte frater, disputationem nostram
eclari doctoris Augustini sermone firmatam, nec
quam esse aliquatenus ambigendum, tunc unum-
emque fidelium corporis sanguinisque dominici
rticipem fieri, quando in baptismate membrum
poris Christi efficitur, nec alienari ab illo panis
icisve consortio: etiamsi antequam panem illum
nedat, et calicem bibat, de hoc sæculo in unitate
poris Christi constitutus abscedat. Sacramenti
ppe illius participatione ac beneficio non pri-
ur, quando ipse hoc quod illud sacramentum sig-
icat, invenitur.—Fulgent. Op. Par. 1623. Epist.
Ferrand. col. 587. This passage is quoted as
gustine's by Lombard, Lib. iv. Dist. ix., and by
atian, De Consecr. Dist. ii. can. 36, and Dist. iv.
can. 131, but it seems rather to be the conclusion
of Fulgentius from a sermon of Augustine which he
transcribes.]

[8 Id. Enarr. in Psalm. xcviii. 9. Tom. IV. cols.
1065, 6. See Vol. II. page 296, note 5.]

[9 Eundem, inquit, cibum spiritalem manduca-
verunt. Quid est, eundem, nisi quia eum quem
etiam nos?...Suffecerat ut diceret, cibum spiritalem
manducaverunt. Eundem, inquit. Eundem non in-
venio quomodo intelligam, nisi eum quem mandu-
camus et nos.—Id. Serm. ccclii. de Util. Agend.
Pœnit. ii. 3. Tom. V. cols. 1364, 5.]

[10 Ἐπειδὰν γὰρ ἐπηκροῶντο λέγοντος, ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς· εἰς ὠμότητά τινα θηριοπρεπῆ καλεῖσθαι σφᾶς ὑπελάμβανον, ὡς σαρκοφαγεῖν μὲν ἁπανθρώπως, αἷμα δὲ ῥοφεῖν ἐπιτάττεσθαι, καὶ ὅσα καὶ μόνον ἀκοῦσαι φρικτὰ ταῦτα ποιεῖν ἀναγκάζεσθαι.—Cyril. Alex. Op. Lut. 1638. In Joan. Evang. Lib. iv. cap. iii. Tom. IV. pp. 374, 5.]

[11 Chrysost. Op. Par. 1718—38. In Matt. Hom. lxxxii. Tom. VII. p. 787. See Vol. II. page 287, note 13.]

Gregor. Nazian. in Oratione de Pascha.

"Let us be partakers of the passover, yet still figuratively, although this passove be more manifest and open than the old. For truly the passover of the old law (I spea boldly) was a more obscure figure of a figure; but a little hereafter we shall enjoy more plainly and evidently, when the Son, the Word himself, shall drink it new wit us in the kingdom of his Father, opening and teaching those things which now he hat but meanly shewed unto us[1]."

Theophyl. in Joan. cap. vi.

"See the foolishness of them. For it had been their duty to ask and to learn thos things which they did not know. But they went back, and expounded nothin spiritually, but all things as they outwardly appeared. For inasmuch as they hear flesh named, they thought that he would compel them to be devourers of flesh and bloo But seeing we understand them spiritually, we are not only no devourers of flesh, bu we are also sanctified by such meat[2]."

Ibidem.

"Forasmuch as we have oftentimes said, they, expounding carnally those thing that were spoken of Christ, were offended, he saith, When the things which I spea are spiritually understanded, then are they profitable. But the flesh, that is to say carnally and fleshly to expound them, profiteth nothing, but is the occasion of offenc &c. The words therefore that I speak are spirit, that is to say, they are spiritua and life, having nothing that is carnal, and bringing everlasting life[2]."

Euseb. Emis. De Consec. Dist. 2.

"Seeing that he would take away from their eyes the body which he took, an carry it into the heavens, it was necessary that the day of his supper the sacramen of his body and blood should be consecrated for us, that that thing might continuall be had in remembrance through a mystery, which was once offered for our ransom that, forasmuch as a daily and continual redemption remained for the salvation of a men, there might also be a perpetual offering of that redemption, and that sacrifice liv and abide for ever in memory, and alway be present in grace; a true, only, and perfe sacrifice, by faith to be esteemed, and not by the form, neither to be judged by th outward sight, but by the inward affection[3]."

Theod. Dial. i.

"*Orthodoxus.* Our Saviour changed their names, and gave to the body the nam of the sign or token, and to the token he gave the name of the body. And so, whe

John xv.

he called himself a vine, he called the blood that which was the token of bloo *Eranist.* Surely thou hast spoken the truth. But I would know the cause where fore the names were changed. *Orthod.* The cause is manifest to them that be expe in true religion. For he would that they, which be partakers of the godly sacrament should not set their minds upon the nature of the things which they see, but by th changing of the names should believe the things which be wrought in them by grac For he that called that which is his natural body, corn, and bread, and also calle himself a vine; he did honour the visible tokens and signs with the names of his bod and blood, not changing the nature, but adding grace unto nature[4]."

Theoph. Alex. Lib. i. de Pasch.

"The mystical waters in baptism are consecrated by the coming of the Holy Ghos and the Lord's bread, in the which the body of our Saviour is represented, and the whic we break for our sanctification, and the holy cup which is set upon the table of th congregation, are verily things without life; and yet are they sanctified by prayer an by the coming of the Holy Ghost[5]."

Bertram. de Corpore et Sang. Dom.

"The same author (St Ambrose) addeth: 'Surely it was the true flesh of Chri which was crucified, and which was buried: therefore truly is this the sacrament

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[1 Gregor. Naz. Op. Par. 1778–1840. Orat. lv. 23. in Sanct. Pasch. Tom. I. p. 863. See Vol. II. page 289, note 10.]

[2 Theophyl. Op. Venet. 1754–63. In Joan. Comm. cap. vi. Tom. I. p. 597. See Vol. II. page 289, note 12.]

[3 Quia corpus assumptum ablaturus erat ab oculis nostris, et sideribus illaturus, necessarium erat, ut die cœnæ sacramentum nobis corporis et sanguinis sui consecraret: ut coleretur jugiter per mysterium, quod semel offerebatur in pretium: ut quia quotidiana et indefessa currebat pro hominum salute redemptio, perpetua esset etiam redemptionis oblatio, et perennis victima illa viveret in memoria, et semp præsens esset in gratia, vere unica et perfecta host fide æstimanda, non specie, nec exteriori censen visu, sed interiori affectu.—Euseb. Emiss. in Cor Jur. Canon. Ludg. 1624. Decret. Gratiani, De Tert. Pars, De Consecr. Dist. ii. can. 35, col. 192

[4 Theod. Op. Lut. Par. 1642–84. Immut. Di i. Tom. IV. pp. 17, 18. See Vol. II. page 28 note 6.]

[5 Theophil. Alex. in Mag. Biblioth. Vet. Pa Col. Agrip. 1618–22. Epist. Pasch. i. Tom. I p. 712. See Vol. II. page 289, note 9.]

; flesh. The Lord Jesus himself saith: 'This is my body'.' How wisely, how gently, is the distinction or difference made. Of Christ's flesh, which was crucified, which was buried, that is to say, after the which Christ was both crucified and ied, he saith, Surely it was the true flesh of Christ: but of that which is ived in the sacrament, he saith, Therefore truly is it the sacrament of that flesh: inguishing[6] or separating the sacrament of the flesh from the truth of the flesh; smuch as he said that he was both crucified and buried in the truth of that flesh ich he took of the virgin; but as touching the mystery which is now used in the rch, he said that it is truly a sacrament of that flesh wherein he was crucified: nly instructing the faithful, that that flesh, according to the which he was both cified and buried, is no mystery, but the truth of his nature; but this flesh, which v containeth a similitude or likeness thereof in a mystery, is not his flesh in kind, ; in sacrament or figure. For in kind it is bread, and in sacrament the true body of rist; as the Lord Jesus himself saith: 'This is my body'[7]."

"And afterward he saith: 'In that sacrament is Christ, because it is the body of rist. Therefore is it not corporal, but spiritual food.' What is more plain? what more manifest? what is more divine? For he saith, In that sacrament is Christ. saith not, That bread and that wine is Christ. Which thing if he said, he ould teach (which God forbid!) that Christ is corruptible and subject to mortality. r whatsoever in that food is either seen or tasted corporally, it is evident that it is rruptible, and subject to corruption. He addeth: Because it is the body of Christ. ou objectest, and sayest, Lo, he openly confesseth, that that bread and that drink the body of Christ. But mark what followeth: Therefore it is not corporal, but ritual food. Bring not hither therefore the understanding of the flesh; for nothing here determined according to that. It is indeed the body of Christ; but not his rporal, but spiritual body. It is the blood of Christ; but not his corporal, but ritual blood. Therefore nothing is here to be considered corporally, but spiritually. is the body of Christ, but not bodily; and it is the blood of Christ, but not dily[8]."

"The body which Christ took of Mary the virgin, which suffered, which was ried, which rose again, was indeed his true body; even the same that remained visible l palpable; that is to say, that might be seen and felt. But the body which is led the mystery of God, is not corporal, but spiritual. If that it be spiritual, then is not visible nor palpable. Therefore, saith blessed Ambrose afterward, 'the body of rist is the body of the divine Spirit'. Now a divine spirit hath nothing that is rporal, nothing that is corruptible, nothing that is palpable. But this body, which is

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[6 Folio, *distinguished.*]

[7 Subjungit idem auctor; 'Vera utique caro risti, quæ crucifixa est, quæ sepulta est; vere o carnis illius sacramentum est. Ipse clamat minus Jesus, Hoc est corpus meum.' [Ambros. . Par. 1686–90. De Myster. Lib. cap. ix. 53, 4. n. II. col. 339.] Quam diligenter, quam pruter facta distinctio! De carne Christi, quæ cruxa est, quæ sepulta est, id est secundum quam ristus et crucifixus est et sepultus, ait, 'vera ue caro Christi;' at de illa, quæ sumitur in ramento, dicit, 'vere ergo carnis illius sacratum est,' distinguens sacramentum carnis a tate carnis: quatenus in veritate carnis, quam pserat de virgine, diceret eum et crucifixum sepultum; quod vero nunc agitur in ecclesia sterium, veræ illius carnis, in qua crucifixus est, ret esse sacramentum: patenter fideles instituens d illa caro, secundum quam et crucifixus est istus, et sepultus, non sit mysterium, sed veritas ræ; hæc vero caro, quæ nunc similitudinem s in mysterio continet, non sit specie caro, sed amento: siquidem in specie panis est, in sanento verum Christi corpus, sicut ipse clamat Dominus Jesus, Hoc est corpus meum.—Ratramn. Lib. De Corp. et Sang. Dom. Oxon. 1838. capp. lvi. lvii. pp. 28, 29.]

[8 Item consequenter, 'In illo sacramento Christus est, quia corpus Christi est: non ergo corporalis esca, sed spiritualis est.' [cap. ix. 58. col. 341.] Quid apertius? Quid manifestius? Quid divinius? Ait enim, 'in illo sacramento Christus est!' Non enim ait, ille panis, et illud vinum Christus est; quod si diceret, Christum corruptibilem (quod absit) et mortalitati subjectum prædicaret. Quicquid enim in illa esca vel cernitur vel gustatur corporaliter, corruptibilitati constat obnoxium esse. Addit, 'Quia corpus Christi est.' Insurgis et dicis, Ecce manifeste illum panem et illum potum corpus esse Christi confitetur; sed attende quemadmodum subjungit: 'Non ergo corporalis esca, sed spiritualis est.' Non igitur sensum carnis adhibeas; nihil enim secundum eum hic decernitur. Est quidem corpus Christi; sed non corporale, sed spirituale. Est sanguis Christi; sed non corporalis, sed spiritualis. Nihil igitur hic corporaliter, sed spiritualiter sentiendum. Corpus Christi est, sed non corporaliter; et sanguis Christi est, sed non corporaliter.—Id. ibid. capp. lix. lx. pp. 30, 1.]

celebrated in the church after the visible form, is both corruptible and palpable. Ho then is it said to be the body of a divine Spirit? Verily, according to that that spiritual; that is to say, according to that that is invisible and impalpable, and by th means also incorruptible[1]."

"By the authority of this great learned man (St Ambrose) we are taught th the body wherein Christ suffered, and the blood which hanging on the cross he shed o of his side, and this body which is celebrated of the faithful daily in the mystery Christ's passion, and that blood also which is received with the mouth of the faithfu that it may be a mystery of that blood wherewith the whole world was redeemed, a with great difference separated[2]."

"Of which thing blessed Hierome, in his commentaries of St Paul's epistle to th Ephesians, writeth on this manner: 'The blood of Christ and his flesh is understand two ways; either that spiritual and divine flesh, whereof he saith, 'My flesh is ver meat, and my blood is very drink;' or that flesh which was crucified, and that bloo which was shed with the knight's spear.' This doctor hath made a distinction of th body and blood of Christ with no small difference. For in that he saith that the fles or blood, which are daily received of the faithful, are spiritual things, but the flesh whic was crucified, and the blood that was shed with the spear of the soldier, are not sai to be spiritual and divine things, he sheweth evidently that there is so great differen between them as there is between spiritual and corporal things, visible and invisib things, divine and human things; and, in that they do so differ one from another, the are not all one. The spiritual flesh, which is received with the mouth of the faithfu and the spiritual blood, which is daily given to the faithful to be drunken, differ great from that flesh which was crucified, and that blood which was shed with the soldier spear; as the authority of this man testifieth. Therefore are they not all one. For th flesh, which was crucified, was made of the flesh of the virgin, compact and joine together with bones and sinews, and distinct with the lineaments of members, quickene with the spirit of a reasonable soul unto a very life and movings agreeable. But th spiritual flesh, which feedeth the faithful people spiritually, according to the form that
1 Cor. x. beareth outwardly, consisteth of the grains of wheat, through the hand of the workma compact of no sinews and bones, distinct with no variety of members, quickened with r reasonable substance, able to exercise no movings of itself[3]."

[1 Deus utique Christus, et corpus, quod sumpsit de Maria virgine, quod passum, quod sepultum est, quod resurrexit, corpus utique verum fuit, id est, quod visibile atque palpabile manebat. At vero corpus, quod mysterium Dei dicitur, non est corporale, sed spirituale. Quod si spirituale, jam non visibile, neque palpabile. Hinc beatus Ambrosius subjungit, 'Corpus,' inquiens, 'Christi corpus est divini Spiritus.' Divinus autem Spiritus nihil corporeum, nihil corruptibile, nihil palpabile, quod sit, existit; at hoc corpus, quod in ecclesia celebratur, secundum visibilem speciem, et corruptibile est, et palpabile. Quomodo ergo divini Spiritus corpus esse dicitur? Secundum hoc utique quod spirituale est, id est, secundum quod invisibile consistit, et impalpabile, ac per hoc incorruptibile.—Id. ibid. capp. lxii, lxiii. p. 32.]

[2 Hujus doctissimi viri auctoritate perdocemur, quod multa differentia separantur corpus, in quo passus est Christus, et sanguis, quem pendens in cruce de latere suo profudit, et hoc corpus, quod in mysterio passionis Christi quotidie a fidelibus celebratur, et ille quoque sanguis, qui fidelium ore sumitur, ut mysterium sit illius sanguinis, quo totus redemptus est mundus.—Id. ibid. cap. lxix. p. 34.]

[3 De qua re beatus Hieronymus in commentario epistolæ Pauli ad Ephesios, ita scribit: 'Dupliciter sanguis Christi et caro intelligitur; vel spiritualis illa atque divina, de qua ipse dicit, Caro mea vere est cibus, et sanguis meus vere est potus; vel ca quæ crucifixa est, et sanguis, qui militis effusus lancea.' [Hieron. Op. Par. 1693–1706. Com in Epist. ad Ephes. cap. i. Tom. IV. col. 32 Non parva doctor iste differentia corporis et sa guinis Christi fecit distinctionem. Namque d carnem, vel sanguinem, quæ quotidie sumuntu fidelibus, spiritualia dicit esse; at vero caro, q crucifixa est, et sanguis, qui militis effusus est lanc non spiritualia esse dicuntur, neque divina; paten insinuat, quod tantum inter se differunt, quant differunt corporalia et spiritualia, visibilia et in sibilia, divina atque humana; et quod a se differu non idem sunt. Differunt autem caro spiritua quæ fidelium ore sumitur, et sanguis spiritualis, quotidie credentibus potandus exhibetur, a car quæ crucifixa est, et a sanguine, qui militis effu est lancea, sicut auctoritas præsentis viri testificat Non igitur idem sunt. Illa namque caro, quæ c cifixa est, de virginis carne facta est, ossibus et ner compacta, et humanorum membrorum lineamen distincta, rationalis animæ spiritu vivificata in p priam vitam et congruentes motus. At vero c spiritualis, quæ populum credentem spiritualiter p cit, secundum speciem, quam gerit exterius, frume granis manu artificis consistit, nullis nervis ossibus compacta, nulla membrorum varietate distincta, nu rationali substantia vegetata, nullos proprios pot motus exercere.—Id. ibid. capp. lxx–lxxii. pp. 35,

: It is to be considered also, that in that bread not only the body of Christ, but also body of the people that believe in him, is figured. In consideration whereof it is e of many grains of wheat; for the body of the faithful people is increased through word of Christ with many faithful. Wherefore, as in that mystery that bread is n for the body of Christ, so likewise in the very same mystery are the members of people that believe in Christ expressed and shewed. And as that bread is not called bread of the believing people corporally, but spiritually, so likewise must it needs nderstanded that it is the body of Christ, not corporally, but spiritually. So in like ner in the wine, which is called the blood of Christ, water is commanded to be gled; neither is the one suffered to be offered without the other. For neither is people without Christ, nor Christ without the people; as the head cannot be without body, nor the body without the head. Moreover, water in that sacrament beareth image of the people. Therefore, if that wine, sanctified by the office of the ministers, orporally turned into the blood of Christ, it must also follow necessarily that the er, which is mingled with the wine, should also corporally be turned into the blood ne faithful people. For where one sanctification is, one operation shall follow; and re a like reason is, a like mystery doth also follow. But we see in the water that ing is turned corporally: consequently also is nothing shewed corporally in the wine. s taken spiritually, whatsoever is signified in the water of the people. It must s also be taken therefore spiritually, whatsoever is in the wine of the blood of Christ. , the things that differ one from another are not one thing. The body of Christ, ch died and rose again, and is made immortal, dieth no more: death shall have no e power over it: it is everlasting, and can no more suffer. But this body, which [is] rated in the church, is temporal, not everlasting; it is corruptible, not uncorruptible; in the way, not in the country. Seeing they differ one from another, it followeth they are not one[4]."

' The body and blood of Christ, which is used in the church, differeth from that r and blood, which is known to be glorified in the body of Christ through his rrection. And this body is a pledge and a representation; but the other is the self h. This is used, till we may come to the other. When we once come unto that, † shall be removed and put out of the way. It is evident therefore, that they differ tly one from another; even as much as there is difference between the pledge and the g that is delivered for the pledge, between an image and the thing whereof it is the ge, and between a figure and the truth. We see therefore, that the mystery of ☞ body and blood of Christ, which is now received of the faithful in the congregation, very much differ from that body of Christ which was born of Mary the virgin, ch suffered, which was buried, which rose again, which ascended into heaven, and ch sitteth on the right hand of the Father. But this, that is used in the way, be taken spiritually. For faith believeth that it seeth not, and spiritually feedeth Faith. soul, and maketh the heart merry, and giveth everlasting life and immortality or

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Considerandum quoque, quod in pane illo non corpus Christi, verum etiam in eum credentis li figuretur; unde multis frumenti granis confi- quia corpus populi credentis multis per verbum ti fidelibus coagmentatur. Qua de re, sicut in erio panis ille Christi corpus accipitur, sic in mysterio membra populi credentis in tum intimantur: et sicut non corporaliter, sed ualiter panis ille credentium corpus dicitur; noque Christi corpus non corporaliter, sed spi- iter necesse est intelligatur. Sic et in vino, anguis Christi dicitur, aqua misceri jubetur, num sine altero permittitur offerri; quia nec us sine Christo, nec Christus sine populo, sicut aput sine corpore, vel corpus sine capite valet re. Aqua denique in illo sacramento populi imaginem. Igitur si vinum illud sanctificatum inistrorum officium in Christi sanguinem cor- ter convertitur, aqua quoque, quæ pariter admixta est, in sanguinem populi credentis necesse est corporaliter convertatur. Ubi namque una sanctificatio est, una consequetur operatio; et ubi par ratio, par quoque consequitur mysterium. At videmus in aqua secundum corpus nihil esse conversum; consequenter ergo et in vino nihil corporaliter ostensum. Accipitur spiritualiter quicquid in aqua de populi corpore significatur; accipiatur ergo necesse est spiritualiter quicquid in vino de Christi sanguine intimatur. Item, quæ a se differunt, idem non sunt: corpus Christi, quod mortuum est, et resurrexit, et immortale factum, jam non moritur, et mors illi ultra non dominabitur; æternum est, nec jam passibile: hoc autem quod in ecclesia celebratur, temporale est, non æternum; corruptibile est, non incorruptum; in via est, non in patria. Differunt igitur a se; quapropter non sunt idem.—Id. ibid. capp. lxxiii–lxxvi. pp. 37, 8.]

uncorruption; while that is not marked which feedeth the body, which is pressed w
the teeth, which is broken on pieces, but that is received spiritually in faith. But t
body in the which Christ suffered and rose again is his very own body, taken of
body of the virgin Mary, palpable and visible even after his resurrection; as he said
Luke xxiv. his disciples: 'Why are ye troubled; and why do thoughts arise in your hear
Behold my hands and my feet, that it is even I myself. Handle me and see; fo
spirit hath not flesh and bones, as ye see me have'[1]."

"By the testimonies of the holy scriptures, and the sayings of the holy fathers n
alleged, it is most evidently declared, that the bread which is called the body of Chr
and the cup which is named the blood of Christ, is a figure, because it is a myste
and that there is no small difference between the body, which is in a mystery, and
body which suffered, and was buried, and rose again. For this is the very body
our Saviour: neither in it is either any figure, or any signification, but a plain declarat
of the thing known; and the faithful desire the sight of it; for that is our head, and,
being seen, our desire shall be satisfied. For he and the Father are one; not accordi
to that, that our Saviour hath a body, but according to the fulness of the divinity wh
dwelleth in the man Christ. But in this body, which is done by a mystery, it is
only a figure of the very body of Christ, but also the body of the people, which beli
in Christ. For it beareth the figure both of the body of Christ, which suffered and r
again, and also of the body of the people, which are renewed and born again in Chr
through baptism, and made alive from dead things. Let us add this also, that this br
and cup, which is called the body and blood of Christ, doth represent the memory of
Luke xxii. Lord's passion or death; as he said in the gospel: 'Do this in the remembrance of n
1 Cor. xi. Which the apostle Paul expounding saith: 'So oft as ye shall eat this bread, a
drink of this cup, ye shall shew the Lord's death till he come.' We are taught of
Saviour, and also of St Paul the apostle, that this bread and this blood, which is
upon the altar, is set for a figure or remembrance of the Lord's death, that it may
that presently unto memory which hath been done in times past, that we, rememberi
that his passion, may through it be made partakers of the divine gift, by the whi
we are delivered from death; knowing that, when we once come unto the sight of Chri
we shall have no need of such instruments, wherewith we should be put in remembra
what the exceeding great goodness hath suffered for us. For we, beholding him f
to face, shall no more be put in remembrance by the outward admonition of tempo
things; but we shall see by the contemplation and beholding of the self truth, how
ought to give thanks to the author of our salvation[2]."

[1 Quapropter corpus et sanguis, quod in ecclesia geritur, differt ab illo corpore et sanguine, quod in Christi corpore jam glorificatum cognoscitur. Et hoc corpus pignus est et species, illud vero ipsa veritas. Hoc enim geretur donec ad illud perveniatur; ubi vero ad illud perventum fuerit, hoc removebitur. Apparet itaque, quod multa inter se differentia separantur, quantum est inter pignus et eam rem pro qua pignus traditur, et quantum inter imaginem et rem cujus est imago, et quantum inter speciem et veritatem. Videmus itaque multa differentia separari mysterium sanguinis et corporis Christi, quod nunc a fidelibus sumitur in ecclesia, et illud, quod natum est de Maria virgine, quod passum, quod sepultum, quod resurrexit, quod cœlos ascendit, quod ad dexteram Patris sedet. Hoc namque, quod agitur in via, spiritualiter est accipiendum, quia fides, quod non videt, credit; et spiritualiter pascit animam, et lætificat cor, et vitam præbet æternam et incorruptionem; dum non attenditur, quod corpus pascit, quod dente premitur, quod per partes comminuitur, sed quod in fide spiritualiter accipitur. At vero corpus illud, in quo passus est et resurrexit Christus, proprium ejus corpus existit, de virginis Mariæ corpore sumptum, palpabile seu visibile etiam post resurrectionem, sicut ipse discipulis ait, Palpate et videte; quia spiritus carn et ossa non habet, sicut me videtis habere.—Id. il capp. lxxxviii. lxxxix. pp. 44, 5.]

[2 Animadvertat, clarissime princeps, sapie vestra, quod positis sanctarum scripturarum te moniis, et sanctorum patrum dictis, evidentiss monstratum est, quod panis, qui corpus Christi, calix, qui sanguis Christi appellatur, figura sit, q mysterium; et quod non parva differentia sit i corpus, quod per mysterium existit, et corpus, q passum est et sepultum, et resurrexit. Quoniam proprium Salvatoris corpus existit, nec in eo aliqua figura, vel aliqua significatio, sed ipsa manifestatio cognoscitur, et ipsius visionem crede desiderant; quoniam ipsum est caput nostrum, ipso viso satiabitur desiderium nostrum; quo i et Pater unum sunt, non secundum quod cor habet Salvator, sed secundum plenitudinem div tatis, quæ habitat in homine Christo. At in i quod per mysterium geritur, figura est, non sol proprii corporis Christi, verum etiam credentis Christum populi. Utriusque namque corporis, est, et Christi quod passum est, et resurrexit, populi in Christo renati atque de mortuis vivific figuram gestat. Addamus etiam quod iste pani calix, qui corpus et sanguis Christi nominatur,

THE AUTHOR.

itherto Bertrame, (a man, as Trithemius writeth, "in the holy scriptures excellently perfect, and man doctrine notably learned, quick in wit, and in eloquence fine and pleasant, and yet no less than in learning famous and notable[3],") in his book of the body and blood of the Lord, which ote unto Carolus Magnus[4], the emperor: whose words I have so much the more gladly and fully rehearsed, both because of them we may plainly learn what the ancient writers even from ginning of Christ's church, and all other in every age from time to time, being of sound judg- have thought and judged of the presence of Christ in the supper; and also because his doctrine sacrament of the body and blood of the Lord was never so much as once suspected of heresy, t all times hath been highly commended and praised of all good and godly men, and of such as most excelled in the knowledge of God and of his holy mysteries, till those horrible, monstrous, oisonful locusts brast out of that most vile, stinking, and hell-like pit; I mean the papists, phisters, the school-men, the theologists, the monks, the friars, the priests, the massmongers, rgatory-rakers, the sententionaries, the transubstantiators, the impanators, the flesh-devourers, f whom St John speaketh in his book of Revelations. This Bertrame lived in the year of our 840. Chap. ix.

A sacrament is called an holy sign, or an holy secret. Many things are done for selves only, and some to signify other things, and they are called and likewise are . As we may take an ensample of usual things. A ring is given absolutely for g, and there is no signification. It is given to endow a man with some inhe- e, and it is a sign; so that he which took the ring may now well say, The ring is nothing, but it is the inheritance which I sought. In like manner the Lord, ing nigh unto his passion, had a care to endow his with his grace, that the invisible might be given with some visible sign. For unto this end are all sacraments ned; yea, and unto this end also was the sacrament of the body and blood of t instituted[5]." Bernard. in Ser. de Cœna Domini.

Even unto this present day is the same flesh given unto us, but yet spiritually, and rporally[6]." Idem de S. Martino.

The body of Christ is contained corporally in heaven; but in the host it is sacra- lly contained[7]." Petrus de Natal. in Catal. Sanct.

The bread signifieth the body, and not the blood; and the wine signifieth the , and not the body[8]." Guil. Durand. in Rat. Div. Offic. Lib. iv.

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memoriam repræsentat dominicæ passionis, ortis, quemadmodum ipse in evangelio dixit, cite in mei commemorationem. Quod expo- postolus Paulus ait, Quotiescunque mandu- panem hunc, et calicem bibetis, mortem i annunciabitis donec veniat. Docemur a re, necnon a sancto Paulo apostolo, quod iste et iste sanguis, qui super altare ponitur, in , sive memoriam dominicæ mortis ponantur, od gestum est in præterito, præsenti revocet æ, ut illius passionis memores effecti, per iciamur divini muneris consortes, per quam a morte liberati. Cognoscentes, quod ubi erimus ad visionem Christi, talibus non opus nus instrumentis, quibus admoneamur quid bis immensa benignitas sustinuerit. Quo- sum facie ad faciem contemplantes, non per em temporalium rerum admonitionem com- mur, sed per ipsius contemplationem verita- iemus, quemadmodum nostræ salutis Auctori agere debeamus.—Id. ibid. capp. xcvii—c. 1.]

Bertramus presbyter et monachus, in divinis is valde peritus, et in literis secularium dis- um egregie doctus, ingenio subtilis et clarus , nec minus vita quam doctrina insignis.— Script. Eccles. per Joh. a Trittenheim. Col. l. 57.]

[4 Charles the Bald.]

[5 Sacramentum dicitur sacrum signum, sive sacrum secretum. Multa siquidem fiunt propter se tantum: alia vero propter alia designanda: et ipsa dicuntur signa, et sunt. Ut enim de usualibus sumamus exemplum, datur annulus absolute propter annulum, et nulla est significatio: datur ad investiendum de hereditate aliqua, et signum est, ita ut jam dicere possit qui accipit: Annulus non valet quicquam, sed hæreditas est quam quærebam. In hunc itaque modum appropinquans passioni Dominus, de gratia sua investire curavit suos, ut invisibilis gratia signo aliquo visibili præstaretur. Ad hoc instituta sunt omnia sacramenta, ad hoc eucharistiæ participatio.—Bernard. Op. Par. 1690. In Cœn. Dom. Serm. 2. Vol. I. Tom. III. col. 890.]

[6 Id. In Fest. S. Martin. Serm. Vol. I. Tom. III. col. 1052. See Vol. II. page 286, note 5.]

[7 Petr. de Natal. Catalog. Sanct. Lugd. 1508. De Fest. Corp. J. Christ. Lib. v. cap. xlv. fol. 125. See Vol. II. page 286, note 4.]

[8 Circa quod notandum est, quod hostia significat corpus Christi, non sanguinem...verum vinum in calice sanguinem Christi designat.—Durand. Rat. Div. Offic. Lugd. 1565. Lib. IV. cap. xxx. 17, fol. 140.]

De Consec. Dist. 2. Gloss. in cap. Hoc est.

"Neither the bread signifieth the blood, nor the wine signifieth the flesh. heavenly sacrament, which is on the altar, is unproperly called the body of Christ baptism is unproperly called faith[1]."

Jacob. Faber in Matt. cap. xxvi.

"This sacrifice was then the first-fruits of the true Lamb, but to them that came a it is a perpetual memory of this mystery. For then gave he unto them that b which shortly after was offered on the cross, but yet after a sacramental and spiri manner, to be eaten under the vail or shadow of bread; and his blood, which sho after should be shed, to be drunken likewise, under the cover and shadow of wine himself remaining in them impassible[2], because it was done after a spiritual and passible manner, yet outwardly appearing passible. When the disciples therefore receive his body, they received it neither shut or speared, or inclosed on the br for they saw him without: neither did they receive him excluded or shut out; they had him within. For his whole body was then sensibly and passibly with and whole within sacramentally and impassibly, and alike truly within and with if not more truly within than without; for within he was after a divine manner, without he was after an human manner[3]."

Idem in Joan. cap. vi.

"When Christ gave his flesh to be meat, and his blood to be drink, he givet not after a carnal manner, as they understood him. For that flesh, that is to that manner of meat, even flesh, and that drink of blood, profiteth nothing, nei was it ever given to any man. But then only doth it profit when it is received a divine and the very same manner that he was then in heaven[4]."

THE AUTHOR.

Although it doth plainly appear by the aforesaid sentences of the fathers (which evidently that Christ, as concerning his corporal presence, hath forsaken the world, is ascended into heaven, s on the right hand of God, &c.; again, that he is present with his church now after none othe a spiritual and divine manner; moreover, that those words of the Lord's supper are not to be understa properly, but figuratively), that that popish doctrine concerning the ubiquity of Christ's body (I use a new term in a new matter) is unsavoury, not sound; yea, utterly wicked, monstrous; u unknown to the old and pure church of Christ; manifestly fighting with the truth of Christ's b greatly dissenting from the doctrine of the holy scriptures; wholly consenting to the mad doating false imaginations of that heretic Marcion; and, in fine, altogether overthrowing the marvellous sion of our Lord Jesus Christ; yet notwithstanding, that it may appear to all men more clearly the sun, how far and wide this doctrine of the papists is from the truth, I thought it not unfi nor out of the way, to allege certain testimonies of the ancient writers, by the which the godly may easily perceive the faith and doctrine of the true catholic fathers concerning the truth, n and substance of the body of Christ; which fathers, with one consent, as touching the true and n body of Christ, although never so greatly glorified and endued with immortality, have ever so both j and taught, that they affirm that the true and natural body of Christ is only in heaven, and that it not occupy at one time diverse and sundry places, but, according to the truth of the body, remain i place only at one time; so far is it off that ever they granted in their writings, that the h nature of Christ is in all places at once (which only belongeth unto the divine nature), or that cording to the doctrine of the papists, the natural, real, and substantial body of Christ, even that was born of Mary the virgin, crucified, dead, raised up again, ascended into heaven, glorified, & truly, essentially, and presently (I use the words of the papists) in every altar, wheresoever the p massmonger mumbleth his mass.

But as concerning the natural body of Christ, that that was at one and the same time in

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[1 In 3 parte dicitur, quod cœleste sacramentum, quod est in altari, improprie dicitur corpus Christi; sicut baptismus improprie dicitur fides.—Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. Glossa in can. 48. col. 1936.]

[2 Folio, *impossible*.]

[3 Et hoc sacrificium tunc erat primitiæ veri agni, posteris autem hujus mysterii memoria perennis. Nam tunc corpus illud quod paulo post fuit immolatum in cruce, dedit illis, sed sacramentali et spirituali modo, sub velamento panis manducandum; et sanguinem paulo post effundendum, sub velamento vini similiter bibendum; impassibilis in manens, quia spirituali et impassibili modo sibilis autem exterius apparens. Cum ergo serunt corpus ejus discipuli, neque clausum serunt, quia extra videbant, neque exclusum intra habebant: totum enim extra tunc erat biliter et passibiliter, et totum intra sacramen et impassibiliter, et æque vere hic atque illic: etiam verius hic quam illic, quia hic divino humano modo erat.—Jac. Fab. Stap. Comm in Quat. Evang. Col. 1541. In cap. xxvi. sec. Matt. p. 197.]

[4 See before, page 435, note 12.]

diverse places together, these words of Christ, besides other, do manifestly reclaim and deny: zarus is dead; and I am glad for your sake, that ye may believe, that I was not there." And John xi. ıching his immortal and glorified body, do not these words of the angel sufficiently prove that that is not in all places at one time: "Fear ye not," saith he, "I know that ye seek Jesus, which Mark xvi. rucified: he is risen: he is not here. Behold the place where they laid him. He goeth before you Galilee: there shall ye see him; as he said unto you?" Here see we, that the ubiquity, that is y, the being every where, for the which the adversaries fight with fire and sword, as it were for altars and houses, as they say, is attributed and applied neither to the mortal nor to the im- l body of Christ: yea, against this monstrous ubiquity the holy scriptures cry out in every ; constantly teaching that the natural body of Christ, although glorified, occupieth none other s than heaven only, and there shall remain unto the very end of the world: at the which time t, God and man, shall come again to judge the quick and the dead, and shall shew himself rally to be seen of all men, both godly and ungodly. "Jesus Christ," saith St Peter, "must Acts iii. re heaven, until the time that all things, which God hath spoken by the mouth of all his holy nets since the world began, be restored again." "Ye men of Galilee," said the angels to the Acts i. les, "why stand ye gazing up into heaven? This same Jesus, which is taken up from you into n, shall so come, even as ye have seen him go into heaven." "Our conversation," saith St Paul, Phil. iii. in heaven; from whence we look for a Saviour, even the Lord Jesus Christ, which shall change vile body, that he may make it like unto his glorious body, according to the working whereby able also to subdue all things to himself." Again: "The Lord himself shall come down from 1 Thess. iv. n with a shout, and the voice of the archangel and trump of God," &c. But let us hear the nonies of the fathers.

THE ELEVENTH ARTICLE.

t the true and natural body of Christ, being in heaven, is not in all places, neither at one and the same time do occupy many and sundry places, but remaineth only in heaven till the day of judgment.

Probations out of the old fathers.

Christ is to be sought neither upon the earth, nor in the earth, but in heaven; Ambros. in Lucam, Lib. x. cap. xiv. re he sitteth on the right hand of God[5]."

Here is the shadow; here is the image; but there is the truth. The shadow Ambros. de Offic. Lib. iv. in the law; the image is in the gospel; but the truth is in heaven. Before a lamb cap. xlviii. offered, a calf was offered; but now Christ is offered; but he is offered as a man, ne receiving his passion: notwithstanding, he offereth himself as a priest, that he t forgive our sins. He is here in an image; but he is there in truth, where as 1 John ii. dvocate he maketh intercession for us[6]."

Doubt thou not but that the man Christ Jesus is there, from whence he shall come. August. ad Dard. Epist. remember well, and faithfully believe the christian confession, that he rose from 57. n, ascended into heaven, sitteth on the right hand of the Father, and from that , and none other, shall he come to judge the quick and the dead. And he shall , as the angels said, as he was seen go into heaven, that is to say, in the same form Acts i. substance of flesh; unto the which he gave immortality, but changed not nature. this form we may not think that he is every where. For we must beware that o not so stablish his divinity, that we take away the verity of his body: it followeth that that which is in God should be in every place as God. For even of us the ure saith most truly, that in him we live, are moved, and have our being; and Acts xvii. re we not in all places, as he is. But otherwise is the man (Christ) in God; for is also otherwise in that man, even after a proper and singular manner. For God nan is one person, and both is one Christ Jesus, in all places in that he is but in heaven in that he is man[7]."

Ambros. Op. Par. 1686—90. Expos. Evang. uc. Lib. x. 160. Tom. I. col. 1538. See Vol. ge 274, note 4.]

Id. De Offic. Minist. Lib. i. cap. xlviii. 248. Tom. II. col. 63. See Vol. II. page 277, note 3.]

[7 August. Op. Par. 1679–1700. Lib. ad Dard. seu Epist. clxxxvii. 10. Tom. II. col. 681. See Vol. II. page 277, note 4.]

August. in Joan. Tract. 30.

"The Lord is above; but yet his truth is here. His body, wherein he arose, m needs be in one place; but his truth is spread abroad every where[1]."

August. in Joan. Tract. 50.

"Whom shall I lay hand on? Him that is absent? But how shall I reach hand into heaven, that I may lay hand on him that sitteth there? Lay hand him with thy faith, and thou hast gotten him. Thy forefathers laid hand on h in the flesh: lay thou hand on him in thy heart; for Christ being absent is so pres Except he were present, we could not lay hand on him; but, forasmuch as tha

Matt. xxviii.

true which he saith, 'Behold, I am with you even unto the end of the world;' is both gone away, and yet he is here; he is both gone again (into heaven), and also hath he not forsaken us. He hath carried his body into heaven, but his maj he hath not taken away from the world[2]."

Ibidem.

"As concerning the presence of his majesty, we have ever Christ with us;

Matt. xxvi.

as touching the presence of his flesh, he said truly to his disciples: 'Ye shall not have me with you.' For as concerning the presence of his flesh, the church him but a few days; yet now it holdeth him fast by faith, though it see him with eyes[3]."

August. de Fide et Symbol. cap. vi.

"It is a most curious and vain thing to seek or ask where and how the Lo body is in heaven. That it is only in heaven we must believe; for it pertain not unto our frail and weak nature to discuss the secrets of heaven; but it is duty of our faith godly and honourably to think of the most worthy body of Lord[4]."

August. in Joan. Tract. 30.

"'Me shall ye not ever have with you.' What meaneth this, 'not ever?' If t be good, if thou pertainest unto the body of Christ (which Peter signifieth), thou Christ both at this present, and in time to come. At this present thou hast him faith; thou hast him by a sign. At this present thou hast him by the sacram of baptism: at this present thou hast him by the meat and drink of the altar[5]."

August. in Joan. Tract. 102.

"Christ hath left the world by his corporal departing; he is gone unto the Fa by the ascension of his manhood; and yet hath he not forsaken the world by governance of his presence[6]."

August. de Symb. ad Catech. Lib. ii.

"Such is the power of thine omnipotency, O Christ, that thou canst do mor the faithful when thou art thought to be absent from them in that manhood wh thou took on thee. Notwithstanding, with the presence of thy majesty thou n departest from the hearts of thy faithful people. Peter took upon him to die

Matt. xxvi.

thee, being absent; whom, being present, he had tofore denied through cowardnes

August. de Agone Christiano. cap. xxvi.

"Let us not hear them which deny that the Son sitteth on the right hand of Father. For they say: Hath God the Father a right or left side, as bodies ha We do not so think of God the Father: for God is defined and concluded or

What the right hand of God is.

closed with no shape of body. But the right hand of God is an everlasting blessedn which is given to the saints; as his left hand is most rightly called a perpe misery, which is given to the ungodly: that not in God himself, but in his creat after that sort as I have spoken, the right and the left hand may be understan Moreover, the body of Christ, which is the congregation, shall be on his right h

Eph. ii.

that is to say, in that blessedness; as the apostle saith: 'He hath raised us up

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[1 Id. in Johan. Evang. cap. vii. Tractat. xxx. 1. Tom. III. Pars II. col. 517. See Vol. II. page 278, note 4.]

[2 Id. ibid. Tractat. 1. 4. cols. 630, 1. See Vol. II. page 274, note 2.]

[3 Id. ibid. 13. col. 634. See Vol. II. page 274, note 1.]

[4 Id. Lib. de Fid. et Symb. 13. Tom. VI. col. 157. See Vol. II. page 278, note 6.]

[5 Me autem non semper habebitis. Quid est enim, non semper? Et quid est semper? Si bonus es, si ad corpus pertines, quod significat Petrus; habes Christum et in præsenti et in futuro: in præsenti per fidem, in præsenti per signum, in præsenti per baptismatis sacramentum, in præsenti per a cibum et potum.—Id. in Johan. Evang. cap. Tractat. 1. 12. Tom. III. Pars II. col. 633.]

[6 See before, page 428, note 3.]

[7 Ipsa est virtus omnipotentiæ tuæ, ut plus sis in ipsis fidelibus, quando absens ab eis in ho illo suscepto sentiris. Ceterum præsentia tuæ jestatis de cordibus fidelium tuorum numquam cedis.....quæ [dona] accepit Petrus ut more pro absente, quem desperando negaverat præsen —Id. De Symb. Serm. ii. 16. ad Catech. Tom col. 564. The Benedictine editors doubt the g ineness of this sermon.]

and made us to sit with him in heavenly things.' For although our body be
ret there, notwithstanding, our hope is there already[8]."

We must believe and confess that the Son of God, after the substance of his
ead, is invisible, without a body, immortal, and not able to be compassed about. August. de Essentia Divinitatis.
vithstanding, it is meet and convenient for us to believe and confess that, as
rning his manhood, he is visible, hath a body, occupieth a place, and hath un-
tedly all the members of a man[9]."

If the nature of the Word and of the flesh be one, seeing the Word is every Vigilius contra Eutychen, Lib. iv.
e, why is not the flesh then every where? For when it was in earth, then verily
it not in heaven; and now, when it is in heaven, it is not surely in earth. And
so sure that it is not in earth, that, as concerning it, we look for him to come
heaven, whom, as concerning his eternal word, we believe to be with us in
. Therefore [we] by your doctrine (saith Vigilius unto Eutyches, who defended
the divinity and humanity in Christ was but one nature), either the Word is
ined in a place with his flesh, or else the flesh is every where with the Word.
one nature cannot receive in itself two diverse and contrary things. But these
things be diverse and far unlike; that is to say, to be contained in a place, and
e every where. Therefore, inasmuch as the Word is every where, and the flesh is
very where, it appeareth plainly that one Christ himself hath in him two natures,
that by his divine nature he is every where, and by his human nature he is
ined in a place; that he is created, and hath no beginning; that he is subject
ath, and cannot die. Whereof one he hath by the nature of his Word, whereby
God; and the other he hath by the nature of his flesh, whereby the same God
an also. Therefore one Son of God, the self-same was made the Son of man;
ne hath a beginning by the nature of his flesh, and no beginning by the nature
s godhead. He is created by the nature of his flesh, and not created by the
e of his godhead. He is comprehended in a place by the nature of his flesh, and
omprehended in a place by the nature of his godhead. He is inferior to angels in
ature of his flesh, and is equal to his Father in the nature of his godhead. He
by the nature of his flesh, and died not by the nature of his godhead. This
e faith and catholic confession which the apostles taught, the martyrs did cor-
ate, and faithful people keep unto this day[10]."

One and the self-same Christ of mankind was made a man, compassed in a place, Fulgentius ad Trasimundum Regem, Lib. ii.
of his Father is God, without measure or place. One and the self-same person,
ncerning his man's substance, was not in heaven when he was in earth, and
k the earth when he ascended into heaven; but, as concerning his godly substance,
a is above all measure, he neither left heaven when he came from heaven, nor
ft not the earth when he ascended into heaven: which may be known by the
certain word of Christ himself, who, to shew the placing of his humanity,
o his disciples: 'I ascend up to my Father and your Father, to my God and John xx.
God.' And when he had said of Lazarus that he was dead, he added, saying:
a glad for your sakes, that ye may believe; for I was not there.' But to shew John xi.
nmeasurable compass of his divinity, he said to his disciples: 'Behold, I am Matt. xxviii.
you always, unto the world's end.' Now how did he go up into heaven, but
se he is a very man contained within a place? Or how is he present with
il people, but because he is very God, being without measure[11]?"

Nec eos audiamus, qui negant ad dexteram sedere Filium. Dicunt enim, Numquid Deus habet latus dextrum aut sinistrum, sicuti corporis Deus definitur atque concluditur dextera Patris est beatitudo perpetua, quæ promittitur; sicut sinistra ejus rectissime diserta perpetua, quæ impiis datur: ut non in eo, sed in creaturis hoc modo, quo diximus, datur dextera et sinistra. Quia et corpus quod est ecclesia, in ipsa dextera, hoc est in altitudine futurum est, sicut apostolus dicit, quia et simul nos suscitavit, et simul sedere fecit in cœlestibus. Quamvis enim corpus nostrum nondum ibi sit, tamen spes nostra jam ibi est.—Id. De Agon. Christ. 28. Tom. VI. col. 257.]

[9 See before, page 428, note 4.]

[10 Vigil. adv. Eutych. in Cassandr. Op. Par. 1616. Lib. iv. pp. 546, 7. See Vol. II. page 279, note 10.]

[11 Fulgent. Op. Par. 1623. Ad Trasimund. Lib. ii. cap. xvii. cols. 172, 3. See Vol. II. page 278, note 9.]

Idem, Lib. iii.

"The self-same and unseparable Christ according to his flesh alone did rise of the grave: according to the whole man which he took, leaving the earth loc he ascended into heaven, and sitteth on the right hand of God: after the same w man he shall come to judge the quick and the dead, and to crown the faithful godly[1]."

Theodoret. in Dialog. 2.

"The body of our Lord, when it rose again, was utterly estranged from all ruption and perishing: it was also free from sufferings, immortal, and glorified divine glory, and is worshipped of the heavenly powers: and yet, notwithstan it is a body, and hath the very same circumscription that it had before[2]."

Ibidem.

"I would not say for the persuasion of man's reason, nor I am not so arro and presumptuous to affirm any thing which scripture passeth over with silence;

Acts xvii.

I have heard St Paul cry, that 'God hath ordained a day when he will judg the world in justice by that man which he appointed before; performing

Acts i.

promise to all men, and raising him from death.' I have learned also of the angels, that he will come after that fashion as his disciples saw him go to hea

Matt. xxiv.

But they saw a nature of a certain bigness, not a nature which had no bigness heard furthermore the Lord say: 'Ye shall see the Son of man come in the cl

Matt. xxv.

of heaven.' And I know that every thing that men see hath a certain bigness; that nature that hath no bigness cannot be seen. Moreover, to sit in the th of glory, and to set the lambs upon his right hand, and the goats upon his left h signifieth a thing that hath quantity and bigness[3]."

August. ad Dardanum, Epist. 57.

"Take away the spaces of places from the bodies, and they shall be no wh and, forasmuch as they shall be no where, then shall they not be at all. Take a the very bodies from the qualities of bodies, then shall there neither be any where they may be; and therefore must it needs follow that they be not[4]."

Cyrillus de Trinitate, Lib. ii.

"If the nature of the godhead were a body, it must needs be in a place, and quantity, greatness, and circumscription[5]."

Didymus de Spiritu Sancto, Lib. i.

"The Holy Ghost himself, if he were one of the creatures, should have at least a circumscribed substance, as all things that are made have. For although invisible creatures be not circumscribed in a place and bounds, yet are they envir with the property of their substance. But the Holy Ghost, seeing he is in n places, hath not a circumscript substance[6]."

Basilius de Spiritu Sancto, cap. xxii.

"The angel which stood by Cornelius was not also in the same place with Ph neither did the angel, which spake unto Zachary from the altar, occupy the same his proper place and standing in heaven. But the Holy Ghost is believed to at one time both in Abacuk and in Daniel in Babylon, and with Hieremy in pr and with Ezechiel in Chobey[7]."

Hieron. ad Damasum.

"Christ rose again the third day, he ascended into heaven, he sitteth on the

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[1 Idem atque inseparabilis Christus secundum solam carnem de sepulchro surrexit: idem atque inseparabilis Christus secundum totum hominem, quem accepit, terram localiter deserens, ad cœlum ascendit, et in dextris Dei sedet, secundum eundem totum hominem venturus ad judicandum vivos et mortuos, coronaturus fideles et pios.—Id. ibid. Lib. III. cap. xxxiv. col. 211.]

[2 Καὶ τὸ δεσποτικὸν τοιγαροῦν σῶμα ἄφθαρτον μὲν ἀνέστη, καὶ ἀπαθὲς, καὶ ἀθάνατον, καὶ τῇ θείᾳ δόξῃ δεδοξασμένον, καὶ παρὰ τῶν ἐπουρανίων προσκυνεῖται δυνάμεων. σῶμα δὲ ὅμως ἐστὶ, τὴν προτέραν ἔχον περιγραφήν.—Theodoret. Op. Lut. Par. 1642—84. Inconfus. Dial. ii. Tom. IV. p. 82.]

[3 Ἐγὼ μὲν οὐκ ἂν φαίην, ἀνθρωπίνοις πειθόμενος λογισμοῖς. οὐ γὰρ οὕτως εἰμὶ θρασὺς, ὥστε φάναι τι σεσιγημένον παρὰ τῇ θείᾳ γραφῇ. ἤκουσα μέντοι τοῦ θείου Παύλου βοῶντος, ὅτι ἔστησεν ὁ Θεὸς ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας ἐκ νεκρῶν αὐτόν. μεμάθηκα δὲ καὶ παρὰ τῶν ἁγίων ἀγγέλων, ὅτι οὕτως ἐλεύσεται ὃν τρόπον αὐτὸν εἶδον οἱ μαθηταὶ πορευόμενο τὸν οὐρανόν. εἶδον δὲ περιγεγραμμένην φύσι ἀπερίγραφον. ἤκουσα δὲ καὶ τοῦ Κυρίου λέγο ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπ νεφελῶν τοῦ οὐρανοῦ. καὶ οἶδα περιγεγραμ τὸ ὑπ' ἀνθρώπων ὁρώμενον. ἀθέατος γὰρ ἡ ἀ γραφος φύσις. καὶ μέντοι καὶ τὸ καθίσαι ἐπ νου δόξης, καὶ στῆσαι τοὺς μὲν ἀμνοὺς ἐκ δε τοὺς δὲ ἐρίφους ἐξ εὐωνύμων, τὸ περιγεγραμ δηλοῖ.—Id. ibid. pp. 82, 3.]

[4 August. Op. Par. 1679—1700. Lib. ad seu Epist. clxxxvii. 18. Tom. II. col. 683. See II. page 278, note 2.]

[5 Cyril. Alex. Op. Lut. 1638. De S. Trin. II. Tom. V. Pars I. p. 447. See Vol. II. pag note 4.]

[6 Did. Alex. in Biblioth. Vet. Patr. Stud land. Venet. 1765—81. De Spirit. Sanct. L Tom. VI. p. 265. See Vol. II. page 281, note

[7 Basil. Op. Par. 1721—30. Lib. de Sanct. cap. xxiii. Tom. III. p. 46. See Vo page 280, note 1.]

of God the Father, the very same nature of his flesh remaining in the which
vas born and suffered, in the which also he rose again. For the substance of his
anity is not vanished away, but it is glorified, and for ever shall remain with his
.8."

We confess that one and the same Christ our Lord, the only-begotten Son of Concilium Chalcedonense.
must be known in two natures unconfusedly, unconvertibly, without any
ion, and unseparably; the diversity of the natures being no where made void for
nion; yea, rather the propriety of both natures, being in one[9] person and substance,
; safe; not as divided or separated into two persons, but one and the same only-
tten Son of God, God the Word, even the Lord Jesus Christ[10]."

Christ is not here by the presence of his flesh, and yet is he absent no where Gregorius in Hom. Pasch.
he presence of his majesty[11]."

We must, dearly-beloved brethren, follow thither in heart where we believe that Idem Hom. 29.
st is ascended in body. And although we be as yet holden with the infirmity or
ness of the body, yet let us follow him with the steps of love; for he that went
uiet and gentle, shall come again terrible and fearful (to the wicked)[12]."

He, ascending into heaven after his resurrection, did forsake them corporally, Beda in Hom. in Vigilia Pentecostes.
n notwithstanding he did never leave with the presence of his divine majesty[13]."

The flesh of Christ that he took unto him is neither of heaven, nor of the air, P. Lombard. Lib. iii. Sent. Dist. 3.
of any other nature than of that whereof all men's flesh is[14]."

THE TWELFTH ARTICLE.

the sacramental bread was not reserved in boxes and pixes among the
ancient Christians, as it is now-a-days in the temples of the papists.

Probations out of the old fathers.

So many hosts must be offered on the altar as will suffice for the people. And Clemens, Epist. 2.
y remain, they must not be kept until the morning, but be spent and consumed
e clerks, with fear and trembling[15]."

The bread which the Lord gave to his disciples, and said, Take and eat, he Origenes in Levit. Hom. 5. cap. vii. Mark vi.
d not, neither did he command that it should be kept until to-morrow. Per-
nture this mystery is contained in it, because he commandeth bread not to be
ed in the way, that thou shouldest alway bring forth the new and fresh bread
ie word of God, and carry them in thee. And therefore those Gabaonites are Josh. ix.

Resurrexit tertia die: ascendit in cœlum, sedet
xteram Dei Patris, manente ea natura carnis,
a natus et passus est, in qua etiam resurrexit.
enim exinanita est humanitatis substantia, sed
cata, et in æternum cum deitate mansura.
ron. Op. Par. 1693-1706. Symbol. Explan. ad
s. Tom. V. col. 123. The Benedictine Editor
ot consider this a genuine work of Jerome.]

Folio, *owne*.]

' Ἑπόμενοι τοίνυν τοῖς ἁγίοις πατράσιν, ἕνα
ὸν αὐτὸν ὁμολογεῖν υἱὸν τὸν Κύριον ἡμῶν
ν Χριστὸν συμφώνως ἅπαντες ἐκδιδάσκομεν
καὶ τὸν αὐτὸν Χριστὸν, υἱὸν, Κύριον, μονο-
ἐκ δύο φύσεων ἀσυγχύτως, ἀτρέπτως, ἀδιαι-
, ἀχωρίστως γνωριζόμενον· οὐδαμοῦ τῆς τῶν
ν διαφορᾶς ἀνῃρημένης διὰ τὴν ἕνωσιν, σω-
ης δὲ μᾶλλον τῆς ἰδιότητος ἑκατέρας φύσεως,
ς ἓν πρόσωπον καὶ μίαν ὑπόστασιν συντρε-
ς, οὐκ εἰς δύο πρόσωπα μεριζόμενον ἢ διαιρού-
ἀλλ' ἕνα καὶ τὸν αὐτὸν υἱὸν καὶ μονογενῆ,
όγον, Κύριον Ἰησοῦν Χριστόν.—Symb. Con-
in Act. v. Concil. Chalc. in Concil. Stud.
i. Lut. Par. 1671-2. Tom. IV. cols. 566, 7.]

[11 Gregor. Magni Papæ I. Op. Par. 1705. In Evang. Lib. II. Hom. xxi. 4. Die Sanct. Pasch. Tom. I. col. 1527. See Vol. II. page 274, note 5.]

[12 Unde, fratres carissimi, oportet ut illuc sequamur corde, ubi eum corpore ascendisse credimus ...quia is qui placidus ascendit, terribilis redibit ...et si adhuc hic tenemur infirmitate corporis, sequamur tamen eum passibus amoris.—Id. Ibid. in Ascens. Dom. Hom. xxix. 11. cols. 1574, 5.]

[13 Ven. Bed. Op. Col. Agrip. 1612. Hom. in Fest. Sanct. Pentecost. Tom. VII. col. 38. See Vol. II. page 275, note 8.]

[14 Hanc tamen carnem non cœlestis, non aeriæ, non alterius cujusque putes esse naturæ: sed ejus, cujus est omnium hominum caro.—Pet. Lomb. Lib. Sentent. Col. Agrip. 1576. Lib. III. Dist. iii. A. fol. 249. Lombard has quoted this passage from the treatise De Fide ad Pet. See August. Op. Tom. VI. Appendix, cols. 21, 2; or Fulgent. Op. Par. 1623. col. 335.]

[15 Clement. Papæ I. Epist. ii. ad Jacob. in Epist. Decret. Sum. Pont. Rom. 1591. Tom. I. p. 16. See Vol. II. page 251, note 10.]

condemned to carry water and wood, because they brought old bread unto the child of Israel[1]."

August. de Trinit. Lib. iii. cap. x. Hieron. in 1 Cor. cap. xi.

"The bread appointed to this use is consumed in receiving the sacrament[2]."

"After the communion, whatsoever they left of the sacrifices, they consumed together there in the church, eating their common supper[3]."

Evagrius in Eccl. Hist. Lib. iv. cap. xxxvi.

"The old custom was this, that when much of the holy parts of the undefiled body of Christ our God did remain, that the young children which were wont go to school should be called to eat them[4]."

Humbert. contra Nicetam.

"We read that the Lord himself did not deliver to his disciples an unperfect, a perfect commemoration and remembrance of his passion and death. For he not only bless, and reserve that which should be broken until to-morrow: neither did he only break it and keep it in store; but, when he had broken it, he straightways make distribution of it. In consideration whereof, blessed Alexander martyr, and the first[5] pope from the apostle Peter, planting the passion of the L in the canon of the mass, saith: So oft as ye shall do this, that is to say, bl break, and distribute, ye shall do it in the remembrance of me. For if any of th three be done without other, that is to say, either the blessing without the breal and distribution, or the breaking without the blessing and distribution, it doth represent a perfect memory of Christ; as neither doth distribution without the bless and breaking[6]."

Paschas. Dist. 2. de Consecr.

"Christ, willing to express the fruit of this sacrament, said: 'He that eateth flesh, and drinketh my blood, shall live for ever.' And hereby also Christ wil that his disciples should be partakers of the fruit of this sacrament, after he had c secrated his body, he rested not in the consecration, neither did he give it to his disci that they should keep and reserve it honourably; but he gave it them to use, tha to say, to eat it; saying, 'Take, and eat'[7]."

THE THIRTEENTH ARTICLE.

That the popish mass is no propitiatory, expiatory, or satisfactory sacri for the sins either of the quick or of the dead.

Probations out of the old fathers.

August. contra Faustum, Lib. xx. cap. xviii.

"The Hebrews, in the sacrifices of beasts which they offered to God many sundry ways, as it was worthy so noble a thing, did prefigure and tofore shad the sacrifice that was to come, which Christ offered. In consideration whereof Christians also now do celebrate a memory of the same sacrifice that was done, v the holy oblation and participation of the body and blood of Christ[8]."

August. in Lib. de Fide ad Pet. Diac. cap. xviii.

"In those carnal sacrifices the flesh of Christ was figured, which he without should offer for our sins; and also his blood, which he should shed for the remis and forgiveness of our sins. But in this sacrifice there is thanksgiving, and a c

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[1 Nam et Dominus panem, quem discipulis dabat, et dicebat eis, Accipite et manducate, non distulit, nec servari jussit in crastinum. Hoc fortasse mysterii continetur etiam in eo quod panem portari non jubet in via, ut semper recentes, quos intra te geris, verbi Dei panes proferas. Denique Gabaonitæ illi propterea condemnantur, et ligni cæsores, vel aquæ gestatores fiunt, quia panes veteres ad Israelitas detulerunt.—Orig. Op. Par. 1733—59. In Levit. Hom. v. Tom. II. p. 211.]

[2 August. Op. Par. 1679—1700. De Trin. Lib. III. 19. Tom. VIII. col. 803. See Vol. II. page 252, note 1.]

[3 Hieron. Op. Par. 1693—1706. Comm. in Epist. I. ad Cor. cap. xi. Tom. V. col. 998. See Vol. II. page 251, note 7.]

[4 Evagr. Schol. in Hist. Eccles. Script. Amst. 1695—1700. Lib. IV. cap. xxxvi. pp. 410, 11. Vol. II. page 252, note 2.]

[5 The true reading is doubtless *fifth*.]

[6 Humbert. cont. Nicet. in Mag. Biblioth. Patr. Col. Agrip. 1618—22. Tom. XI. p. 333. Vol. II. page 252, note 5.]

[7 Gab. Biel. Canon. Missæ Expos. Basil. Lect. xxxvi. fol. 83. 2. See Vol. II. page note 6.]

[8 Hebræi autem in victimis pecorum, qua ferebant Deo, multis et variis modis, sicut re dignum erat, prophetiam celebrabant futuræ vict quam Christus obtulit. Unde jam Christiani pe ejusdem sacrificii memoriam celebrant sacros oblatione et participatione corporis et sang Christi. — August. Op. Cont. Faust. Lib. xx. xviii. Tom. VIII. col. 345.]

ration or remembrance of the flesh of Christ, which he offered for us, and of
lood, which the same God did shed for us. Of the which blessed Paul saith in
cts of the Apostles: 'Take heed to yourselves and to the whole flock, over whom Acts xx.
Holy Ghost hath made you bishops and overseers, to govern the congregation
od, which he purchased with his blood.' In those sacrifices therefore it was
ed and set forth in figures what should be given unto us; but in this sacrifice
evidently shewed and declared what is already given unto us. In those sacrifices
on of God was tofore shewed, that he should be slain for the ungodly; but in
acrifice he is declared that he is already slain for the ungodly; as the apostle
sseth: 'Christ,' saith he, 'when we were yet weak, according to the time died Rom. v.
e ungodly;' and, 'when we were enemies we were reconciled to God by the death
s Son'[9]."

The flesh and blood of this sacrifice before the coming of Christ was promised August. contra Faustum, Lib. xx. cap. xxi.
gurative sacrifices; but in the passion of Christ it was performed by the truth
; and now, after the ascension of Christ, it is celebrated by a sacrament of re-
brance[10]."

In Christ there was a sacrifice once offered, able enough to save for ever and ever. Ambros. in Ep. ad Hebræos.
t then do we? Do not we also offer daily? We offer indeed, but in the remem-
e of his death[11]."

The oblation, which was given to be offered for them that were cleansed from Justinus Martyr.
leprosy, was a figure of the bread of thanksgiving, which our Lord Jesus Christ
anded us to do in the remembrance of his passion, which he suffered to cleanse
in their souls from all vice, that we should give thanks together to God; both
se he made the world with all the things that are in it for man's sake, and also
se he delivered us from vice and sin, wherein we were, and hath most valiantly
oyed rule and power through him, which was made possible according to his
el[12]."

o not we offer daily? We offer indeed, but yet in the remembrance of Christ's Chrysost. in Heb. Hom. 17. cap. ix.
is that done that we do. And this is one sacrifice, not many. And forasmuch
s sacrifice was once offered, it was offered into the holy places. But this sacrifice
gure of it: we always offer one sacrifice, and not now one, and to-morrow another,
lway the same. Therefore this is one sacrifice; or else how is it offered in many
s? Are there many Christs? Nay, but there is one Christ in all places, being
ere and there also. For even as he that is offered in every place is one body,
ot many bodies; so in like manner is there one sacrifice. But he is our Bishop,
offered a sacrifice to cleanse us; and we offer the same which, then being offered,
t be consumed. But that which we do, it is done in the remembrance of that that
lone. 'Do ye this,' saith he, 'in the remembrance of me.' Not another sacrifice,
e bishop of the old law did, but even the very same do we alway; yea rather,
ork a remembrance of that sacrifice[13]."

If both the priesthood, which is of the law, be ended, and the priest, which is Theodoret. in Heb. cap. viii.
the order of Melchisedech, hath offered a sacrifice, and by that means hath brought
ss that the other sacrifices be not needful; why then do the priests of the new

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See before, page 442, note 1.]
Id. Cont. Faust. Lib. xx. cap. xxi. Tom. VIII.
8. See Vol. II. page 249, note 4.]
Ambros. Op. Par. 1614. Comm. in Epist. ad
cap. x. Tom. III. col. 651. See Vol. II.
49, note 3.]
Καὶ ἡ τῆς σεμιδάλεως δὲ προσφορὰ, ὦ ἄνδρες,
, ἡ ὑπὲρ τῶν καθαριζομένων ἀπὸ τῆς λέπρας
έρεσθαι παραδοθεῖσα, τύπος ἦν τοῦ ἄρτου
χαριστίας, ὃν εἰς ἀνάμνησιν τοῦ πάθους οὗ
ὑπὲρ τῶν καθαιρομένων τὰς ψυχὰς ἀπὸ
πονηρίας ἀνθρώπων, Ἰησοῦς Χριστὸς ὁ Κύ-
ιῶν παρέδωκε ποιεῖν, ἵνα ἅμα τε εὐχαριστῶ-
Θεῷ ὑπέρ τε τοῦ τὸν κόσμον ἐκτικέναι σὺν
οῖς ἐν αὐτῷ διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τοῦ
ἀπὸ τῆς κακίας ἐν ᾗ γεγόναμεν ἠλευθερωκέναι ἡμᾶς,
καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας καταλελυκέναι
τελείαν κατάλυσιν διὰ τοῦ παθητοῦ γενομένου κατὰ
τὴν βουλὴν αὐτοῦ.—Just. Mart. Op. Par. 1742.
Dial. cum Tryph. Jud. p. 137.]

[13 Τί οὖν; ἡμεῖς καθ' ἑκάστην ἡμέραν οὐ προσφέ-
ρομεν; προσφέρομεν μὲν, ἀλλ' ἀνάμνησιν ποιούμενοι
τοῦ θανάτου αὐτοῦ· καὶ μία ἐστὶν αὕτη, καὶ οὐ πολ-
λαί. πῶς μία, καὶ οὐ πολλαί; ἐπειδὴ ἅπαξ προση-
νέχθη, ὥσπερ ἐκείνη ἡ εἰς τὰ ἅγια τῶν ἁγίων. τοῦτο
ἐκείνης τύπος ἐστὶ, καὶ αὕτη ἐκείνης. τὸν γὰρ
αὐτὸν ἀεὶ προσφέρομεν· οὐ νῦν μὲν ἕτερον πρό-
βατον, αὔριον δὲ ἕτερον, ἀλλ' ἀεὶ τὸ αὐτό. ὥστε
μία ἐστὶν ἡ θυσία. ἐπεὶ τῷ λόγῳ τούτῳ, ἐπειδὴ
πολλαχοῦ προσφέρεται, καὶ πολλοὶ Χριστοί; ἀλλ'

testament use that mystical liturgy or sacrifice? But it is evident to them which instructed in divine matters, that we offer not another sacrifice, but only celebrat memory of that one and healthful sacrifice. For the Lord himself commanded us to do: 'Do this in the remembrance of me;' that, by the contemplation and dilig beholding of the figures, we might remember those passions which he took upon for our sake, and be thankful to him for them, and look for the enjoying of the g things to come at his hand[1]."

Theophylact. in Heb. cap. x.

"We have but one offering, not many; for he was offered but once. We him alway, yea rather, we do make a memory of that his oblation, even as tho he were now presently offered. Wherefore it is plain and evident that we have one sacrifice: but the law hath many, which also were many times offered, t they might profit much, and many; but our sacrifice is one only, yea, and that offe once for all[2]."

De Conseer. Dist. 2.

"Christ was once offered in himself, and yet he is daily offered in the sacrame The Gloss:—"He is offered, that is to say, his oblation is represented, and a mem of Christ's passion is made[3]."

Paschasius Papa, Ibidem.

"Because we daily fall, Christ is daily offered for us mystically: and Christ's pas is set forth in a mystery." The Gloss:—"The oblation of Christ done for us is presented and set forth in the sacrament of his body and blood[4]."

Prosper in Sententiis.

"The heavenly bread, which is the flesh of Christ, after a certain manner is ca the body of Christ; when, to say the truth, it is but the sacrament of the body Christ. And the same oblation of the flesh, which is done by the hands of the pri is called the passion, death, and crucifying of Christ, not in the truth of the th but in a signifying mystery[5]."

Chrysost. in Matt. Hom. 26. cap. viii.

"The best keeper of benefits is the remembrance of the benefits, and a contin giving of thanks for the same. Therefore those reverend and healthful mysteries, wh we celebrate when the congregation is gathered together, are called *Eucharistia*, sacrament of thanksgiving. For they are a remembrance of many benefits, yea, t declare and set forth unto us the principal points of God's dear love toward us[6]."

August. in Lib. Quæst. lxxxiii. cap. lxi.

"Our Lord Jesus Christ is openly known to be our king. He is also our pr for ever after the order of Melchisedech, which offered himself a sacrifice for our si and he hath ordained a similitude or representation of that sacrifice to be celebra in the remembrance of his passion, that that thing which Melchisedech offered to we may now see to be offered in the church of Christ throughout the world[7]."

οὐδαμῶς· ἀλλ' εἷς πανταχοῦ ὁ Χριστὸς, καὶ ἐνταῦθα πλήρης ὢν, καὶ ἐκεῖ πλήρης, ἓν σῶμα. ὥσπερ οὖν πολλαχοῦ προσφερόμενος ἓν σῶμά ἐστι, καὶ οὐ πολλὰ σώματα, οὕτω καὶ μία θυσία. ὁ ἀρχιερεὺς ἡμῶν ἐκεῖνός ἐστιν ὁ τὴν θυσίαν τὴν καθαίρουσαν ἡμᾶς προσενεγκών. ἐκείνην προσφέρομεν καὶ νῦν, τὴν τότε τε προσενεχθεῖσαν, τὴν ἀνάλωτον, κ.τ.λ. [See Vol. II. page 249, note 2.]—Chrysost. Op. Par. 1718—38. Ad Heb. cap. x. Hom. xvii. Tom. XII. pp. 168, 9.]

[1 Εἰ τοίνυν καὶ ἡ κατὰ νόμον ἱερωσύνη τὸ τέλος ἐδέξατο, καὶ ὁ κατὰ τάξιν Μελχισεδὲκ ἀρχιερεὺς τὴν θυσίαν προσήνεγκε, καὶ θυσίας ἑτέρας ἀνενδεεῖς καθεστήκαμεν, τί δήποτε τῆς καινῆς διαθήκης οἱ ἱερεῖς τὴν μυστικὴν λειτουργίαν ἐπιτελοῦσιν; ἀλλὰ δῆλον τοῖς τὰ θεῖα πεπαιδευμένοις, ὡς οὐκ ἄλλην τινὰ θυσίαν προσφέρομεν, ἀλλὰ τῆς μιᾶς ἐκείνης καὶ σωτηρίου τὴν μνήμην ἐπιτελοῦμεν. τοῦτο γὰρ ἡμῖν αὐτὸς ὁ Δεσπότης προσέταξε, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ἵνα τῇ θεωρίᾳ τὸν τύπον τῶν ὑπὲρ ἡμῶν γεγενημένων ἀναμιμνησκώμεθα παθημάτων, καὶ τὴν περὶ τὸν εὐεργέτην ἀγάπην πυρσεύσωμεν, καὶ τῶν μελλόντων ἀγαθῶν προσμένωμεν τὴν ἀπόλαυσιν.—Theodoret. Op. Lut. Par. 1642—84. In Epist. ad Heb. cap. viii. vv. 4, 5. Tom. III. p. 431.]

[2 Καὶ μία ἐστὶν αὕτη, οὐ πολλαί, ἐπειδὴ ἅπαξ προσηνέχθη. τὸν γὰρ αὐτὸν ἀεὶ προσφέρομεν, μᾶλλον δὲ ἀνάμνησιν τῆς προσφορᾶς ἐκείνης ποιοῦμεν. ὡς νῦν γινομένης. ὥστε μία ἐστὶν ἡ θυσία.—Theophyl. Op. Venet. 1754—63. In Epist. ad Heb. cap. x. Tom. II. p. 719.]

[3 August. in Lib. Sent. Prosp. in Corp. Canon. Lugd. 1624. Decret. Gratiani, Decr. Pars, De Consecr. Dist. ii. can. 52. col. 1938. Vol. II. page 250, note 4.]

[4 Paschas. in Lib. de Corp. et Sang. Chris eod. ibid. can. 71. col. 1950. See Vol. II. 250, note 5.]

[5 August. in Lib. Sent. Prosp. in eod. ibid. 48. col. 1937. See Vol. II. page 250, note 1.]

[6 Φυλακὴ γὰρ εὐεργεσίας ἀρίστη ἡ τῆς εργεσίας μνήμη, καὶ διηνεκὴς εὐχαριστία. δι τοῦτο καὶ τὰ φρικώδη μυστήρια, καὶ πολλῆς μοντα σωτηρίας (τὰ καθ' ἑκάστην τελούμενα σύναξιν) εὐχαριστία καλεῖται, ὅτι πολλῶν εὐεργετημάτων ἀνάμνησις, καὶ τὸ κεφάλαιον τοῦ Θεοῦ προνοίας ἐνδείκνυται, καὶ ὅτι διὰ πά παρασκευάζει εὐχαριστεῖν. — Chrysost. Op. Matt. Hom. xxv. Tom. VII. p. 310.]

[7 Ita Dominus noster Jesus Christus osten rex noster. Ipse est etiam sacerdos noster in num secundum ordinem Melchisedec, qui sei obtulit holocaustum pro peccatis nostris, et

That which is offered and consecrated of the priest is called a sacrifice and oblation, se it is a memory and representation of the true sacrifice and holy oblation made altar of the cross. And Christ died once on the cross, and was there offered in lf; but he is also daily offered in the sacrament; because in the sacrament there emembrance of that thing which was once done[8]." Lombard. Sentent. iv. Dist. 13.

In the altar there is no reiteration or renewing of the sacrifice, but a daily com- ration of that one sacrifice which was once made on the cross, according to this ; of Christ: 'Do this in the remembrance of me'[9]." Gloss. Ord. in Heb.

THE FOURTEENTH ARTICLE.

the state of the dead is not such, that, whether they have lived godly or ungodly, they can be delivered either from their sins or from their pains by the popish masses, or by the good works of other.

Probations out of the old fathers.

While we are in this world we may help one another, whether it be by prayer counsel. But when we once come before the judgment-seat of Christ, not Job, Daniel, nor Noha, shall be able to pray for any man; but every man shall bear wn burden[10]." Hieron. in Gal. cap. vi.

Let us not think, that we shall have any mercy shewed unto us, when we shall unto the judgment-seat of Christ, which do not so behave ourselves in this that we may deserve to receive favour and forgiveness of our sins; although ham, although Noha, although Job, although Daniel should pray for us. Therefore, we have time, let us prepare and get to ourselves much trust to God-ward[11]." Chrysost. in Hom. de Divite et Lazaro.

He that washeth not away his sins in this life shall find no comfort in the life me. 'For in hell,' saith the psalmograph, 'who shall give thanks unto thee?' And ithout a cause. For this is the time of watching and striving with our enemies; he other is a time of crowns, of requitings, and of rewards[12]." Chrysost. in Heb. cap. ii. Hom. 4.

As it is not ever in our power to sow, so is it not in our power always to lmose. When we be once gone hence, though we would never so fain, yet shall e able to do nothing. We have witnesses of this matter, even those five foolish s, which, although they had never so ready a will, yet, because they went and d no almose with them liberally, they were not suffered to come into the bride- n's chamber. The rich man also is a witness, which despised Lazarus; who, se he was destitute of this help, although he wept and prayed never so greatly, ied mercy neither of the patriarch, nor of any other, but without all pardon ntinueth for ever in the everlasting torments of hell-fire[13]." Chrysost. in Gal. cap. vi. Matt. xxv. Luke xvi.

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ii similitudinem celebrandam in suæ passionis iam commendavit, ut illud quod Melchisedec Deo, jam per totum orbem terrarum in ecclesia videamus offerri.—August. Op. Par. 1700. Lib. de Div. Quæst. Octog. Trib. lxi. 2. Tom. VI. col. 34.]

Pet. Lomb. Lib. Sentent. Col. Agrip. 1576. . Dist. xii. G. fol. 357. See Vol. II. page ote 2.]

Bibl. cum Gloss. Ord. et Expos. Nic. de Basil. 1502. Ad Heb. cap. x. Sext. Pars, fol. See Vol. II. page 250, note 3.]

Hieron. Op. Par. 1693-1706. Lib. III. in Epist. . cap. vi. Tom. IV. Pars I. col. 311. See . page 394, note 5.]

Catalog. Test. Gen. 1608. col. 409. See Vol. ge 395, note 6. But see Chrysost. Op. Par. 38. De Pœnit. Serm. ii. Tom. IX. p. 782.] There is perhaps an error in the reference. ssage is quoted Catalog. Test. col. 409 as from ii. de Pœnit.; and in one of the homilies considered spurious we find as follows: Νῦν ἐὰν εἴπῃς σου τὸ πλημμέλημα, εὑρίσκεις σου τὴν συγχώρησιν· φιλανθρωπίας γὰρ ὁ παρὼν καιρός· ἐν δὲ τῷ μέλλοντι αἰῶνι καὶ θρηνῶν ἀνόνητα θρηνήσεις, καὶ μεταμελόμενος οὐκ ἀπολαύσεις τῆς συγχωρήσεως. ἐν γὰρ τῷ ἅδῃ τίς ἐξομολογήσεταί σοι; εἰ δὲ καὶ ἐξομολογήσῃ τὸ πλημμέλημα τότε, ὠφελήσεις σαυτὸν οὐδέν.—Id. De Pœnit. Serm. iii. Tom. IX. p. 787.]

[13 Ὥσπερ γὰρ οὐκ ἀεὶ τοῦ σπείρειν ἐσμὲν κύριοι, οὕτως οὐδὲ τοῦ ἐλεεῖν. ὅταν γὰρ ἐντεῦθεν ἀπενεχθῶμεν, κἂν μυριάκις βουληθῶμεν, οὐδὲν περανοῦμεν πλέον. καὶ μαρτυροῦσιν ἡμῖν αἱ παρθένοι τῷ λόγῳ, αἳ μυρία προθυμηθεῖσαι, ἐπειδὴ ἀψιλῆ τὴν ἐλεημοσύνην οὐκ ἀπῆλθον ἔχουσαι, ἀπεκλείσθησαν τοῦ νυμφῶνος· καὶ ὁ τὸν Λάζαρον παριδὼν πλούσιος· καὶ γὰρ κἀκεῖνος, ἐπειδὴ ταύτης ἔρημος ἦν τῆς συμμαχίας, καὶ ὀλοφυρόμενος καὶ ἱκετεύσας πολλὰ οὐ παρὰ τοῦ πατριάρχου, οὐ παρὰ ἄλλου τινὸς ἠλεεῖτο, ἀλλὰ ἔμενε διηνεκῶς ἀποτηγανιζόμενος χωρὶς συγγνώμης ἀπάσης.—Id. in cap. vi. Epist. ad Gal. Comm. Tom. X. p. 726.]

Theophylact. in Matt. cap. xxv.

"They are foolish virgins indeed, because they then asked after oil when th was no time to work. The wise virgins said: 'Lest we have not enough for and for you.' For the good deeds of my neighbour shall scarcely be sufficient defend himself; so far is it off that they can profit me any thing at all. For all shall be justified by their own works, and not by the works of their neighbours[1]."

Idem in Luc. cap. xvi. Matt. xxv.

"Yet at the last let us consider whither we must go; and when that day come, we can no more labour. For then shall it be no time of working; nei then shall it be seemly to beg. For they be called foolish virgins that beg[2]."

Basilius in Serm.

"But thou sayest, I will enjoy my goods while I live, and when I die I remember the poor in my will and testament. Ah! wretch, wilt thou then be merc and liberal when I shall see thee a dead carcase? Shall I call thee then a love thy brother? No man travaileth when the mart is once done[3]."

Gregor. Nazian. in Orat. Cyprian. contra Demetrian.

"This is the time of working; but the time to come is the time of reward[4]."

"After we be once departed out of this life, there is no more place of repentan there is no more working of satisfaction. Life is here either lost or won. Everlast salvation is here provided for by the due worshipping of God, and the fruits of fa Let no man be hindered or dismayed either by the reason of his sins, or for l continuance in the same, to come unto the obtaining of salvation. For so long a man liveth in this world no repentance is too late for him. The way unto forg ness of sins is open; and such as seek and are desirous to understand the truth, t shall have an easy access unto it. For although thou dost, at thy very depart out of this world, and going out of this life, pray unto God, which is one true God, confessing thy sins, and desiring forgiveness of the same, yet mayest t be sure that healthful forgiveness of all thy wickednesses shall be granted unto t if thou confess thy sins and believe to have remission of them; yea, and that thro the great mercy of God. Not only that, but also so soon as thou art departed f this life, thou shall go unto immortality and everlasting glory[5]."

Idem in Ser. de Mortalitate.

"Such one as God findeth thee when he calleth thee hence, such one also d he judge thee[6]."

Ibidem.

"The righteous are called unto ease; but the unrighteous are plucked away u punishment: safeguard is straightways given to the faithful, and pain to the unfaithfu

Aug. de Eccles. Dogmat.

"After the Lord's ascension into heaven the souls of all the saints are v Christ; and they departing from the body go unto Christ, abiding the resurrec of their body, that they may together be changed with him unto whole and per blessedness: even as in like manner the souls of sinners are in hell, and with g fear and trembling abide the resurrection of their bodies, that they may toge be thrust down unto everlasting pain[7]."

Aug. ad Hesychium, Epist. 80.

"Look, in what state every man shall be found in the last day of his life, so shall he be taken in the last day of the world. For look, what manner a every man dieth on that day, even such one he shall be judged at the last day[8]."

Aug. in Joan. Tract. 49.

"Every one sleepeth with his cause, and shall rise again with his cause[9]."

Hesychius in Levit. Lib. vi. cap. xix.

"In the world to come we cannot work; but they that have wrought here s be rewarded there[10]."

[1 Theophyl. Op. Venet. 1754—63. In Matt. Comm. cap. xxv. Tom. I. pp. 136, 7. See Vol. II. page 396, note 1.]

[2 Id. in Luc. Comm. cap. xvi. p. 413. See Vol. II. page 396, note 2.]

[3 Basil. Op. Par. 1721—30. Hom. in Divit. Tom. II. p. 60. See Vol. II. page 396, note 3.]

[4 Gregor. Naz. Op. Par. 1778—1840. Orat. xix. 6. Tom. I. p. 367. See Vol. II. page 395, note 8.]

[5 See Vol. I. page 327, note 1; where a part of this passage is quoted. Cyprian proceeds: Tu sub ipso licet exitu et vitæ temporalis occasu pro delictis roges: et Deum qui unus et verus est, confessione et fide agnitionis ejus implores. Venia confitenti datur, et credenti indulgentia salutaris de divina pietate conceditur; et ad immortalitatem sub ipsa morte transitur.—Cypr. Op. Oxon. 1682. Ad Dem p. 196.]

[6 Id. De Mortal. pp. 161-3. See Vol. II. 395, note 7.]

[7 August. Op. Par. 1679—1700. De Ec Dog. Lib. cap. xlvi. Tom. VII. Appendix, col See Vol. II. page 394, note 3.]

[8 In quo enim quemque invenerit suus nov mus dies, in hoc eum comprehendet mundi nov mus dies: quoniam qualis in die isto quisque ritur, talis in die illo judicabitur.—Id. Ad Hes Epist. cxcix. 2. Tom. II. col. 743.]

[9 Id. in Johan. Evang. cap. xi. Tractat. xli Tom. III. Pars II. col. 623. See Vol. II. page note 12.]

[10 Isych. in Levit. Basil. 1527. Lib. VI. in xix. fol. 110. 2. See Vol. II. page 395, note 9.]

The catholic faith first of all believeth, yea, and that by the authority of the scripture, that there is the kingdom of heaven, &c.; secondly, that there is hell-where all backsliders, and such as depart from the faith of Christ, or are es-d from the same, are tormented. As for the third place, we utterly know t all; yea, we find not in all the holy scripture that there is any third place[11]." Aug. Lib. v. Hypognost. Where is purgatory then become?

There are two dwelling-places; one in the fire everlasting, the other in that kingdom never shall have end[12]." Aug. de Verbis Apost. Serm. 18.

Prepare and make ready thy works against thy departure, and address thyself thy journey. If thou hast taken ought from any man, restore it again, and say Zaccheus: 'If I have taken any thing from any man, I restore him four times ch again.' 'If thou be at variance with any man, be reconciled before thou come the judge.' Dispatch all things here, that thou mayest without any grief behold dgment-seat of Christ. While we are in this world, we have a goodly hope. o soon as we be gone hence, it lieth no more in us to repent, nor to wash away ns[13]." Chrysost. Hom. 2. de Lazaro. Luke xix. Matt. v.

David as a stranger and pilgrim made haste unto the common country of all ; desiring for the filthiness of his tarrying here to have his sins forgiven him, he should go out of this life. For he that hath not forgiveness of his sins shall not be there. But he shall not be there that cannot come unto life ever-g: for life everlasting is remission of sins. And therefore he saith: 'O spare little, that I may recover my strength before I go hence and be no more'[14]." Ambros. de Bono Mortis, cap. ii. Psal. xxxix.

The hour shall come when the game-place of this life shall be broken up; and shall strive after that. For there is nothing to do after the end of this life. this theatre or stage-place be once dissolved, then is there no more deserving owns. This is the time of repentance, that of judgment; this of strife, that owns; this of labour, that of refreshing; this of painful troubles, that of d[15]." Chrysost. in Serm. de Eucha. in Encæniis.

Tell me what these pleasant lamps mean (in the funeral): do we not bring forth ead as valiant wrestlers? What mean these hymns? be they not had unto this hat we should glorify God and give him thanks; because he hath crowned him s now departed, and because he hath now delivered him from all labours and ls, from all servitude and bondage, and hath him with himself? Are not psalms ymns recited for this purpose? Is not the melody and singing of psalms for ause? All these things are the acts of them that rejoice and be merry[16]." Chrysost. in Heb. Hom. 4. cap. ii.

Seeing that we know that our brethren, which be delivered out of this world e hand and calling of God, are not lost, but sent before, we must not here take us black gowns; seeing that they have already there put on white garments. nust not give occasion unto the heathen, that they may worthily and by good blame us, or lay to our charge that we do lament and bewail them as perished ost, whom we do affirm to live with God, and so reprove with the testimony r heart and breast the same faith that we do profess and set forth by our com-ation and talk[17]." Cyprian. in Serm. de Mortalitate.

There is none other place to correct our manners and conditions but only in this Aug. ad Maced. Epist. 54.

August. Op. Cont. Pelag. et Cælest. Hypogn. cap. v. Tom. X. Appendix, col. 40. See page 394, note 2.]

Id. Serm. clxi. 4. De Verb. Apost. Tom. V. 6. See Vol. II. page 394, note 4.]

Chrysost. Op. Par. 1718—38. De Lazar. ii. Tom. I. p. 730. See Vol. II. page 395, 0.]

Ambros. Op. Par. 1686—90. De Bon. Mort. p. ii. 5. Tom. I. col. 391. See Vol. II. page ote 11.]

Ἐλεύσεται γὰρ ὥρα ὅταν τὸ θέατρον τοῦ τούτου διαλυθήσεται, καὶ οὔτως οὐκ ἔστι ἀγωνίζεσθαι· οὐκ ἔστι μετὰ τὴν πάρδον ν πραγματεύσασθαι, οὐκ ἔστι μετὰ τὴν τοῦ ν ἀπόλυσιν στεφανωθῆναι. οὗτος ὁ καιρὸς μετανοίας, ἐκεῖνος κρίσεως· οὗτος ὁ καιρὸς τῶν ἀγώνων, ἐκεῖνος τῶν στεφάνων· οὗτος κόπου, ἐκεῖνος ἀνέσεως· οὗτος καμάτου, ἐκεῖνος ἀνταποδόσεως. —Chrysost. Op. In Pœnit. Hom. ix. Tom. II. p. 350.]

[16 Εἰπὲ γάρ μοι, τί βούλονται αἱ λαμπάδες αἱ φαιδραί; οὐχ ὡς ἀθλητὰς αὐτοὺς προπέμπομεν; τί δὲ οἱ ὕμνοι; οὐχὶ τὸν Θεὸν δοξάζομεν, καὶ εὐχαριστοῦμεν ὅτι λοιπὸν ἐστεφάνωσε τὸν ἀπελθόντα, ὅτι τῶν πόνων ἀπήλλαξεν, ὅτι τῆς δειλίας ἐκβαλὼν ἔχει παρ' ἑαυτῷ; οὐ διὰ τοῦτο ὕμνοι; οὐ διὰ τοῦτο ψαλμῳδίαι; ταῦτα πάντα χαιρόντων ἐστίν.— Id. In Epist. ad Hebr. cap. ii. Hom. iv. Tom. XII. p. 46.]

[17 See before, page 121, note 3.]

life. For after this life every man shall have that that he hath purchased unto hi here in this world[1]."

Aug. de Civit. Dei, Lib. xiii. cap. ix.

"The souls of the godly, being separated from their bodies, are in rest; but souls of the ungodly suffer punishment, till the bodies of them do rise again everlasting life, and the bodies of these unto eternal death, which is called the se death[2]."

Aug. de Civit. Dei, Lib. i. cap. i.

"The trimming of the dead corpse, the setting out of the burial, and the p of the funerals, are rather the solaces and comforts of the living, than the helps succours of the dead[3]."

THE FIFTEENTH ARTICLE.

That the wicked, ungodly, and faithless people do not eat the body Christ, nor drink his blood.

Probations out of the old fathers.

Origen. in Matt. cap. xv.

"The Word was made flesh and very meat, which whoso eateth shall surely for ever; which no evil man can eat. For if it could be that he that continueth might eat the Word made flesh, seeing that he is the Word and bread of lif should not have been written: 'Whosoever eateth this bread shall live for ever'[4].

John vi.

Origen. in Levit. cap. vi. Hom. 4.

"Christ is offered up one, yea, and that a perfect sacrifice. If any man t the flesh of this sacrifice, he is sanctified and made holy out of hand. If he be clean, he is cleansed: if he be diseased, he is made whole[5]."

Cyprian. in Serm. de Cœna Dom.

"The author of this tradition said, that, except ye eat his flesh, and drink blood, we should have no life in us; instructing us with a spiritual lesson, and ope to us a way to understand so privy a thing, that we should know that the ea is our dwelling in him, and our drinking is as it were an incorporation in him, b subject unto him in obedience, joined unto him in our wills, and united in our affect The eating therefore of this flesh is a certain hunger and desire to dwell in him[6]."

Ibidem.

"No man is partaker of this Lamb but he that is a true Israelite[7]."

Hieron. in Esa. cap. lxvi. John vi.

"All that love pleasure more than God eat not the flesh of Jesu, nor drink blood, of the which he himself saith: 'He that eateth my flesh, and drinketh blood, hath everlasting life'[8]."

Idem in Jer. cap. xxii.

"Heretics do not eat and drink the body and blood of the Lord[9]."

Idem in Oseam, cap. viii.

"Heretics eat not the flesh of Jesu, whose flesh is the meat of faithful men[10]."

Idem in Zach. cap. ix. John xii. John vi.

"Christ speaketh in the gospel: 'Except the wheat-corn fall into the ground die, it bideth alone: but if it die, it bringeth forth much fruit.' Of this whe that bread made which came down from heaven, and the which maketh strong heart of man. This bread eat they which are strong in Christ, and to whom

1 John ii.

the evangelist speaketh: 'I write to you, ye young men, that the word of God dwe in you; and ye are strong, and have overcome the evil.'

Psal. civ.

He that is the wheat of elect, or of the young men, he is also the wine which maketh the heart of man m and is drunken of those virgins which are holy both in body and in spirit[11]."

[1 Morum porro corrigendorum nullus alius quam in hac vita locus est: nam post hanc quisque id habebit, quod in hac sibimet conquisierit.—August. Op. Par. 1679—1700. Epist. cliii. 3. ad Macedon. Tom. II. col. 525.]

[2 In requie enim sunt animæ piorum a corpore separatæ; impiorum autem pœnas luunt: donec istarum ad æternam vitam, illarum vero ad æternam mortem, quæ secunda dicitur, corpora reviviscant.—Id. De Civ. Dei, Lib. xiii. cap. viii. Tom. VII. col. 330.]

[3 See before, page 125, note 5.]

[4 Orig. Op. Par. 1733—59. Comm. in Matt. Tom. xi. Tom. III. p. 500. See Vol. II. page 292, note 2.]

[5 Id. in Levit. Hom. iv. 8. Tom. II. p. 203. See Vol. II. page 292, note 3.]

[6 See before, page 432, note 2.]

[7 Cypr. Op. Oxon. 1682. De Cœn. (Arnold.) Appendix, p. 42. See Vol. II. p. note 4.]

[8 Hieron. Op. Par. 1693—1706. Comm. xviii. in Isai. cap. lxvi. Tom. III. col. 506. Vol. II. page 293, note 5.]

[9 Id. Comm. Lib. iv. in Jerem. Proph. xxii. Tom. III. cols. 630, 1. See Vol. II. 293, note 6.]

[10 Isti [hæretici] multas immolant hosti comedunt carnes earum, unam Christi ho deserentes; nec comedentes ejus carnem, cujus cibus credentium est.—Id. in Osee Proph. cap Tom. III. col. 1290.]

[11 Intelligimus Dominum Salvatorem, qu

This meat which thou receivest, this living bread, which came down from heaven, ereth the substance of everlasting life; and whosoever eateth this bread he shall die, and it is the body of Christ[12]." Ambros. de Mysteriis Initiandis. cap. viii.

Jesus is the bread, which is the meat of saints; which bread he that taketh dieth sinner's death. For this bread is the remission of sins[13]." Idem de Bened. Patriarch. cap. ix.

He that did eat manna died. But he that eateth this body shall have remission sins, and shall not die for ever[14]." Idem de Sacra. Lib. iv. cap. v.

They cannot be both members of Christ, and members of an harlot. For he saith: hat eateth my flesh, and drinketh my blood, he dwelleth in me, and I in him.' he sheweth what it is, not sacramentally, but truly, to eat the body of Christ; , even to dwell in him. He that dwelleth not in Christ, let him not say or think ıe eateth the body of Christ; for he is not of his body. He is not a member of , which maketh himself a member of an harlot[15]." Aug. de Civit. Dei, Lib. xxi. cap. xxv.

He that agreeth not with Christ doth neither eat his body nor drink his blood, ıgh to the condemnation of his presumption he receive every day the sacrament worthy a thing[16]." Idem Lib. iv. de Trinit.

Christ is the bread of which he that eateth liveth for ever; of the which he himself 'And the bread, which I shall give for the life of the world, is my flesh'[17]." Idem ad Hyrenæum.

The apostles did eat bread that was the Lord; yet Judas did eat but the bread of ord, and not the bread that was the Lord[18]." Idem in Joan. Tract. 59.

This is to eat that meat, and to drink that drink, to dwell in Christ, and to Christ dwelling in him. And therefore he that dwelleth not in Christ, and in Christ dwelleth not, without doubt he eateth not spiritually the flesh of Christ, rinketh his blood, although carnally and visibly he eat the sacrament of the and blood of Christ; but he rather eateth and drinketh the sacrament of so a thing unto his damnation[19]." Ibidem. Tractat. 26.

The sacrament of this thing, that is to say, of the unity of the body and blood ırist, is taken in the Lord's table of some men unto life, and of some men unto ; but the thing itself, whereof it is a sacrament, is taken of all men to life, of no man to death, whosoever is partaker thereof[20]." Ibidem.

He that is in the unity of the body of Christ, that is to say, in the coupling ıer of the christian members (the sacrament of the which body the faithful com- ants are wont to receive from the altar), he it is that truly eateth the body ırist, and drinketh the blood of Christ. And therefore heretics and schismatics, are departed from the unity of this body, may receive the same sacrament, ret not profitable, but rather hurtful to themselves[21]." Idem de Civit. Dei, Lib. xxi. cap. xxv.

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in evangelio: Nisi granum tritici cadens in mortuum fuerit, ipsum solum permanet: sin moriatur, majores fructus affert. De hoc efficitur ille panis, qui de cœlo descendit, et ıfirmat cor hominis. Hunc panem comedunt, Christo robusti sunt; et ad quos Johannes lista loquitur: Scribo vobis, juvenes, quia ser- ei in vobis manet, et fortes estis, et vicistis um. Qui &c. [See Vol. II. page 293, note 7.] Lib. II. in Zach. Proph. cap. ix. col. 1763.]

Ista autem esca quam accipis, iste panis ıui descendit de cœlo, vitæ æternæ substan- ubministrat; et quicumque hunc manduca- on morietur in æternum: et est corpus Chris- nbros. Op. Par. 1686-90. De Myst. Lib. cap. . Tom. II. col. 337.]

Id. De Bened. Patriarch. Lib. cap. ix. 38, 9. . cols. 524, 5. See Vol. II. page 293, note 8.]

Id. De Sacram. Lib. IV. cap. v. 24. Tom. II. 2. See Vol. II. page 293, note 9.]

August. Op. De Civ. Dei, Lib. XXI. cap. Tom. VII. cols. 646, 7. See Vol. II. page ote 10.]

There seems to be an error in assigning this e to the work upon the Trinity: it is found among the Sentences collected by Prosper, from, it would appear, Tractat. xxvi. in Johan. Evang. Id. Prosp. Lib. Sentent. cccxli. Tom. X. Appendix, col. 247. See Vol. II. page 292, note 1.]

[17 Christus panis est, de quo qui manducat, vivit in æternum: de quo ipsemet dicit, Et panis, quem ego dabo, caro mea est pro mundi vita.—Id. ad Iren. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 57. col. 1943.]

[18 Id. in Johan. Evang. cap. xiii. Tractat. lix. 1. Op. Tom. III. Pars II. col. 663. See Vol. II. page 294, note 5.]

[19 Id. In Johan. Evang. cap. vi. Tractat. xxvi. 18. Tom. III. Pars II. col. 501. See Vol. II. page 293, note 11.]

[20 Hujus rei sacramentum, id est, unitatis corporis et sanguinis Christi...sumitur; quibusdam ad vitam, quibusdam ad exitium: res vero ipsa, cujus sacramentum est, omni homini ad vitam, nulli ad exitium, quicumque ejus particeps fuerit.—Id. ibid. 15. col. 500.]

[21 Qui ergo est in ejus corporis unitate, id est, in Christianorum compage membrorum, cujus corporis sacramentum fideles communicantes de altari sumere

"They judge aright which say, that he eateth not the body of Christ whi not in the body of Christ[1]."

Ibidem. "'He that eateth my flesh, and drinketh my blood, dwelleth in me, and him.' He sheweth what it is not sacramentally, but truly to eat the body of C and to drink his blood; verily even to dwell in Christ, that Christ may also in him. For he hath thus spoken as though he should say on this manner: He dwelleth not in me and in whom I do not dwell, let him not say or think tha eateth my body or drinketh my blood[2]."

Idem ad Bonifac. "The heretics that are without the church may have the sacrament; but matter of the sacrament they cannot have[3]."

Hilar. de Trin. Lib. viii. "These things taken and received (he speaketh of the body and blood of C make that both we are in Christ, and Christ in us[4]."

Cyril. in Joan. Lib. iv. cap. xxviii. "Christ is that table upon the which the loaves are set; wherewith all through the participation of his body are nourished unto everlasting life. For

John vi. he, 'I am the bread which came down from heaven,' and I give everlasting li the world: 'If any man eat of this bread, he shall live for ever'[5]."

Ibidem. cap. x. "Our elders, which did eat manna, died; because they received thereby no stre to live for ever: for it gave no life, but only put away bodily hunger. But that receive the bread of life, shall be made immortal, and shall eschew all the that pertain to death, living with Christ for ever[6]."

Cap. xviii. "Forasmuch as the flesh of Christ doth naturally give life, therefore it ma them to live that be partakers of it. For it putteth death from them, and ut driveth destruction out of them[7]."

Cap. xiv. "When we eat the flesh of our Saviour, then have we life in us. For if th that were corrupt were restored by only touching of his clothes, how can it be we shall not live that eat his flesh[8]?"

Cap. xvii. "As two waxes that be molten together do run every part into other; so he receiveth Christ's flesh and blood must be needs joined so with him, that Christ be in him, and he in Christ[9]."

Prosper in Sent. Aug. cap. cccxxxix. "He receiveth the meat of life, and the everlasting cup, which dwelleth in Ch and Christ in him. For he that agreeth not with Christ doth neither eat Chr flesh nor drink his blood, although to the condemnation of his presumption he ceive every day the sacrament of so high a matter[10]."

Rab. Maur. Lib. de Instit. Cleric. i. cap. xxxi. "The table of the Lord is unto some life, and to some death; but the thin self is to every man life, and to no man death. For whosoever is partaker of (he meaneth the body and blood of Christ) shall be coupled a member to C

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consueverunt, ipse vere dicendus est manducare corpus Christi, et bibere sanguinem Christi. Ac per hoc hæretici et schismatici, ab hujus unitate corporis separati, possunt idem percipere sacramentum, sed non sibi utile, imo vero etiam noxium, quo judicentur gravius, quam vel tardius liberentur.—Id De Civ. Dei, Lib. xxi. cap. xxv. 2. Tom. VII. col. 646.]

[1 Id. ibid. 3. See Vol. II. page 293, note 12.]

[2 Id. ibid 4. cols. 646, 7. See Vol. II. page 293, note 10.]

[3 Id. Lib. de Corr. Donatist. seu Epist. ad Bonifac. clxxxv. 50. Tom. II. col. 663. See Vol. II. page 293, note 13.]

[4 Hilar. Op. Par. 1693. De Trin. Lib. viii. 14. col. 956. See Vol. II. page 293, note 14.]

[5 Συσχηματίζεται γὰρ [Χριστὸς] ἐν τραπέζῃ τρόπῳ προκειμένους ἐχούσῃς τοὺς ἄρτους, διὰ τὸ ἐν αὐτῷ πάντας εἰς ζωὴν αἰώνιον ἀποτρέφεσθαι, μετασχόντας δηλονότι τῆς ἁγίας αὐτοῦ σαρκός, κατὰ τὸ εἰρημένον παρ' αὐτοῦ, ἐγώ εἰμι ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, καὶ ζωὴν διδοὺς τῷ κόσμῳ. ἐάν τις φάγῃ ἐκ τοῦ ἄρτου τούτου, ζήσεται εἰς τὸν αἰῶνα.—Cyril. Alex. Op. Lut. 1638. Comm. in Joan. Evang. Lib. iv. cap. iv. Tom. IV. p. 389. The Latin version has, Christus enim est, &c.]

[6 Id. ibid. cap. ii. p. 351. See Vol. II. 294, note 1.]

[7 ... ὅλως αὐτῇ [σαρκὶ] κατὰ τὸν ἄῤῥητο ἑνώσεως λόγον συμβεβηκὼς ζωοποιὸν ἀπέ καθάπερ οὖν ἐστι κατὰ φύσιν αὐτός. διὰ ζωοποιεῖ τοὺς μετέχοντας αὐτοῦ τὸ σῶμα Χρι ἐξελαύνει γὰρ τὸν θάνατον, ὅταν ἐν τοῖς θνήσκουσι γένηται, καὶ ἐξίστησι φθοράν.—Id cap. ii. p. 354.]

[8 Id. ibid. p. 361. See Vol. II. page 294, no

[9 Ὥσπερ γὰρ εἴτις κηρὸν ἑτέρῳ συνάψειε πάντως δήπου καὶ ἕτερον ἐν ἑτέρῳ γεγονότα ὀψεται· τὸν αὐτὸν οἶμαι τρόπον, καὶ ὁ τὴν δεχόμενος τοῦ Σωτῆρος ἡμῶν Χριστοῦ, καὶ αὐτοῦ τὸ τίμιον αἷμα, καθά φησιν αὐτὸς, πρὸς αὐτὸν εὑρίσκεται συνανακιρνάμενος καὶ ἀναμιγνύμενος αὐτῷ διὰ τῆς μεταλήψεω ἐν Χριστῷ μὲν αὐτὸν εὑρίσκεσθαι, Χριστὸν πάλιν ἐν αὐτῷ.—Id. ibid. cap. ii. p. 365.]

[10 August. Op. Par. 1679—1700. Prosp Sentent. ex August. cccxli. Tom. X. Appendix 247. See Vol. II. page 292, note 1.]

ead in the kingdom of heaven. For the sacrament is one thing, and the virtue
e sacrament is another thing. For the sacrament nourisheth the body; but through
irtue of the sacrament the dignity of everlasting life is gotten. In the sacrament
ne faithful that do communicate make a bond of fellowship and peace; but
e virtue of the sacrament all the members are joined and coupled to their
and shall rejoice together in everlasting glory. Therefore as that (the sacra-
) is converted and turned into us when we eat it and drink it; so likewise
ve converted and turned into the body of Christ, while we live obediently and
11."

They that eat and drink Christ eat and drink life. To eat him is to be re- De Consec. Dist. 2. cap. Qui Manducant.
d, and to drink him is to live. That which is received visibly in the sacra-
is in the self truth spiritually eaten and drunken[12]."

To believe in Jesus Christ is to eat the bread of life. He that believeth eateth, Ibidem. cap. Credere.
is inwardly fed, because he is inwardly born again. And 'he that eateth my
and drinketh my blood hath everlasting life.' For through the participation of
on, which is by the unity of the body and blood of Christ, the man that eateth
: not he that receiveth only in the sacrament (which the evil do), but he that
eth even unto the participation of the Spirit, that he may abide as a member
e body of the Lord, and be quickened with his Spirit[13]."

As in baptism Christ is put on, sometime by the sacrament only, and sometime Gloss. Ibidem.
ncerning the sanctification of life (the first pertaineth both unto the good and
the bad, but the second is common only to the good); so likewise Christ is
of the evil only sacramentally; but of the good he is received sacramentally and
ually, and of all the faithful spiritually[14]."

'I am the living bread,' saith Christ, 'which came down from heaven: if any De Pœnitent. Dist. 2. De charitate.
eat of this bread, he shall live for ever.' He therefore that liveth not for ever
not the living bread at all. But he that eateth not hath not believed in him.
this is to eat the living bread, even to believe in Christ; that is to say, by
to go into Christ, and to be incorporate in him. Seeing then that the reprobate
not believed in him, he hath not eaten him; and so hath he not had the chris-
faith, whereby alone sins are released and forgiven[15]."

'He that eateth my flesh,' saith Christ, 'and drinketh my blood, dwelleth in Rabanus de Sacrament. Eucharist.
and I in him.' For except he dwell in me afore, and I in him, he cannot eat
lesh nor drink my blood. And what is this then, that all men eat indifferently,
't as they receive the sacraments of the altar? They receive indeed; but one
h spiritually the flesh of Christ and drinketh his blood, and another doth not,
ugh he seem to take a morsel at the priest's hand. And what receiveth he,
g there is one consecration, if he receive not truly the body and blood of Christ?
smuch as he is guilty, and receiveth, as the apostle Paul saith, 'unworthily,' he 1 Cor. xi.

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[1] Hujus rei sacramentum, id est unitas corporis
nguinis Christi, de mensa dominica assumitur
sdam ad vitam, quibusdam ad exitium: res
ipsa omni homini ad vitam, nulli ad exitium.
inque enim ejus particeps fuerit, id est, Christo
membrum adsociatus fuerit in regno cœlesti,
aliud est sacramentum, aliud virtus sacra-
: sacramentum enim ore percipitur, virtute
menti interior homo satiatur. Sacramentum
in alimentum corporis redigitur, virtute
i sacramenti æternæ vitæ dignitas adipiscitur.
cramento fideles quique communicantes pac-
societatis et pacis ineunt: in virtute enim
menti omnia membra capiti suo conjuncta et
nata in æterna claritate gaudebunt. Sicut ergo
s id convertitur cum id manducamus et bibi-
sic et nos in corpus Christi convertimur dum
enter et pie vivimus.—Rab. Maur. Op. Col.
. 1626-7. De Instit. Cleric. Lib. I. cap. xxxi.
VI. p. 11.]

[12 See before, page 433, note 9.]

[13 Credere in Jesum Christum, hoc est manducare panem vivum. Qui credit in eum, manducat. Invisibiliter saginatur, quia et invisibiliter renascitur. Et qui manducat carnem meam, et bibit meum sanguinem, habet vitam æternam. Participatione enim Filii (quod est per unitatem corporis Christi et sanguinis) homo manducans vivit, non sumens tantum in sacramento, (quod et mali faciunt,) sed usque ad Spiritus participationem: ut in corpore Domini tanquam membrum maneat, et ejus Spiritu vegetetur.—August. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 59. col. 1944. The passages of Augustine from which this canon was composed have been already given Vol. II. page 295, note 7; and before, page 433, note 8.]

[14 Id. ibid. See Vol. II. page 294, note 4.]

[15 See before, page 434, note 5.]

eateth and drinketh his own damnation; because he first of all doth not prove hi self, nor maketh any difference of the Lord's body. Behold what a sinner eat
Note well. and what he drinketh. Verily, not the flesh and blood of Christ, which should profitable unto him, but damnation, although he seem with other to receive the sac ment of the altar[1]."

Ibidem. "These things, which are consecrate to the Lord, are the food of none other t of them which are in the Lord; for they alone shall see the Lord[2]."

Ibidem. "By baptism we be born again in Christ; and by the sacrament of his body blood Christ is proved to dwell in us, not only by faith, but also by unity of fl and blood. And therefore we now that are the members of Christ eat his flesh, t we may be found to be none other thing than his body and blood, whereof live[3]."

Innocent. Lib. iii. de Sacra. Altar. "Judas did eat the bread of the Lord; but he did not eat the bread wh is the Lord[4]."

THE SIXTEENTH ARTICLE.

That the sacraments of the new law, that is to say, baptism and the Lor supper, do not confer and give grace, righteousness, remission of si the Holy Ghost, &c., but only shew and set forth to us those thi which God of his goodness give to the faithful, and seal, confirm, a testify God's good-will toward us.

Probations out of the old fathers.

August. Lib. Quæst. iii. Quæst. 83. "We must note how oft God saith, 'I am the Lord which sanctify him;' a when he spake to Moses of the priest, he also said: 'And thou shalt sanctify hi How then doth both Moses sanctify, and the Lord also? Verily, Moses did not sanct for the Lord. Moses sanctified with visible and outward sacraments through ministry; but the Lord doth sanctify with his invisible grace through the Holy Gh where is in very deed the whole fruit of the visible and outward sacraments. F without this sanctifying of the invisible grace, what do the visible sacraments prof A question may worthily be demanded, whether this invisible sanctifying with the visible sacraments, wherewith man is visibly and outwardly sanctified, d profit nothing? That were truly a great absurdity. A man might better and m tolerably say, that this sanctifying of the invisible grace is not without the visi sacraments, than to say, that, if it be without them, it profiteth nothing; seeing t in this inward sanctifying the whole commodity and profit of them doth cons But this also must diligently be considered, how it may truly be said, that this sanc

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[1 Hinc quoque est quod ait: Qui manducat meum carnem, et bibit meum sanguinem, in me manet, et ego in illo. Alioquin nisi prius in me maneat, et ego in illo, carnem meam manducare non potest, neque sanguinem bibere. Et quid est quod manducant homines omnes indifferenter, quam sæpe sacramenta altaris percipiunt? Percipiunt plane, sed alius carnem Christi spiritualiter manducat et sanguinem bibit, alius vero non, quamvis bucellam de manu sacerdotis videatur percipere. Et quid accipit, cum una sit consecratio, si corpus et sanguinem Christi non accipit vere? quia reus accipit indigne, et sicut apostolus Paulus ait, judicium sibi manducat et bibit, non probans se prius, nec dijudicans corpus Domini. Ecce quid manducat peccator, et quid bibit. Non utique sibi carnem utiliter et sanguinem, sed judicium, licet videatur cum ceteris sacramentum altaris percipere.—Rab. de Sacram. Euchar. Col. 1551. cap. xiv. pp. 46, 7.]

[2 Hæc igitur quæ consecrata sunt Domino, aliorum est cibus, nisi qui sunt in Domino: quia soli visuri sunt Dominum.—Id. ibid. cap. xix. p.

[3 Per baptismum ergo renascimur in Christo per sacramentum corporis et sanguinis Christus nobis, non solum fide, sed etiam unitate carnis sanguinis manere probatur. Et ideo jam mem Christi ejus carne vescimur, ut nihil aliud qu corpus ejus, unde vivimus, et sanguis inveniamu Id. ibid. cap. xxiii. pp. 71, 2.]

[4 These seem to be the words of Augustine, Par. 1679-1700. In Johan. Evang. cap. xiii. Trac lix. 1. Tom. III. Pars II. col. 663. See Vol. page 294, note 5. But see Innocent. III. Op. 1575. Myst. Miss. Lib. IV. capp. xiii. xiv. To pp. 381, 2.]

of the invisible grace cannot be without those visible sacraments. For verily
isible baptism did profit Simon Magus nothing at all; seeing that he wanted Acts viii.
ıvisible sanctifying. But whom this invisible sanctifying, because it was present,
ofit, they also received the visible sacraments, and were likewise baptized. Neither
declared and shewed where Moses, which visibly and outwardly sanctified the
s, was himself sanctified with the very sacrifices or with oil. And notwithstand-
vho dare deny that he was invisibly sanctified, seeing he did so greatly excel in
ace and virtue? This also may be spoken of John the Baptist. For he baptized
he himself was baptized. Therefore we cannot deny but that he was sanctified;
nd we not that that thing was done in him visibly, before he came unto the
ry and office of baptizing. This likewise may be spoken of that thief, to whom,
crucified with him, the Lord said: 'This day shalt thou be with me in para- Luke xxiii.
For he was not endowed with so great felicity without the invisible sancti-
Therefore we gather that some have had the invisible sanctifying without the
sacraments, and that it hath also profited them and done them good: which
sacraments were changed according to the diversity of times; so that now we
are under the new law have one kind of sacraments, and they which were
the old law had the contrary. Again, we gather that the visible sanctifying
is done by the visible sacraments may be present; but yet that it cannot
without this invisible sanctifying. And yet is not the visible sacrament there-
o be despised: for the despiser thereof can by no means be invisibly sanctified.
f came it to pass that Cornelius and they that were with him, when the Holy Acts x.
invisibly was poured upon them, and they appeared sanctified, were notwith-
ng baptized; neither was that visible sanctifying counted superfluous, although
ıvisible sanctifying had gone before[5]."

Not all they that are of Israel are Israelites; neither are all they that are Origen. in Numer. Hom. 3. cap. ii.
d with water straightways also washed with the Holy Ghost: as, contrariwise, not
at are numbered among the learners, and such as have need to be instructed
aught before they be admitted unto baptism, are strangers and without the
Ghost. For I find in the holy scriptures, that many learners called *catechumeni*
counted worthy to receive the Holy Ghost; again, that other which were bap-
were unworthy the grace of the Holy Ghost. Cornelius was a learner; and Acts x.
efore he came unto baptism he deserved to receive the Holy Ghost. Simon Acts viii.
s had received baptism; but, because he came unto it with hypocrisy, he was
way from the gift of the Holy Ghost. Think not but that there are now also
the company of learners some like to Cornelius, unto whom it may be said,

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Advertendum est quoties dicit, Ego Dominus, ctifico eum, loquens de sacerdote: cum hoc Ioysi dixerit, Et sanctificabis eum. Quomodo Moyses sanctificat et Dominus? Non enim pro Domino: sed Moyses visibilibus sacra- per ministerium suum; Dominus autem invi- ratia per Spiritum sanctum, ubi est totus etiam visibilium sacramentorum. Nam sine ctificatione invisibilis gratiæ visibilia sacra- quid prosunt? Merito autem quæritur, utrum a invisibilis sanctificatio sine visibilibus sacra- quibus visibiliter homo sanctificatur, pariter osit: quod utique absurdum est. Tolerabilius isque dixerit, sine illis istam non esse, quam non prodesse; cum in ista sit omnis utilitas

Sed etiam hoc, quod sine illis ista esse non uomodo recte dicatur, intuendum est. Nihil profuit Simoni Mago visibilis baptismus, cui atio invisibilis defuit: sed quibus ista invisi- ioniam affuit, profuit, etiam visibilia sacra- perceperant similiter baptizati. Nec tamen qui visibiliter sacerdotes sanctificabat, ubi se ipsis sacrificiis vel oleo sanctificatus osten- nvisibiliter vero sanctificatum, negare quis audeat, cujus tanta gratia præeminebat? Hoc et de Johanne Baptista dici potest: prius enim baptizator quam baptizatus apparuit. Unde eum sanctificatum nequaquam negare possumus: id tamen in eo factum visibiliter non invenimus, antequam ad ministerium baptizandi venerit. Hoc et de latrone illo, cui secum crucifixo Dominus ait, Hodie mecum eris in paradiso. Neque enim sine sanctificatione invisibili tanta felicitate donatus est. Proinde colligitur invisibilem sanctificationem quibusdam affuisse atque profuisse sine visibilibus sacramentis, quæ pro temporum diversitate mutata sunt, ut alia tunc fuerint, et alia modo sint; visibilem vero sanctificationem, quæ fieret per visibilia sacramenta, sine ista invisibili posse adesse, non posse prodesse. Nec tamen ideo sacramentum visibile contemnendum est: nam contemtor ejus invisibiliter sanctificari nullo modo potest. Hinc est quod Cornelius et qui cum eo erant, cum jam invisibiliter infuso sancto Spiritu sanctificati apparerent, baptizati sunt tamen: nec superflua judicata est visibilis sanctificatio, quam invisibilis jam præcesserat.—August. Op. Quæst. in Heptateuch. Lib. III. Quæst. lxxxiv. Tom. III. Pars I. col. 524.]

Acts x. 'Thy almose-deeds and thy prayers are come up into heaven;' and again, that t
are some among the people of the faithful, like to Simon Magus, to whom it
Acts xiii. be well and truly said: 'O full of all subtilty and deceitfulness, thou child of
devil, thou enemy of all righteousness'[1]."

Cyprian. de Baptismo. "Christ came unto baptism, although having no need to be baptized, forasm
as there was no sin in him; even to this end, that he might give an everlasting au
rity to the sacrament, and that no acception of persons should commend and
forth the virtue of so worthy a work. For remission of sins, whether it be g
by baptism or by other sacraments, is properly the work of the Holy Gh
and the privilege of this work appertaineth to him alone. The solemnity of
words, and the invocation of the name of God, and the signs attributed to the
nistries of the priests by the ordinance of the apostles, do celebrate the visible sa
ment: but the thing itself the Holy Ghost formeth and maketh; and he, being
author of all goodness, putteth his hand invisibly to the visible consecrations; and
fatness of the divine unction poureth into sanctifications done in the ministry the
ness of grace; and by this means he furnisheth and maketh perfect the matte
the sacrament[2]."

Ibidem. "Whether Judas or Paul baptizeth, it is Christ that washeth, absolveth,
putteth away the sin[3]."

Ambros. in 1 Cor. cap. iii. "To forgive sins, and to give the Holy Ghost, it belongeth to God alone
God therefore give the effect of salvation, then is there no glory of man in this
half. For we know that the Holy Ghost hath been given of God without the
position of hands, and that such one as was not baptized hath obtained forgive
of sins[4]."

Idem. de Spiritu Sancto. Lib. i. cap. vi. "There are many which because they be baptized in the water and in the Sp
they think that the nature of the water and of the Spirit differeth nothing at
neither do they mark and understand, that in that element of water we be bu
that being renewed by the Spirit we may rise again. For in the water there is
image of death, but in the Spirit there is the pledge of life; that by the water
body of sin may die, which as with a certain tomb or grave of death includeth
body, that by the virtue of the Spirit we may be renewed from the death of
1 John v. And therefore these three witnesses are one thing; as John said, 'water, blood,
Spirit;' one in mystery, but not in nature. The water therefore is the witnes
our sepulture or burial: the blood is the witness of death: the Spirit is the
ness of life. If therefore there be any grace in the water, it is not of the natu
the water, but of the presence of the Holy Ghost[5]."

[1 Non enim omnes qui ex Israel, ii sunt Israelitæ; neque omnes qui loti sunt aqua, continuo etiam sancto Spiritu loti sunt: sicut e contrario non omnes qui in catechumenis numerantur, alieni sunt et expertes Spiritus sancti. Invenio enim in scripturis divinis nonnullos catechumenorum dignos habitos Spiritu sancto, et alios accepto baptismo indignos fuisse sancti Spiritus gratia. Cornelius catechumenus erat, et antequam ad aquam veniret, meruit accipere Spiritum sanctum. Simon baptismum acceperat, sed quoniam cum hypocrisi accessit ad gratiam, repudiatur a dono Spiritus sancti. Nolo dubites et nunc esse in populo catechumenorum aliquos Cornelios, ad quos dici possit, quia misericordiæ et orationes tuæ ascenderunt in cœlum; et rursum in populo fidelium esse aliquos Simones, quibus confidenter dicendum sit: O plene omni dolo et fallacia, fili diaboli, inimice omnis justitiæ.—Orig. Op. Par. 1733-59. In Num. Hom. iii. 1. Tom. II. p. 280.]

[2 Veniebat Christus ad baptismum Joannis, non egens lavacro, in quo peccatum non erat, sed ut sacramento perennis daretur auctoritas, et tanti virtutem operis nulla personarum acceptio commendaret: quoniam remissio peccatorum, sive per baptismum, sive per alia sacramenta donetur, proprie Spiritus sancti est, et ipsi soli hujus efficientiæ privile
manet. Verborum solennitas, et sacri inv
nominis, et signa institutionibus apostolicis sac
tum ministeriis attributa, visibile celebrant sacra
tum: rem vero ipsam Spiritus sanctus format et e
et consecrationibus visibilibus invisibiliter m
totius bonitatis auctor apponit, et plenitudinem
unctionis divinæ pinguedo sanctificationibus o
libus infundit, et rem sacramenti consummat et
ficit.—Cypr. Op. Oxon. 1682. De Baptism. C
(Arnold.) p. 30.

[3 Id. ibid. p. 31. See Vol. II. page 226, no

[4 Ambros. Op. Par. 1686-90. Comm. in Ep
ad Cor. cap. iii. v. 6. Tom. II. Appendix, col
See Vol. II. page 219, note 3.]

[5 Sunt tamen plerique qui eo quod in aqua
tizamur et Spiritu, non putent aquæ et Spiritu
tare munera; et ideo non putant distare natu
nec advertunt quia in illo aquarum sepelimu
mento, ut renovati per Spiritum resurgamus. In
enim imago mortis, in Spiritu pignus est vitæ;
aquam moriatur corpus peccati, quæ quasi qu
tumulo corpus includit; et per virtutem Spirit
novemur a morte peccati, renati in Deo. Et i
tres testes unum sunt, sicut Johannes dixit:

As concerning the visible and outward ministry, they baptize both good and August. Contra Crescon. Lib. ii. cap. xxi.
But he baptizeth by them invisibly, to whom both the visible baptism and the
ble grace belongeth. Both the good therefore and the evil may baptize; but to
the conscience, that can none do but he alone which is always good[6]."

The Lord hath granted to many the office of baptizing; but the power and Idem in Scal. Parad. cap. iii.
rity to forgive sins in baptism hath he reserved to himself alone[7]."

To minister and to dispose the word and sacrament the minister is somewhat; Idem Contra Petil. Lib. ix. cap. liv.
o cleanse and to justify he is nothing: for this worketh none in the inward man,
ıe alone by whom the whole man was made[8]."

In baptism Peter cleanseth not, Ambrose cleanseth not, Gregory cleanseth not; Ambros. in Prolog. de Spiritu Sancto. Lib. ii.
ɔt our services, but they are thy sacraments, O Lord. Neither is it the work
ın to give godly things. It is thy gift, O Lord, and thy Father's, which spake
ıe prophets, saying: 'I will pour out of my Spirit upon all flesh'[9]." Joel ii.

That grace, if any be given in the sacraments, is God's alway, and the sacra- August. Epist. 106.
is God's also. The ministry is only man's, which man if he be good, he cleaveth
God, and worketh with God; but if he be evil, God worketh by him the
e form of the sacrament, but he alone giveth the invisible grace[10]."

In this mystery of the body and blood of Christ there is a spiritual working Bertramus de Corpore et Sanguine Domini.
ı giveth life; without the which working those mysteries profit nothing. For
may well feed the body, but they cannot feed the soul[11]."

We may not say, by any means, that grace is contained essentially in the sa- Bonavent. in iv. Lib. Sent. Dist. 1 Quæst. 3.
ents, as water in a vessel, or a medicine in a box; yea, so to judge is erroneous.
hey are said to contain grace, because they signify and represent it, and because,
t there be a fault of the receiver's part, grace is alway given in them; under-
ng it on this sort, that grace is in the soul, and not in the visible signs. And
s respect they are also called the vessels of grace. They may also be called vessels
another sort. For as that which is in a vessel is not of it, nor by it, but is
ı out of it; so grace is not of the sacraments, nor from the sacraments, but
ingeth and cometh forth from the everlasting fountain, and from that is it drawn
e soul in the sacraments. And as a man hath recourse unto the vessel when
sireth liquor; so likewise he that seeketh the liquor of grace, and hath it not,
resort unto the sacraments[12]."

If the sacraments by their own virtue should give grace, then such ministers as Francisc. Maron. in iv. Lib. Sent.
ɛr the sacraments should give the Holy Ghost[13]."

God giveth the sacrament of grace by evil men also; but the very grace wherein Rabanus de Sacrament. Eucharist.
ıission of sins he giveth not but by himself alone[14]."

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s, et Spiritus: unum in mysterio, non in natura. igitur testis est sepulturæ, sanguis testis est Spiritus testis est vitæ. Si qua ergo in aqua non ex natura aquæ, sed ex præsentia est s sancti.—Id. de Spir. Sanct. Lib. i. cap. vi. Tom. II. col. 616.]

August. Op. Par. 1679-1700. Cont. Crescon. st. Lib. ii. 26. Tom. IX. col. 423. See Vol. II. 27, note 3.]

d. Scal. Parad. Tom. VI. Appendix, col. 164. l. II. page 219, note 2.]

d. Cont. Litt. Petil. Lib. iii. 66. Tom. IX. 31, 2. See Vol. II. page 227, note 4.]

Non mundavit Damasus, non mundavit Petrus, ındavit Ambrosius, non mundavit Gregorius; enim servitia, sed tua sunt sacramenta. Neque umanæ opis est divina conferre; sed tuum, e, munus et Patris est, qui loquutus est per tas, dicens: Effundam de Spiritu meo super carnem, et prophetabunt filii et filiæ eorum. ros. Op. De Spir. Sanc. Prolog. 18. ad Lib. i. I. cols. 603, 4.]

[10 Though the whole of the epistle referred to, Epist. clxxxvi. (formerly cvi.), is an argument for the sovereignty of God's grace, the exact words as quoted do not appear in it. The idea is common in Augustine. See In Johan. Evang. cap. i. Tractat. v. 6, &c.—August. Op. Tom. III. Pars ii. cols. 322, &c. See also before, page 467, note 5.]

[11 In hoc itaque mysterio corporis et sanguinis spiritualis est operatio quæ vitam præstat, sine cujus operatione mysteria illa nihil prosunt; quoniam corpus quidem pascere possunt, sed animam pascere non possunt.—Ratramn. Lib. De Corp. et Sang. Dom. Oxon. 1838. cap. xxxi. p. 17.]

[12 Bonavent. Op. Mogunt. 1609. In Lib. iv. Sentent. Dist. i. Quæst. 3. Tom. V. pp. 7, 8. See Vol. II. page 219, note 4.]

[13 See Vol. II. page 219, note 5.]

[14 Quia etsi sacramentum gratiæ dat Deus etiam per malos, ipsam vero gratiam non nisi per seipsum, in qua est remissio peccatorum, quam tribuit interdum etiam per sanctos suos.—Rab. de Sacram. Euchar. Col. 1551. cap. xxxiv. p. 99.]

THE SEVENTEENTH ARTICLE.

That we ought oftentimes with great reverence and high integrity and pu
ness of mind to come unto the Lord's table.

Probations out of the old fathers.

Cyprian. in Orat. Dom.

"Christ is the bread of life; and this bread is not all men's bread, but it is
bread. And as we say here, 'Our Father,' because he is the Father of such as
derstand and believe; so do we call it our bread, because Christ is ours, yea, h
our bread, which touch his body. We desire that this bread may be given us da
lest that we, which are in Christ, and daily receive the sacrament of thanksgiv
unto the meat of salvation, by the reason of some grievous sin, while we abs
and do not communicate, be hindered from that heavenly bread, and so be separa

John vi.

from the body of Christ; as Christ himself saith: 'I am the bread of life that c
down from heaven. If any man eat of this bread, he shall live for ever. The br
which I shall give for the life of the world, is my flesh.' Therefore when he s
that, if any man eat of this bread, he shall live for ever; as it is manifest and evi
that they live which touch his body, and worthily receive the sacrament of the b
and blood of Christ; so contrariwise is it to be feared, lest, while a man abstain f
the communion, he separate himself from the body of Christ, and remain far f

John vi.

salvation; as the Lord himself threateneth, and saith, 'Except ye eat the flesh
the Son of man, and drink his blood, ye shall have no life in you.' And therefore
desire that our bread, that is to say, that Christ be given us daily, that we wh
abide and live in Christ may not go away from sanctification and from his body[1]."

Ambros. de Sacram. Lib. v. cap. vi.

"If, so often as the blood of Christ is shed, it is shed for the remission of s
I ought alway to receive it, that my sins may alway be forgiven me. Becaus
sin alway, I ought alway to have the medicine[2]."

August. de Eccles. Dog. cap. liii.

"Daily to receive the communion of the body and blood of Christ, I neither pr
it, nor discommend it. Notwithstanding, I counsel and exhort men, that they c
municate every Sunday; yet so, if their mind be without desire of sinning[3]."

August. Epist. 12.

"Some receive daily the communion of the body and blood of Christ; some rec
it on certain days; in some place there is no day but it is received; in some p
men communicate only on the Saturday and Sunday; and in some place they rec
only on the Sunday[4]."

Cyril. in Joan.

"'He that cometh unto me shall not hunger.' What then doth Christ promi
What bringeth he to them that believe? Verily, nothing that is corruptible, bu
blessing, which we obtain through the communion and partaking of his body
blood; whereby we shall be brought fully unto that uncorruption, that we shall
need corporal meat and drink. For the body of Christ quickeneth, and through
participation thereof bringeth unto uncorruption. For it is not the body of any ot
but it is the body of him that is the very life, retaining the virtue of the Word incarn

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[1 Nam panis vitæ Christus est, et panis hic omnium non est, sed noster est: et quomodo dicimus Pater noster, quia intelligentium et credentium pater est; sic et panem nostrum vocamus, quia Christus, noster (qui corpus ejus contingimus) panis est. Hunc autem panem dari nobis quotidie postulamus, ne qui in Christo sumus, et eucharistiam quotidie ad cibum salutis accipimus, intercedente aliquo graviore delicto, dum abstenti et non communicantes a cœlesti pane prohibemur, a Christi corpore separemur; ipso prædicante et monente: Ego sum panis vitæ qui de cœlo descendi: si quis ederit de meo pane, vivet in æternum: panis autem, quem ego dedero, caro mea est pro seculi vita. Quando ergo dicit in æternum vivere, si quis ederit de ejus pane; ut manifestum est eos vivere, qui corpus ejus attingunt, et eucharistiam jure communicationis accipiunt; ita contra timendum est et orandum, ne dum quis abstentu paratur a Christi corpore, procul remaneat a sal comminante ipso et dicente: Nisi ederitis car Filii hominis, et biberitis sanguinem ejus, non h bitis vitam in vobis. Et ideo panem nostrum, id Christum dari nobis quotidie petimus, ut qu Christo manemus et vivimus, a sanctificatione ej corpore non recedamus.—Cypr. Op. Oxon. De Orat. Domin. pp. 146, 7.]

[2 Ambros. Op. Par. 1686-90. De Sacram. iv. cap. vi. 28. Tom. II. col. 372. See Vol. page 259, note 13.]

[3 August. Op. Par. 1679—1700. De Ec Dogm. cap. xxiii. Tom. VIII. Appendix, col. See Vol. II. page 258, note 5.]

[4 Id. Ad Inquis. Januar. Lib. i. Epist. li Tom. II. col. 124. See Vol. II. page 258, note

ull of the power of him through whom all things both live and have their being.
h things being thus, let the men that are baptized know, and such as are made
kers of the divine grace, that, if they come seldom into the church, and refuse
long time for their feigned religion to be partakers of the mystical receiving of
, they seclude and utterly debar themselves from everlasting life. For such
ng, although it seem to come of religion, both causeth slander and maketh other
l into the snare. Wherefore we must, to the uttermost of our power, labour to
ansed from sin, and, the foundations of living rightly laid, run with great assurance
ife. But the deceits and subtilties of the devil to deceive are divers and manifold.
irst of all he enticeth to live filthily; afterward, when men be laden with evils,
he persuadeth them utterly to decline from the glory of Christ, whereby they
be called again from the filthiness of pleasure, as from a certain drunkenness.
efore, I beseech you, let us do our diligence, that, the devil's bonds being broken
orn on pieces, and the yoke of the bondage of sin shaken off, we may serve the
in fear; and, overcoming the pleasure of the flesh through continency, come unto
eavenly grace, and be made partakers of the body of Christ. For thus, yea,
I say, shall we both chase away the devil, and also, being partakers of the
nature, ascend unto life and uncorruption[5]."

If we will obtain everlasting life, if we desire to have in us the giver of immortality, Ibidem.
gladly run to receive the blessing; and let us take heed lest the devil snarl us
aking a fair pretence of a counterfeit and hurtful religion. Thou sayest well,
he. Notwithstanding, we know that it is written, that 'he eateth and drinketh 1 Cor. xi.
vn damnation which eateth of that bread and drinketh of that cup unworthily.'
efore prove myself, and I find me unworthy. When then, whatsoever thou art,
hou be worthy? When wilt thou offer thyself to Christ? For if through sin
be unworthy, and now ceasest to sin (for 'who perceiveth his faults?' saith the Psal. xix.
ograph), shalt thou utterly be void of this lively sanctification? Wherefore,
eech thee, take godly thoughts unto thee; study to live godly and virtuously,
hou mayest be partaker of the blessing; which, believe me, doth not only put
death, but also all diseases. For it quieteth and appeaseth, when Christ dwell
the raging law of our members; it confirmeth godliness; it quencheth the
es of the mind; neither doth it consider in what sins we are, but it healeth
ck, it maketh whole the bruised; and, as a good shepherd giveth his life for John x.
eep, it preserveth us from all falling[6]."

Ὁ δέ γε πρός με βαδίζων οὐ μὴ πεινάσῃ ε.....τί δὴ οὖν ἄρα Χριστὸς ἐπαγγέλλεται; ν μὲν οὐδὲν, εὐλογίαν δὲ μᾶλλον τὴν ἐν ψει τῆς ἁγίας σαρκός τε καὶ αἵματος, ὁλοκλή- ἀφθαρσίαν ἀνακομιζούσης τὸν ἄνθρωπον, νὸς ἐπιδεῖσθαι τῶν ὅσα τὸν τῆς σαρκὸς νει θάνατον, τροφῆς δὲ δηλονότι φημὶ καὶ .....ζωοποιεῖ τοιγαροῦν τὸ ἅγιον σῶμα ῦ τοὺς ἐν οἷς ἂν γένοιτο, καὶ συνέχει πρὸς ίαν, τοῖς ἡμετέροις ἀνακιρνάμενον σώμασι. ὰρ οὐχ ἑτέρου τινός, ἀλλ' αὐτῆς νοεῖται τὰ φύσιν ζωῆς, ὅλην ἔχων ἐν ἑαυτῷ τὴν θέντος λόγου δύναμιν, καὶ πεποιωμένον μᾶλλον δὲ ἤδη καὶ ἀναπεπλησμένον τῆς ς αὐτοῦ, δι' ἧς τὰ πάντα ζωοποιεῖται, καὶ ὸ εἶναι φυλάττεται. ἐπειδὴ δὲ ταῦτα ἔχει τὸν τρόπον, ἴστωσαν ἤδη λοιπὸν οἱ σμένοι, καὶ τῆς θείας ἀπογευσάμενοι χάρι- βαδίζοντες μὲν ὀκνηρῶς καὶ μόλις ἐν ταῖς αις, ἀποφοιτῶντες δὲ εἰς χρόνους μακροὺς ργίας τῆς διὰ Χριστοῦ, καὶ τὴν ἐπιζήμιον ν πλαττόμενοι, διὰ τοῦ μὴ βούλεσθαι αὐτοῦ μυστικῶς, ὅτι τῆς αἰωνίου ζωῆς ἐκπέμπουσι ζωοποιεῖσθαι παραιτούμενοι. πεται δὲ εἰς παγίδα, καὶ εἰς σκάνδαλον, καρπὸς εὐλαβείας δοκοῦσά πως εἶναι παρ' ἡ παραίτησις. χρὴν γὰρ δὴ μᾶλλον ἐπεί- γεσθαι τὴν ἐνοῦσαν αὐτοῖς εἰσκομίζειν δύναμίν τε καὶ προθυμίαν, ὅπως ἂν φαίνοιντο γοργοὶ πρὸς ἀποκάθαρσιν ἁμαρτίας, καὶ πειρᾶσθαι μᾶλλον ἀστειοτάτην ἐπιτηδεύειν τοῦ βίου τὴν ἀγωγὴν, τρέχειν τε οὕτω λοιπὸν καὶ σφόδρα τεθαῤῥη- κότως εἰς μετάληψιν τῆς ζωῆς. ἀλλ' ἐπείπερ ἐστι ποικίλος εἰς ἀπάτην ὁ Σατανᾶς, σωφρονεῖν μὲν αὐτοὺς οὐδαμόθεν ὅτι πρέποι λογίζεσθαι συγ- χωρεῖ, κατασπιλώσας δὲ τοῖς κακοῖς, καὶ αὐτὴν ἀποφρίττειν ἀναπείθει τὴν χάριν, δι' ἧς ἦν εἰκὸς, ὥσπερ ἐξ οἴνου καὶ μέθης τῆς ἐπὶ φαυλότητα καλούσης ἡδονῆς ἀνανήφοντας, τὸ συμφέρον ὁρᾶν τε καὶ περισκέπτεσθαι. ἀπορῥήξαντες τοίνυν τὸν ἐκείνου δεσμὸν, ἀποσεισάμενοί τε τὸν ἐκ πλεονε- ξίας ἡμῖν ἐπιῤῥιφέντα ζυγὸν, δουλεύσωμεν ἐν φόβῳ τῷ Κυρίῳ, καθὰ γέγραπται, καὶ τῶν τῆς σαρκὸς ἡδονῶν ἀμείνους ἤδη δι' ἐγκρατείας ἀνα- δεικνύμενοι, προσίωμεν τῇ θειᾳ τε καὶ οὐρανίῳ χάριτι, καὶ εἰς ἁγίαν μετάληψιν ἀναβαίνωμεν τοῦ Χριστοῦ· οὕτω γὰρ, οὕτω, καὶ ἀπάτης διαβολικῆς περιεσόμεθα, θείας τε φύσεως γεγονότες κοινωνοὶ, πρὸς ζωὴν καὶ ἀφθαρσίαν ἀναβησόμεθα. — Cyril. Alex. Op. Lut. 1638. Comm. in Joan. Evang. Lib. III. cap. vi. Tom. IV. pp. 324, 5.]

[6 *Ἀλλ' εἴπερ ἐσμὲν τῆς αἰωνίου ζωῆς ἐρασταὶ, εἰ τὸν τῆς ἀθανασίας χορηγὸν ἐν ἑαυτοῖς ἔχειν εὐχόμεθα, μὴ κατά τινας τῶν ἀμελεστέρων τὸ*

Chrysost. de Non Contem. Ecclesia Dei.

"I would fain know how they occupy themselves which neglect the communi and refrain themselves from this holy table. Verily I know. For either they t of uncomely and trifling matters, or else they be altogether set upon the cares of t life; which both matters are worthy of no favour, yea, they deserve extreme puni ment, &c. And would God it were possible that I could shew and make open disclose their minds unto your eyes! Without all doubt ye should see them full filthiness, evil-favoured, clean out of frame, stuffed full of desperation and infideli Oh, would God it were possible that we might open, disclose, and bring to light hearts of them that come not unto the communion! Would God ye might pie and go down and see their conscience! Verily, then should ye see how grievou wounded they are, and how many thorns they have. For as the earth, except it diligently tilled through the labour of husbandmen, waxeth rough and wild; so likew the mind, lacking spiritual doctrine, bringeth forth thorns and thistles. For if which daily give attendance to the hearing of the doctrine of the apostles and proph and with heart and mind do sing songs continually that are taken out of the h scripture, very hardly contain and keep in order our rebelling mind, very hardly refr anger, very hardly cast out the madness of envy, very hardly quiet our conscience, v hardly repress our wild and cruel affections; what hope of health shall they h

Ibidem. which use not this medicine, nor give ear to God's doctrine? Many are partakers these mysteries once in the year, some twice, and some often. Which of these t shall we commend? Them that come once, or them that come often, or them t come seldom? Neither them that come once, nor them that come often, nor th that come seldom; but them which come with a pure conscience, with a clean mi and a blameless life. They that are such, let them alway come; and they that otherwise, let them not once come: for they receive their own judgment and dam tion. For as food, having the virtue of nourishing by nature, if it chance upon which hath evil concoction and digestion, destroyeth and corrupteth all things, giveth occasion of disease; so likewise do these dreadful mysteries, &c. For the h

1 Cor. xi. apostle saith: 'He that eateth and drinketh unworthily shall be guilty of the b and blood of the Lord:' that is to say, he shall suffer the same pain that t shall suffer that crucified Christ. For as those murderers are guilty, so likewise they which unworthily are partakers of these mysteries. And as, if any man sho tear on pieces the king's robe, or tumble it in the mire, he should be counted to the same villany to the king himself that weareth it; even so likewise here, b they that killed the Lord's body, and they that receive it with an unpure mind, commit a like offence. The Jews indeed did break it on the cross; but he receiveth it with an unpure mind defileth it. Wherefore, although the sins be dive yet is the contumely, despite, and reproach, like and all one[1]."

εὐλογεῖσθαι παραιτώμεθα, μηδὲ παγίδα καὶ βρόχον ἡμῖν ἐξαρτυέτω τὴν ἐπιζήμιον εὐλάβειαν ὁ βαθὺς εἰς πανουργίαν διάβολος. ναὶ γὰρ γέγραπται, φησὶν, ὁ ἐσθίων ἐκ τοῦ ἄρτου, καὶ πίνων ἐκ τοῦ ποτηρίου ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει· δοκιμάσας δὲ τὰ κατ' ἐμαυτὸν, οὐκ ἄξιον ὄντα βλέπω. πότε τοίνυν ἄξιος ἔσῃ, καὶ παρ' ἡμῶν ὁ τοῦτο λέγων ἀκούσεται, πότε σαυτὸν παραστήσεις τῷ Χριστῷ; εἰ γὰρ μέλλεις ἀεὶ καταπτοεῖσθαι τοῖς ὀλισθήμασιν, ὀλισθαίνων δὲ οὐκ ἄν ποτε παύσῃ· τίς γὰρ συνήσει παραπτώματα; κατὰ τὸν ἅγιον ψαλμῳδόν· ἀμέτοχος εὑρεθήσῃ παντελῶς τοῦ ἀϊδίως σώζοντος ἁγιασμοῦ; κ. τ. λ.—Id. ibid. Lib. IV. cap. ii. Tom. IV. p. 365. For the remainder of the passage, see before, page 388, note 2.]

[1 Vellem igitur scire, quibus rebus operam impendant isti, qui communionem negligunt, quique sacra hac mensa sese abstinent. Imo vero scio. Aut enim de absurdis et ridiculis rebus colloquuntur, aut vitæ hujus sollicitudinibus affixi sunt: quorum utrorumque studium venia caret, extremamque meretur animadversionem ... Utinam quidem fieri posset, ut illorum animum oculis vestris ostenderem! vide sordescentem, squalentem, profligatum, dejec atque diffidentem. Utinam fieri posset ut corda ec qui communione sese abstinent, aperiremus! ut possetis vos in conscientiam ipsorum penetrare! sane videretis, quam multis vulneribus referti quam multas spinas habeant. Nam quemadmo terra, nisi agricolarum manibus colatur, horres sylvescit: sic et animus spirituali doctrina desti spinas et tribulos producit. Nam si nos qui qu apostolorum et prophetarum auscultationi int mus, et assidua carmina de sacris scripturis desu affectionibus nostris occinimus, vix tamen exca centem animum continemus, vix iram frænamus invidiæ tabem ejicimus, vix sedamus concupi tiam, vix impudentes feras coercemus; quam salutis habebunt illi, qui hac medicina non utu neque divinam doctrinam audiunt? Multi in anno mysteriorum fiunt participes, alii bis crebro. Quos igitur de his probabimus? eo semel? an qui crebro? an qui rarius? Nequ semel, neque qui crebro, neque qui raro: v eos, qui cum pura conscientia, cum puro corde

Do ye not see with what great alacrity and cheerfulness of mind the infants the paps? how hard they suck? With no less desire let us also come unto able, and unto the spiritual pap of this cup; yea, with a greater and a more t desire, as sucking babes, let us suck the grace of the Spirit. Let this be nly sorrow, our only grief, if we be deprived of this food[2]." Idem in Matt. cap. xxvi. Hom. 83.

It was not said to him that disgraced the banquet, Wherefore satest thou down? Wherefore enteredst thou in? Whosoever is not partaker of the mysteries is lewd mpudent, because he standeth here. I pray you, if any man called unto a banquet come, shall wash his hands, shall sit down, shall appear to make himself ready t, and afterward taste nothing at all; shall he not both dishonest the banquet, lso the banquet-maker? So thou, in like manner, standing among them which rayer prepare themselves to receive the sacrament, hast confessed thyself to be f the number of them, because thou didst not depart, and yet at the last thou or partaker with them: had it not been better that thou hadst not come in ? I am unworthy, thou sayest. Then wast thou not worthy of the commu- of prayer, which is a preparation to receive the holy mystery[3]." Idem in Eph. cap. i. Hom. 26.

Make haste to come oftentimes unto the sacrament of thanksgiving and unto the of God. For when this thing is diligently and continually done, the powers of are expelled, which turneth his acts into fiery darts to move men to sin[4]." Ignatius in Epist. ad Ephes.

If the sins be not so great that a man ought to be excommunicate, he ought o separate himself from the medicine of the body and blood of the Lord. For to be feared lest that he, which withdraweth himself long from the body of t, be utterly estranged from salvation. He therefore that hath ceased to sin, let not cease to communicate[5]." Hilarius de Conseer. Dist. 2.

Receive that daily which may profit thee daily; so live that thou mayest de- to receive it daily. He that deserveth not to receive it daily, deserveth not to e it after a year be once past[6]." Ambros. Lib. v. de Sacram.

He that hath a wound seeketh a medicine. There is a wound, because we be r sin. The medicine is that heavenly and honourable sacrament[7]." Ibidem.

Whatsoever brother is not present at the ministration of the Lord's sacraments, ust needs follow that before God he is a forsaker of the Lord's tents. For how ne excuse himself which on that day, when the sacraments are ministered, pre- h a dinner for himself at home, and despiseth the heavenly dinner, and, making sion for his belly, utterly neglecteth the physic of his soul[8]?" Ambros. Serm. 1. de Grano Sinap.

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ehensibili vita. Hujusmodi qui sunt, semper unt: qui minus, ne semel quidem: judicium sibi ipsi accipiunt, atque damnationem. Ut alimentum natura alendi vim habens, si in eum ale concoquit, incidat, omnia destruit atque npit, et morbi occasionem præbet: ita sane et da illa mysteria ... Ait enim divinus apostolus: anducat et bibit indigne, reus erit corporis et inis Domini: hoc est, eandem pœnam dabit, supplicium luent ii qui Christum cruci affixe- Quemadmodum enim illi jugulatores rei sunt nis, ita et hi qui indigne mysteriis participant. enim, sive quis disrumpat regiam purpuram, sive ontaminet, ex æquo contumelia regem qui eam , affecerit: ita hic quoque, et qui peremerunt s Domini, et qui impuro animo id acceperunt, ludibrio habent, atque qui regium indumentum. udæi quidem cruce id disruperunt: qui vero o animo accipit, contaminat. Quocirca etsi a peccata sunt, at par contumelia.—Chrysost. Lat. Par. 1588. De Non Contemn. Eccles. Tom. V. cols. 1238, 9.]

Οὐχ ὁρᾶτε τὰ παιδία μεθ' ὅσης προθυμίας εται τοῦ μαστοῦ; μεθ' ὅσης τῆς ὁρμῆς ἐμ- σι τὰ χείλη τῇ θηλῇ; μετὰ τοσαύτης προσ- καὶ ἡμεῖς τῇ τραπέζῃ ταύτῃ, καὶ τῇ θηλῇ τοτηρίου τοῦ πνευματικοῦ· μᾶλλον δὲ καὶ πολλῷ πλείονος ἐλκύσωμεν προθυμίας ὡς ι ὑπομάζια τοῦ Πνεύματος τὴν χάριν· καὶ μία ἡμῖν ἔστω ὀδύνη, τὸ μὴ μετασχεῖν ταύτης τῆς τροφῆς.—Id. Par. 1718-38. in Matt. Hom. lxxxii. Tom. VII. p. 788.]

[3 See before, page 416, note 3.]

[4 Ignat. Epist. ad Ephes. cap. xiii. in Patr. Apost. Oxon. 1838. Tom. II. p. 284. See Vol. II. page 258, note 8.]

[5 Si non sunt tanta peccata, ut excommunicetur quis, non se debet a medicina corporis et sanguinis Domini separare.—Hilar. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 15. col. 1919.]

[6 Ambros. Op. Par. 1686-90. De Sacram. Lib. v. cap. iv. 25. Tom. II. col. 378. See Vol. II. page 259, note 12.]

[7 Qui vulnus habet, medicinam requirit. Vulnus est, quia sub peccato sumus: medicina est cœleste et venerabile sacramentum.—Id. ibid. col. 379. This is the passage ascribed before to Bernard. See Vol. II. page 259, note 14.]

[8 Quisquis enim frater dominicis non interest sacramentis, necessario apud Deum castrorum desertor est divinorum. Nam quomodo se excusare potest, qui sacramentorum die prandium sibi domi præparans prandium cœleste contemnit, et ventris curam faciens, animæ suæ negligit medicinam?—Id. Par. 1614. Serm. xix. in Domin. vi. post Epiph. Tom. V. col. 24. The Benedictine editors have rejected this sermon as spurious.]

Hieron. in Apologia.

"I know this to be the custom at Rome, that the faithful people do always ceive the body of Christ: which thing I neither dispraise nor yet praise[1]."

Theophyl. in 1 Cor. cap. xi.

"Examine and boult out thy conscience, and so come unto those mysteries, not the feastful, nor on the unfeastful days only, but at all times when thou findest th self pure and worthy[2]."

De Consecr. Dist. 2. cap. Peracta.

"When the consecration is once done, let all communicate that will not be communicate. For so ordained the apostles, and the holy church of Rome keep still this ordinance[3]."

Platina de Vitis Pontific. Rom.

"Anacletus bishop of Rome ordained, that the Christians should receive the sac ment of the body and blood of Christ every day[4]."

Concilium Antioch.

"All that enter into the church of God and hear the holy scriptures, and do communicate with the people in prayer, but for a certain intemperancy turn themsel away from the receiving of the holy communion, let them be put out of the cong gation till they confess their sins, and bring forth the fruits of repentance, and making humble supplication obtain forgiveness and pardon[5]."

Durandus in Div. Offic. Lib. iv.

"In the primitive church all that were present at the celebration of the Lor supper were wont daily to communicate; because all the apostles did drink of cup; as the Lord saith: 'Drink ye all of this.' For they offered a great loaf, a such one as was sufficient for all the communicants; which thing the Greeks are ported to observe at this day[6]."

In Libro de Vitis Patrum.

Blessed Apollonius many times admonished his brethren, that, if it were pos ble, they should every day receive the sacrament of the body and blood of Chri lest if any of them should long withdraw himself from the receiving of so worthy mystery, he might by that means be estranged and plucked away from God[7].

Beatus Rhenan. in Tertul.

"Leo, bishop of Rome, was wont many times in one day to communicate sev or eight times[8]."

Eras. Sarcer. in Loc. Com.

"Among the Greeks this is the order: if any man absent himself from the co munion by the space of fourteen days, he is excommunicate, except he can declare the congregation some reasonable cause of his absence; so great a fault is it count among them, if any long time estrange themselves from the participation of the h mysteries of the body and blood of Christ[9]."

THE EIGHTEENTH ARTICLE.

That wicked and notorious offenders ought to be repelled and put away fr the table of the Lord.

Probations out of the old fathers.

Justinus Martyr, in Apolog. 2.

"After that he which is the chief minister hath given thanks, and all the p ple hath praised God, they which with us are called deacons give to every one them that are present bread, wine, and water, to receive, which are consecrated w thanksgiving, and they also carry it unto them that are absent. And this meat called with us *eucharistia;* whereof no man may be partaker but he only wh

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[1 Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant, quod nec reprehendo, nec probo.—Hieron. Op. Par. 1693—1706. Epist. xxx. ad Pammach. pro Libr. adv. Jovin. Tom. IV. Pars II. col. 239.]

[2 Theophyl. Op. Venet. 1754-63. Comm. in 1. Epist. ad Cor. cap. xi. 28. Tom. II. p. 192. See Vol. II. page 259, note 11.]

[3 Anaclet. Papa in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 10. col. 1917. See Vol. II. page 238, note 1.]

[4 Plat. De Vit. Pont. Rom. Col. 1568. Anacletus I. p. 15. See Vol. II. page 258, note 2.]

[5 See before, page 416, note 7.]

[6 Durand. Rat. Div. Offic. Lugd. 1565. Lib. cap. liii. 3. fol. 199. See Vol. II. page 239, note 6

[7 He cōmaūded also to his bredern to rece theyr maker | to the ende that they sholde not wy drawe theym fro the grace of God | For in doynge they sholde contynuelly remembre the pass of Jhesu Cryste.—Vitas Patr. Westm. 1495. Pri Pars, cap. vii. fol. 12. 2.]

[8 See before, page 381, note 6.]

[9 See Vol. II. page 258, note 6.]

believeth that those things are true which we say, and is also cleansed with water which is given for remission of sins and regeneration, and moreover so as Christ hath appointed[10]."

After these things, the learners called *catechumeni*, and with them such as are of unclean spirits, and they also which are penitents, are put out of the h. They alone remain within, which deserve to behold and to receive the holy eries[11]." Dionysius in Hierarch. Ecclesiast.

The holy institution which the priests use suffereth the learners, and them that exed of unclean spirits, and such as are put to penance for their evil life, to the holy singing of psalms, and the godly reading of the holy scriptures; but the contemplations following, and unto the beholding of the holy actions, it doth dmit them by no means, but such only as are perfect, and worthy to behold the of so high and worthy a matter[12]." Ibidem.

They that are given to pleasures and filthy lusts, or carnal concupiscences, are ined, put back, and driven away, both from the beholding and receiving of the holy mysteries[13]." Ibidem.

The ministers of the new testament may not be infected with old leaven. The banquet requireth pure and undefiled minds[14]." Cyprian. de Cœna Domini.

A natural man," that is to say, a man not regenerate and born anew of the Ghost, "is not admitted among the guests of the Lord's table[15]." Ibidem.

There is but one church, in the which the Lamb is eaten continually: none is ker thereof but he that is a true Israelite[16]." Ibidem.

If there be any that cometh to hear the word of God, let him hear what the hath commanded. He that is sanctified ought to come for to hear the word of he ought also to wash his garments. For if thou bring filthy garments hither, also shalt hear this said unto thee: 'Friend, how hast thou entered hither, having the wedding-garment?' No man therefore may hear the word of God t he be first sanctified; that is to say, except he be holy in body and spirit, t he wash his clothes. For he shall immediately after enter in unto the wed- supper, he shall eat of the flesh of the Lamb, he shall drink of the cup of g health. Let no man enter unto this supper with filthy garments. This thing hath the wisdom of God commanded in another place, saying: 'Let thy garments ean at all times'[17]." Origen. in Exod. cap. xxxiv. Hom. 12. Matt. xxii. Eccles. ix.

The Jewish passover was given to none but unto such as were circumcised. xe manner they only, which are purified and cleansed with the water of hea- indulgence or pardon, may receive the meat of the sacrament of the body of t. For those things which were figures to the Israelites, are confirmed in us; which were images, clouds, and shadows to them, are in us the very self truths[18]." August. Lib. Quæst.

Just. Mart. Op. Par. 1742. Apol. i. p. 83. See . page 239, note 2. and before, page 376, note 1.]

Dionys. Areop. Op. Antv. 1634. De Eccles. ch. cap. iii. 2. Tom. I. p. 284. See Vol. II. 56, note 3.]

Τοὺς δὲ κατηχουμένους, ἐνεργουμένους τε, καὶ ν μετανοίᾳ ὄντας, ὁ τῆς ἁγίας Ἱεραρχίας ἐφίησι μὲν ἐπακοῦσαι τῆς ψαλμικῆς ἱερο- , καὶ τῆς ἐνθέου τῶν πανιέρων γραφῶν ἀνα- ως· εἰς δὲ τὰς ἑξῆς ἱερουργίας καὶ θεωρίας οὐ λεῖται τούτους, ἀλλὰ τοὺς τελείους τῶν τε- ργῶν ὀφθαλμούς.—Id. ibid. 3. p. 289.]

Οὐδὲ γὰρ ἴσον, ὡς οἶμαι, τοῦ παντελῶς ν, καὶ τῶν θείων τελετῶν ἄκρως ἀκοινωνή- μετουσίαν τινα τῶν ἱερωτάτων ἐσχηκὸς ηρίων, ἔτι δὲ ταῖς ἐναντίαις ἢ θέλξεσιν ἢ ῖς ἐνησχημένον, ἀλλὰ καὶ πρὸς αὐτοὺς ἡ ανιέρων θέα καὶ κοινωνία συστέλλεται, καὶ γε εἰκότως.—Id. ibid. pp. 290, 1.]

Non oportet esse fermentarios novi testamenti os: puras sincerasque mentes sanctum quærit um.—Cypr. Op. Oxon. 1682. De Cœn. Dom. (Arnold.) Appendix, p. 39.]

[15 Inter dominicæ mensæ convivas animalis homo non admittitur.—Id. ibid. p. 42.]

[16 Id. ibid. See Vol. II. page 292, note 4.]

[17 Si quis est qui ad audiendum verbum Dei conveniat, audiat quid præcepit Dominus: sanctificatus venire debet ad audiendum verbum, lavare debet vestimenta sua. Si enim sordida huc detuleris vestimenta, audies et tu: Amice, quomodo huc introisti non habens vestem nuptialem? Nemo ergo potest audire verbum Dei, nisi prius fuerit sanctificatus: id est, nisi fuerit sanctus corpore et spiritu, nisi vestimenta sua laverit. Ingressurus est enim paulo post ad cœnam nuptialem, manducaturus est de carnibus agni, potaturus est poculum salutaris. Nemo intret ad hanc cœnam sordidis vestimentis. Hoc enim et alibi sapientia præcepit dicens: In omni tempore sint vestimenta tua munda.—Orig. Op. Par. 1733-59. In Exod. Hom. xi. 7. Tom. II. pp. 171, 2.]

[18 The reference here given is so general, that the editor has not been able to identify the passage intended.]

Idem in Joan. Hom. 88.

"He that cometh unto this most holy banquet ought to come full of holin and without spot[1]."

Basilius, Lib. i. cap. iii. de Baptismo.

"He that cometh unto the body and blood of Christ, for to remember him t died for us and rose again, must be not only pure from all filthiness of the flesh a spirit, that he eat not or drink his own damnation; but he must also evidently sh and call to remembrance him that died for us and rose again, in that he is mortif to sin and the world, and live to God in Christ Jesu our Lord."

Chrysost. ad Pop. Antioch. Hom. 60. Matt. xxvi.

"Let no Judas nor any covetous man approach unto this heavenly table. any be Christ's disciples, let him come. For such wicked persons doth not this ta receive. For he saith: 'I make my paschal feast with my disciples'[3]."

Ibidem.

"Let no unkind person, no cruel and unmerciful man, no filthy and uncl person, come hither, &c. Let no Judas, no Simon Magus, draw nigh unto this tab for these two perished because of their covetousness. Let us therefore eschew t hell. For this mystery commandeth a man not only to be utterly free from extorti but also from all manner of enmity, be it never so little. For it is a mystery of peace[4]

Chrysost. in Matt. cap. xxvi. Hom. 83.

"Let no cruel man, no unmerciful man, no unpure man, come unto this table any means. I speak this as well unto you that do communicate, as unto you th do minister. For I must also speak the same unto you, that ye may distribute th gifts with great and diligent care. It is no small pain and punishment that hang over your heads, if ye know any man to be a notable wicked person, and yet s fer him to be partaker of this table. For his blood shall be required at your han Therefore if any duke, if the consul himself, yea, if he that weareth the imperial cro come unworthily, put him away and drive him back; for thou hast greater pov than he. If a most clear and pure fountain of water were committed unto thee keep it untouched for the flock; when thou shouldest see wild and filthy swine come toward it, thou shouldest not suffer them to leap into the waters, nor t fountain to be troubled of them: and now, when the most holy fountain, not of wat but of the blood and Spirit, is committed unto thee, if thou shalt see men that most filthily defiled with sins to approach unto the Lord's table, wilt thou not be mo at the matter? nor will it not grieve thee? And what pardon shalt thou obt for this thy contempt? God for this purpose hath ennobled you with so gr honour, even that ye should be most diligent and circumspect in these things. T is your dignity, this is your honour, this is your glory; not because ye wear most white and fair vesture, and so walk through the church. But thou wilt sa How shall I know this man, or that man, what manner of men they be? I spe not this of unknown persons, but of such as be known to be manifest offenders. speak an horrible and dreadful thing, even this: that it is not so evil a thing suffer them that are possessed with the devil to remain here in the church at t ministration of the Lord's supper, as these persons that are polluted with the filt

Heb. x.

ness of sins. For of all evils this is the worst, even 'to tread down Christ,' as P saith, and to 'count the blood of the testament as an unholy thing, and to dishon the grace of the Spirit.' He therefore, that cometh unto the Lord's table with guilty conscience and sinful life, is worse than he that is possessed with the de

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[1 There is probably an error in the reference: no such words appear in Tractat. lxxxviii. in Johan. Evang.]

[2 Δεῖ οὖν τὸν προσιόντα τῷ σώματι καὶ τῷ αἵματι τοῦ Χριστοῦ, εἰς ἀνάμνησιν αὐτοῦ τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγερθέντος, μη μόνον καθαρεύειν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἵνα μὴ εἰς κρίμα φάγῃ καὶ πίῃ, ἀλλὰ καὶ ἐνεργῶς δεικνύειν τὴν μνήμην τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγερθέντος ἐν τῷ νενεκρῶσθαι μὲν τῇ ἁμαρτίᾳ καὶ τῷ κόσμῳ καὶ ἑαυτῷ, ζῆν δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.—Basil. Op. Par. 1721-30. De Baptism. Lib. i. cap. iii. Tom. II. Appendix, p. 651. The Benedictine editors doubt the genuineness of this treatise.]

[3 Μηδεὶς τοίνυν Ἰούδας παρέστω· μηδεὶς φιλάργυρος. εἴ τις μὴ μαθητὴς, παραχωρείτω. δέχεται τοὺς μὴ τοιούτους ἡ τράπεζα. μετὰ τῶν μαθητῶν μου, φησὶ, ποιῶ τὸ πάσχα.—Chrysost. Op. Par. 1718-38. In Matt. Hom. lxxxii. T VII. p. 789.]

[4 Τοῦτο γὰρ τὸ μυστήριον οὐ μόνον ἁπα ἀλλὰ καὶ ψιλῆς ἔχθρας καθαρεύειν κελεύει παντός. καὶ γὰρ εἰρήνης ἐστι μυστήριον τοῦτ μυστήριον· οὐκ ἀφίησιν ἀντιποιεῖσθαι χρημά ... μηδεὶς τοίνυν Ἰούδας ταύτῃ προσίτω τῇ πέζῃ, μηδεὶς Σίμων· καὶ γὰρ ἀμφότεροι διὰ ἀργυρίαν ἀπώλοντο οὗτοι. φύγωμεν τοίνυν τὸ βάραθρον.—Id. ibid. Hom. l. pp. 517, 18. 60th Homily in the Latin editions is made u these two.]

they, because they be vexed with the devil, are not punished; but they that unworthily unto these holy mysteries shall be committed unto everlasting tor-s. Therefore let us put away from the Lord's table, simply and plainly, and out any respect of persons, even so many as we perceive to come unworthily it. Let none receive the communion except he be a disciple. Let none take bread with an unpure mind, as Judas did, lest he suffer the like punishments. John xiii. multitude also is the body of Christ: wherefore thou that ministerest these eries must take heed that thou provoke not the Lord unto anger by not purg-his body, lest thou give a sharp sword instead of meat. Again, if any ignorant n shall presume to come unto the table, be not afraid to put him away. Fear more than man. If thou fear man, thou shalt be laughed to scorn even of him n thou fearest; but if thou stand in awe of God, thou shalt be reverenced of men also. And if thou dare not put away from the Lord's table such as nworthy, come and tell me; and I will by no means suffer these things to be I will put my life in jeopardy rather than give the Lord's body to any un-hy person; yea, I will suffer my blood sooner to be shed, than I will deliver most holy blood of Christ to any other than to such one as is worthy. If any l person shall come unto the table, whom ye know not, and without your know-, then are ye blameless. For these things are spoken of manifest and known rs, which being once amended, God will also soon make them known unto us, n we as yet know not: but if we shall receive and admit them whom we know e notorious offenders, wherefore should God open to us such as be yet unknown s? These things have I spoken, not only that we should restrain the unworthy the Lord's table, but also that we should amend them, and bring them home , and that we should have care for all men. For in so doing we shall both e God merciful unto us, and also increase the number of the godly and worthy nunicants[5]."

If thou shalt see any man of them which are congregated and gathered together thee, that is an whoremonger, and yet notwithstanding coming unto the mysteries, nto him that is the distributer of them, This man is unworthy of the mysteries; r not this profane person to be partaker of the Lord's supper. For if such one

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Μηδεὶς ἀπάνθρωπος προσίτω, μηδεὶς ὠμὸς νελεὴς, μηδεὶς ὅλως ἀκάθαρτος. ταῦτα πρὸς τοὺς μεταλαμβάνοντας λέγω, καὶ πρὸς ὑμᾶς διακονουμένους. καὶ γὰρ ἀναγκαῖον καὶ πρὸς διαλεχθῆναι, ὥστε μετὰ πολλῆς τῆς σπουδῆς μειν ταῦτα τὰ δῶρα. οὐ μικρὰ κόλασις ὑμῖν εἰ συνειδότες τινὶ πονηρίαν, συγχωρήσητε χεῖν ταύτης τῆς τραπέζης. τὸ αἷμα αὐτοῦ ν χειρῶν ἐκζητηθήσεται τῶν ὑμετέρων. κἂν ηγός τις ᾖ, κἂν ὕπαρχος, κἂν αὐτὸς ὁ τὸ μα περικείμενος, ἀναξίως δὲ προσίῃ, κώλυσον· να ἐκείνου τὴν ἐξουσίαν ἔχεις. σὺ δὲ εἰ μὲν ν ὕδατος ἐνεχειρίσθης φυλάττειν ποιμνίῳ κα-, εἶτα εἶδες πρόβατον πολὺν ἐπὶ τοῦ στό-φέρον τὸν βόρβορον, οὐκ ἂν εἴασας ἐπικύψαι καὶ θολῶσαι τὸ ῥεῖθρον· νυνὶ δὲ οὐχ ὕδατος, αἵματος καὶ πνεύματος πηγὴν ἐγκεχειρισμέ-αι ὁρῶν τοὺς βορβόρου χαλεπωτέραν ἀμαρ-χοντας, καὶ προσιόντας, οὐκ ἀγανακτεῖς, οὐδὲ γεις; καὶ τίνα ἂν σχοίης συγγνώμην; διὰ ὑμᾶς ὁ Θεὸς ἐτίμησε ταύτην τὴν τιμὴν, ἵνα ιαῦτα διακρίνητε. τοῦτο ὑμῶν ἡ ἀξία, τοῦτο άλεια, τοῦτο ὁ στέφανος ἅπας, οὐχ ἵνα λευ-ιτωνίσκον καὶ ἀποστίλβοντα περιβαλλόμενοι ητε. καὶ πόθεν οἶδά, φησι, τὸν δεῖνα καὶ τὸν ; οὐ περὶ τῶν ἀγνοουμένων, ἀλλὰ περὶ τῶν μων λέγω. εἶπω τι φρικωδέστερον; οὐχ οὕτω τὸν τοὺς ἐνεργουμένους ἔνδον εἶναι, ὡς τού-οὓς φησιν ὁ Παῦλος τὸν Χριστὸν καταπα-; καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγήσασθαι, οῦ πνεύματος τὴν χάριν ἐννυβρίσαι. δαιμονῶν-τος γὰρ χείρων ὁ ἡμαρτηκὼς καὶ προσιών. οἱ μὲν γὰρ ἐπειδὴ δαιμονῶσιν, οὐ κολάζονται· οὗτοι δὲ ὅταν ἀναξίως προσίωσιν, ἀθανάτῳ παραδίδονται τιμωρίᾳ. μὴ τοίνυν τούτους ἐλαύνωμεν μόνον, ἀλλὰ πάντας ἁπλῶς, οὓς ἂν ἴδωμεν ἀναξίως προσιόντας. μηδεὶς οὖν κοινωνείτω τῶν μὴ μαθητῶν. μηδεὶς λαμβανέτω Ἰούδας, ἵνα μὴ τὰ Ἰούδα πάθῃ. σῶμά ἐστι Χριστοῦ καὶ τουτὶ τὸ πλῆθος. ὅρα τοίνυν ὁ διακονούμενος τοῖς μυστηρίοις, μὴ παροξύνῃς τὸν Δεσπότην, οὐκ ἐκκαθαίρων τὸ σῶμα τοῦτο· μὴ ξίφος δῷς ἀντὶ τροφῆς. ἀλλὰ κἂν ὑπὸ ἀνοίας ἐκεῖ-νος ἔρχηται μεθέξων, κώλυσον, μὴ φοβηθῇς. φοβή-θητι τὸν Θεὸν, μὴ ἄνθρωπον. ἂν φοβηθῇς ἄνθρω-πον, καὶ ὑπ' αὐτοῦ καταγελασθήσῃ· ἂν δὲ τὸν Θεὸν, καὶ ἀνθρώποις αἰδέσιμος ἔσῃ. εἰ δὲ αὐτὸς οὐ τολ-μᾷς, ἐμοὶ πρόσαγε· οὐ συγχωρήσω ταῦτα τολμᾶ-σθαι. τῆς ψυχῆς ἀποστήσομαι πρότερον, ἢ τοῦ αἵματος μεταδώσω τοῦ δεσποτικοῦ παρ' ἀξίαν. καὶ τὸ αἷμα τὸ ἐμαυτοῦ προήσομαι πρότερον, ἢ μετα-δώσω αἵματος οὕτω φρικωδοῦς παρὰ τὸ προσῆκον. εἰ δὲ ἠγνόησέ τις τὸν φαῦλον πολλὰ περιεργασά-μενος, οὐδὲν ἔγκλημα. ταῦτα γάρ μοι περὶ τῶν δήλων εἴρηται. ἂν γὰρ τούτους διορθώσωμεν, καὶ τοὺς ἀγνῶτας ταχέως ἡμῖν ὁ Θεὸς γνωριεῖ· ἂν δὲ τούτους ἐάσωμεν, τίνος ἕνεκεν ἡμῖν φανεροὺς λοιπὸν ἐκείνους ποιήσει; ταῦτα δὲ λέγω, οὐχ ἵνα ἀπείργω-μεν, οὐδ' ἵνα ἐκτέμνωμεν μόνον, ἀλλ' ἵνα διορθώ-σαντες ἐπαναγάγωμεν, ἵνα ἐπιμελώμεθα. οὕτω γὰρ καὶ τὸν Θεὸν ἵλεων ἕξομεν, καὶ πολλοὺς τοὺς κατ' ἀξίαν μεταλαμβάνοντας εὑρήσομεν.—Id. ibid. Hom. lxxxii. Tom. VII. pp. 789, 90.]

Psal. l. be not worthy to declare the righteous acts of God, consider with thyself how great he shall increase punishment to himself if he also should touch the holy table; no only to himself, but also unto thee, if thou shouldest cloke him, and not bewray hi For the Holy Ghost by the psalmograph said not, Thou committedst whoredom; bu With advouterers thou hadst thy portion, or, thou wast partaker. O good Lord, ho great an evil is it to hide the wickednesses of other! For he saith, that thou a partaker of the punishment that is due unto that fault. And not without a cause. F he hath an affection to speak, although this pretence deserve not pardon; but th hast not this. And wherefore then dost thou make thyself companion and partak of the pain, seeing thou hast no pleasure[1]?"

Idem in Matt. Hom. 24. "We celebrate the mysteries, the doors being shut and inclosed, and forbid the to be present which yet are no perfect Christians; not for this purpose, because w perceive any infirmity or imperfection in the mysteries, but because that they whom w put out are as yet weak and unmeet to be partakers of so worthy and blessed mysteries[2]."

Id. in 2 Cor. cap. viii. Hom. 18. "We exclude and put them out of the places where the priests celebrate the Lord supper, because they are not meet to be partakers of the holy table[3]."

Idem in Eph. cap. iii. Hom. 3. "As, when the master is set down at the table, it is not lawful for them that hav offended him to be among the servants, but they are rather put out of place and drive away; so likewise in this place, while the oblation is offered, while Christ that Lam of God is sacrificed, they that are open and notorious offenders are first of all cast out[4]."

Theod. in Eccl. Hist. cap. xviii. Lib. v. "At the commandment of Theodosius the emperor seven thousand men were slai without judgment. Ambrose, having knowledge of this miserable calamity and wretche act, when the emperor was entered into the city called Mediolanum, and was minde after his accustomed manner, to come into the holy temple, prevented him, and m with him before he came unto the church, and also forbad him to go any furthe saying unto him on this manner: 'Methink, O emperor, that thou knowest not wh an heinous and most miserable slaughter is committed of thee. Neither is thy wrat yet so mitigated, appeased, and swaged, as I think, that reason can move thee t expend, weigh, and consider what wicked act thou hast attempted. And peradventu the royalty of thine empire suffereth not thee to acknowledge and confess thy sin but power striveth and setteth herself against reason. Notwithstanding, thou oughte to know what our nature is; even that it is mortal, transitory, frail, and soon passet away, and that dust is the beginning of our generation and kind, from whence w first of all came, and whither again we must turn. Neither is it meet, fitting, an convenient, that thou shouldest deceive thyself because of the gallantness of this purpl and royal vesture, and so forget the weakness and misery of thy body, which is cla and covered with this sumptuous apparel. Thou, O emperor, hast subjects, and y such as be like unto thee both in kind and in service. For there is one Lord an Emperor, which is the maker of all things. Therefore with what eyes wilt tho behold the house of him which is the Lord of us all? Or with what feet wi thou tread upon his holy pavement? Wilt thou stretch out these hands, which y drop with the blood of them that were unjustly slain, and with them take the mos holy body of the Lord? Or wilt thou put that precious blood to thy mouth, whic

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[1 Ἂν τοίνυν ἴδῃς τινὰ τῶν μετὰ σοῦ ἀγελαζομένων πορνεύοντα, καὶ μυστηρίοις προσερχόμενον, εἰπὲ τῷ διακονουμένῳ τῇ τούτων διανομῇ· ὁ δεῖνα ἀνάξιος τῶν μυστηρίων, κώλυσον τὰς βεβήλους χεῖρας. εἰ γὰρ μηδὲ διηγεῖσθαι τὰ δικαιώματα ἄξιος, ἐννόησον, οἵ προβήσεται τὰ τῆς κολάσεως αὐτῷ, ὅταν καὶ τῆς ἱερᾶς ἅπτηται τραπέζης· οὐκ αὐτῷ δὲ μόνον, ἀλλὰ καὶ τῷ συσκιάζοντι. οὐ γὰρ εἶπε, καὶ ἐμοίχευες, ἀλλὰ μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις. βαβαί, ἡλίκον ἐστὶ κακὸν ἐκ τοῦ περιστέλλειν τῶν ἄλλων τὰς σηπεδόνας, ὅπου γε καὶ κοινωνὸν αὐτόν φησιν εἶναι τῆς ἐπὶ τῷ πλημμελήματι τιμωρίας, καὶ οὐκ ἔλαττον ἢ ἐκεῖνος. ὁ μὲν γὰρ ἔχει τὸ πάθος εἰπεῖν, εἰ καὶ ἀσύγγνωστος ἡ πρόφασις, καθὰ ὁ κλέπτης τὸν λιμόν· σὺ δὲ οὐδὲ τοῦτο. τίνος οὖν ἕνεκεν τῆς ἡδονῆς οὐκ ἀπολαύσ τῆς κολάσεως κοινωνεῖς καὶ μεριστὴς γίνῃ;—I Expos. in Psalm. xlix. Tom. V. pp. 236, 7.]

[2 Καὶ γὰρ τὰ μυστήρια διὰ τοῦτο τὰς θύρ κλείσαντες ἐπιτελοῦμεν, καὶ τοὺς ἀμυήτους εἴ γομεν· οὐκ ἐπειδὴ ἀσθένειαν κατέγνωμεν τ τελουμένων, ἀλλ' ἐπειδὴ ἀτελέστερον οἱ πολλ πρὸς αὐτὰ ἔτι διάκεινται.—Id. ibid. Hom. xxi p. 288.]

[3 Πάλιν ἐπειδὰν εἴρξωμεν τῶν ἱερῶν περ βόλων τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχέ τραπέζης, ἑτέραν δεῖ γενέσθαι εὐχήν.—Id. in Epis II. ad Cor. Hom. xviii. Tom. X. p. 568.]

[4 Id. in Epist. ad Ephes. cap. i. Hom. iii. To XI. p. 23. See Vol. II. page 257, note 7.]

igh the words that have proceeded from thy furious mind, hast shed so much
cent blood? Wherefore I say unto thee, Depart, and to this thy former wickedness
not another that is more wicked; neither disdain thou to take that yoke and
upon thee, which the Lord of all doth approve and blow from above. It is
y but a small thing, and yet it bringeth health.' The emperor, being moved
these words, forasmuch as he was brought up in holy doctrine, and knew what
the office of priests, and what of emperors, with mourniug and lamenting returned
his palace. A long time after (for eight months were now passed over) came
feast of the nativity of our Saviour. As for the emperor, he sat in his palace,
nting and pitifully weeping; which when Ruffinus the emperor's chief officer
eived, being a man which for his familiarity that he had with the emperor durst
more frankly and freely talk with him, he came unto the emperor, and demanded
cause of his weeping. Then the emperor, crying out bitterly, and pouring out
most abundantly, said unto him: 'O Ruffinus, thou dost but dally, for thou
st not my grief. I mourn, I weep, I lament, considering my miserable, wretched,
woful state; seeing that, when slaves and beggars may go into God's temple,
there freely pray unto their Lord, I, being emperor, may not only not go in,
also the very heaven is speared up against me. For I remember this voice of
Lord, which saith, 'Whomsoever ye shall bind on earth, he shall also be bound Matt. xvi.
eaven.'' Then said Ruffinus: 'If it please you, I will run unto the bishop, and
ll most humbly entreat him to loosen thy bonds.' 'He will not be bowed,' quod
emperor: 'for I know right well the righteousness of Ambrosius' sentence: nei-
will he for fear of the imperial power transgress and break the law of God.'
inus was very importune, and with large talk promised the emperor to pacify
rosius, and to make them friends. The emperor commanded him to go out of
; and, having a good hope of a fortunate success, he followeth shortly after, thinking
all things should come well to pass by the reason of Ruffinus' promises. But
oon as St Ambrose saw Ruffinus, he said unto him, 'O Ruffinus, thou followest
impudency and unshamefacedness of dogs: thou, being a counsellor of so great a
ghter, hast rubbed thy forehead, and art past all shame. And now that thou hast
away all shame, thou dost not so much as once blush, nor once fear for such
so great madness committed and done against the image of God.' Ruffinus making
ble and lowly suit, and saying that the emperor would come straightways, St Am-
e, brenning with a godly zeal, said, 'O Ruffinus, I tell thee plainly that I will not
it him to come nigh unto the house of God. If he will change rule into tyranny,
become of an emperor a tyrant, I will with all my heart suffer to be slain at
nand'. When Ruffinus had heard these things, he by a certain man certified the
eror of the bishop's mind, exhorting him to keep himself still in the palace. But
emperor, receiving this message even in the midst of the market, said, 'I will go
suffer gladly such correction and penance as I have deserved.' And when he
come unto the church-yard, he went not into the church; but coming unto the
op, which sat in a little house by the church-yard, he desired him that he would
n him from his bonds. But Ambrose told him that he came like a tyrant, and
he waxed wood against God, and that he did tread under his feet the laws of
Then said the emperor, 'I do not set myself against the ordinances of the laws,
er do I with force and main strive to enter into the holy place; but I most
bly pray and beseech thee, that thou wilt loose me from these bonds, and call
membrance the clemency and mercy of him that is Lord of us all, and shut not
door against me, which the Lord himself hath opened to all that repent.' Then
the bishop, 'What repentance hast thou shewed since the time thou hast com-
d so heinous and wicked act? or with what medicine hast thou cured those
most grievous wounds?' 'It is thy office,' said the emperor, 'to ordain the medicine,
to heal those my most grievous wounds; and it is my part to use them when
be given me.' Then quod St Ambrose, 'Forasmuch as thou in this thy act
redst wrath to be judge, and hast not pronounced thy sentence according to reason,
after the furor and madness of thy mind; make a law whereby the suffrages and
s of anger may be made void and of none effect, and that the tofore appointed

sentences of slaughter and of the confiscation of the goods may remain, and ta the judgment of reason. When those days be once past, let the writers of thy s tence exhibit unto thee the work that thou commandest. Then, when thy anger once assuaged, reason alone, even by her own judgment, shall be able to wei ponder, and consider, whether that thy sentence be lawful or unlawful. If that reas shall perceive and find it to be unlawful, then shall that prescription be rent a torn on pieces; but if it shall find it to be lawful, then shall it be confirmed; neit shall the number of the days hinder any thing at all the sentence that is justly a truly pronounced.' The emperor admitted and allowed this order, and command out of hand that the law should be written; and he straightways confirmed it w the subscription of his own hand. Thus at the last St Ambrose loosened him fr his bonds; and the most faithful emperor, being now bold to enter into the chur stood not on his feet when he prayed unto the Lord, neither kneeled he, but falli Psal. cxix. flat down upon the ground, he uttered this saying of David: 'My soul cleaveth the dust: O Lord, quicken thou me, according to thy word.' Moreover, pluck his hair, and knocking his forehead, and watering the pavement with the drops his tears, he desired to have forgiveness of his sins. Now when the time was co that they should offer their gifts at the Lord's table, the emperor rose up still weepi and so came unto the holy place; and after the oblation, as he was wont to do, stood still within the chancel. Neither did Ambrose, that valiant and mighty bish hold his peace in this behalf, but shewed unto him the diversities of places; and fi of all demanded of him what he would have. To whom when the emperor had a swered, that he tarried to be partaker of the divine mysteries, he sent him word the chief deacon, saying, 'O emperor, the inward places are open to the priests alo as for all other, they may not come into them: therefore get thee out, and sta with the other common people; for purple maketh emperors, and not priests.' T emperor received this admonition also willingly and gladly, and willed the deacon tell the bishop again, that he did not remain in the chancel not of any presumpti but because the manner is so at Constantinople. 'Tell the bishop also,' saith he, 'mo over, that I thank him likewise for this medicine.' With such and so great vir were both the bishop and the emperor noble and famous. For I marvel at th both; at the bishop for his liberty and frank speech; at the emperor for his obedie and humility: again, I marvel at the flames of the bishop's ferventness, and at pureness of the emperor's faith[1]."

[1 Ἑπτὰ γὰρ, ὥς φασιν, ἀνῃρέθησαν χιλιάδες οὐ κρίσεως ἠγησαμένης.....ταύτην μαθὼν τὴν ὀδυρμῶν γέμουσαν συμφορὰν Ἀμβρόσιος ἐκεῖνος, οὗ πολλάκις ἐμνήσθην, ἀφικόμενον εἰς τὴν Μεδιόλανον τὸν βασιλέα, καὶ συνήθως εἰς τὸν θεῖον εἰσελθεῖν βουληθέντα νεὼν, ὑπαντήσας ἔξω τῶν προθύρων, ἐπιβῆναι τῶν ἱερῶν προπυλαίων τοιάδε λέγων ἐκώλυσεν· Οὐκ οἶσθα, ὡς ἔοικεν, ὦ βασιλεῦ, τῆς εἰργασμένης μιαιφονίας τὸ μέγεθος, οὐδὲ μετὰ τὴν τοῦ θυμοῦ παῦλαν ὁ λογισμός ἐπέγνω τὸ τολμηθέν. οὐκ ἐᾷ γὰρ ἴσως τῆς βασιλείας ἡ δυναστεία ἐπιγνῶναι τὴν ἁμαρτίαν, ἀλλ' ἐπιπροσθεῖ ἡ ἐξουσία τῷ λογισμῷ. χρὴ μέντοι εἰδέναι τὴν φύσιν, καὶ τὸ ταύτης θνητόν τε καὶ διαῤῥέον, καὶ τὸν πρόγονον χοῦν ἐξ οὗ γεγόναμεν, καὶ εἰς ὃν ἀπορῥέομεν· καὶ μὴ τῷ ἄνθει τῆς ἀλουργίδος ἀποβουκολούμενον, ἀγνοεῖν τοῦ καλυπτομένου σώματος τὴν ἀσθένειαν. ὁμοφυῶν ἄρχεις, ὦ βασιλεῦ, καὶ μὲν δὴ καὶ ὁμοδούλων. εἷς γὰρ ἁπάντων δεσπότης καὶ βασιλεὺς ὁ τῶν ὅλων δημιουργός. ποίοις τοίνυν ὀφθαλμοῖς ὄψει τὸν τοῦ κοινοῦ δεσπότου νεών; ποίοις δὲ ποσὶ τὸ δάπεδον ἐκεῖνο πατήσεις τὸ ἅγιον; πῶς δὲ τὰς χεῖρας ἐκτενεῖς, ἀποσταζούσας ἔτι τοῦ ἀδίκου φόνου τὸ αἷμα; πῶς δὲ τοιαύταις ὑποδέξῃ χερσὶ τοῦ Δεσπότου τὸ πανάγιον σῶμα; πῶς δὲ τῷ στόματι προσοίσεις τὸ αἷμα τὸ τίμιον, τοσοῦτον διὰ τὸν τοῦ θυμοῦ λόγον ἐκχέας παρανόμως αἷμα; ἄ τοίνυν, καὶ μὴ πειρῶ τοῖς δευτέροις τὴν προτ αὔξειν παρανομίαν, καὶ δέχου τὸν δεσμὸν, Θεὸς ὁ τῶν ὅλων δεσπότης ἄνωθεν γίνεται ψηφος. ἰατρικὸς δὲ οὗτος, καὶ πρόξενος ὑγι τούτοις εἴξας ὁ βασιλεὺς τοῖς λόγοις· τοῖς θείοις λογίοις ἐντεθραμμένος, ᾔδει σαφῶς τίνα τῶν ἱερέων, τίνα δὲ τῶν βασιλέων ἴδια· στ καὶ δακρύων ἐπανῆλθεν εἰς τὰ βασίλεια. χρ δὲ συχνοῦ διελθόντος, ὁκτὼ γὰρ ἀναλώθησαν μ κατέλαβεν ἡ τοῦ Σωτῆρος ἡμῶν γενέθλιος ἑο ὁ δὲ βασιλεὺς ἐν τοῖς βασιλείοις ὀλοφυρόμ καθῆστο, τὴν τῶν δακρύων ἀναλίσκων λιβ τοῦτο θεασάμενος Ῥουφῖνος, μάγιστρος δὲ τ καῦτα ἦν, καὶ πολλῆς μετεῖχε παῤῥησίας, ἄτ συνηθέστερος ὢν, προσελθὼν ἤρετο τῶν δακ τὸ αἴτιον. ὁ δὲ πικρῶς ἀνοιμώξας, καὶ σφοδρότ προχέας τὸ δάκρυον, σὺ μὲν, ἔφη, Ῥουφῖνε, παῖ τῶν γὰρ ἐμῶν οὐκ ἐπαισθάνῃ κακῶν· ἐγὼ δὲ σ καὶ ὀλοφύρομαι τὴν ἐμαυτοῦ συμφορὰν λογ μενος, ὡς τοῖς μὲν οἰκέταις καὶ τοῖς προσα ἄνετος ὁ θεῖος νεὼς, καὶ εἰσίασιν ἀδεῶς, καὶ οἰκεῖον ἀντιβολοῦσι δεσπότην· ἐμοὶ δὲ καὶ ο ἄβατος, καὶ πρὸς τούτῳ μοι ὁ οὐρανὸς ἀποκέ σται. μέμνημαι γὰρ τῆς δεσποτικῆς φωνῆ διαῤῥήδην φησὶν, ὃν ἂν δήσητε ἐπὶ τῆς γῆς, ἔ δεδεμένος ἐν τοῖς οὐρανοῖς. ὁ δὲ, δραμοῦμαι,

THE NINETEENTH ARTICLE.

hat none ought to be present at the ministration of the Lord's supper but the communicants only.

Probations out of the old fathers.

'It is to be noted that, as we read in the ancient fathers, the communicants only imes past were wont to be present at the celebration of the divine mysteries. erefore, according to the ecclesiastical canons, the learners, otherwise called *cate-neni*, and the penitents, and all such as had not yet prepared themselves to re- e the communion, were commanded to go out of the church before the ministration he sacrament. This thing also evidently appeareth by the celebration of the aments, wherein the priest doth not only pray for his own oblation and partaking, also for others, and specially in the prayer after the communion he seemeth only ray for the communicants[2]."

Microlog. De Eccles. Observat. cap. xxvi.

ι δοκεῖ, καὶ τὸν ἀρχιερέα πείσω λιπαρήσας, ί σοι τὰ δεσμά. οὐ πείσεται, ἔφη ὁ βασιλεύς. γὰρ ἐγὼ τῆς Ἀμβροσίου ψήφου τὸ δίκαιον· αἰδεσθεὶς τῆς βασιλείας τὴν ἐξουσίαν, τὸν παραβήσεται νόμον. ἐπειδὴ δὲ πλείοσι χρη- νος ὁ Ῥουφῖνος λόγοις, πείθειν ὑπέσχετο τὸν ρόσιον, ἀπελθεῖν αὐτὸν ὁ βασιλεὺς κατὰ τάχος ευσεν. καὶ αὐτὸς δὲ ὑπὸ τῆς ἐλπίδος βουκολη- ᾐκολούθησε μετὰ βραχύ, ταῖς ὑποσχέσεσι βῖνου πεισθείς. αὐτίκα δὲ τὸν Ῥουφῖνον ἰδὼν ος Ἀμβρόσιος, τὴν τῶν κυνῶν ἀναίδειαν, ἔφη, βῖνε, ζηλοῖς. τοσαύτης γὰρ μιαιφονίας γενό- ς σύμβουλος, τὴν αἰδῶ τῶν μετώπων ἀπέξυσας, ὔτε ἐρυθριᾷς, οὔτε δέδιας, τοσοῦτον κατὰ τῆς λυττήσας εἰκόνος. ἐπειδὴ δὲ ὁ Ῥουφῖνος βόλει, καὶ τὸν βασιλέα ἔλεγεν ἥξειν, ὑπὸ τοῦ ζήλου πυρποληθεὶς Ἀμβρόσιος ὁ θεσπέσιος, μὲν ἔφη, ὦ Ῥουφῖνε, προλέγω ὡς κωλύσω τῶν αὐτὸν προβῆναι προθύρων. εἰ δὲ εἰς τυραν- τὴν βασιλείαν μεθίστησι, δέξομαι κἀγὼ μεθ' ῆς τὴν σφαγήν. τούτων ὁ Ῥουφῖνος ἀκούσας, υσε διά τινος τῷ βασιλεῖ τὸν τοῦ ἀρχιερέως όν· καὶ μένειν εἴσω τῶν βασιλείων παρῄνεσεν. βασιλεὺς, κατὰ μέσην τὴν ἀγορὰν ταῦτα ν, ἄπειμι, ἔφη, καὶ τὰς δικαίας δέξομαι παροι- ἐπειδὴ δὲ τοὺς ἱεροὺς περιβόλους κατέλαβεν, ὲν τὸν θεῖον οὐκ εἰσελήλυθε νεών· πρὸς δὲ τὸν ερέα παραγενόμενος, ἐν δὲ τῷ ἀσπαστικῷ οἴκῳ ς καθῆστο, ἐλιπάρει λυθῆναι τῶν δεσμῶν. ὁ ραννικὴν ἐκάλει τὴν παρουσίαν, καὶ κατὰ τοῦ μεμηνέναι τὸν Θεοδόσιον ἔλεγε, καὶ τοὺς ου νόμους πατεῖν. ὁ δὲ βασιλεὺς, οὐ θρασύ- ι, ἔφη, κατὰ τῶν κειμένων νόμων, οὐδὲ παρα- ς ἐπιβῆναι τῶν ἱερῶν προθύρων ἐφίεμαι. ἀλλὰ ῦσαί μοι τῶν δεσμῶν ἀξιῶ, καὶ τὴν τοῦ κοινοῦ τότου φιλανθρωπίαν λογίσασθαι, καὶ μὴ κλεῖ- οι θύραν, ἣν πᾶσι τοῖς μεταμελείᾳ χρωμένοις σπότης ἀνέῳξεν. ὁ δὲ ἀρχιερεὺς ἔφη, ποίαν εταμέλειαν ἔδειξας μετὰ τοσαύτην παρανο- ; ποίοις δὲ φαρμάκοις τὰ δυσίατα ἐθεράπευσας ματα; ὁ δὲ βασιλεὺς, σὸν ἔργον, ἔφη, τὸ καὶ ι καὶ κεράσαι τὰ φάρμακα, καὶ τὰ δυσίατα πεῦσαι· ἐμὸν δὲ τὸ δέξασθαι τὰ προσφερόμενα. ὁ θεῖος Ἀμβρόσιος, ἐπειδὴ τῷ θυμῷ, ἔφη, τὸ ειν ἐπιτρέπεις, καὶ οὐχ ὁ λογισμὸς τὴν γνῶ- ἀλλ' ὁ θυμὸς ἐκφέρει, γράψον νόμον τοῦ θυμοῦ ήφους ἀργὰς ποιοῦντα καὶ περιττὰς, καὶ τριά- ἡμέρας αἱ φονευτικαὶ καὶ δημευτικαὶ μενέ- ν γνώσεις ἐγγεγραμμέναι, τὴν τοῦ λογισμοῦ προσδεχόμεναι κρίσιν· διελθουσῶν δὲ τῶν ἡμερῶν, οἱ τὰ ἐγνωσμένα γεγραφότες τὰ προστεταγμένα δεικνύτωσαν. καὶ τηνικαῦτα τοῦ θυμοῦ πεπαυμένου, καθ' ἑαυτὸν δικάζων ὁ λογισμὸς ἐξετάσει τὰ ἐγνωσμένα, καὶ ὄψεται εἴτε ἄδικα εἴτε δίκαια εἴη· καὶ εἰ μὲν εὕρῃ ἄδικα, δῆλον ὅτι διαῤῥήξει τὰ γεγραμμένα· εἰ δέ γε δίκαια, βεβαιώσει· καὶ ὁ τῶν ἡμερῶν ἀριθμὸς οὐ λυμανεῖται τοῖς ὀρθῶς ἐγνωσμένοις. ταύτην ὁ βασιλεὺς δεξάμενος τὴν εἰσήγησιν, καὶ ἄριστα ἔχειν ὑπολαβὼν, εὐθὺς γραφῆναί τε τὸν νόμον ἐκέλευσε, καὶ τοῖς τῆς οἰκείας χειρὸς ἐβεβαίωσε γράμμασι. τούτου δὲ γενομένου, διέλυσε τὸν δεσμὸν ὁ θεῖος Ἀμβρόσιος. οὕτως ὁ πιστότατος βασιλεὺς εἴσω γενέσθαι θαῤῥήσας τοῦ θείου νεὼ, οὐχ ἑστὼς τὸν Δεσπότην ἱκέτευεν, οὐδὲ τὰ γόνατα κλίνας· ἀλλὰ πρηνὴς ἐπὶ τοῦ δαπέδου κείμενος, τὴν Δαυϊτικὴν ἀφῆκε φωνήν· ἐκολλήθη τῷ ἐδάφει ἡ ψυχή μου, ζῆσόν με κατὰ τὸν λόγον σου· καὶ ταῖς χερσὶν ἀποτίλλων τὰς τρίχας, καὶ τὸ μέτωπον τύπτων, καὶ ταῖς τῶν δακρύων σταγόσι τοὔδαφος καταῤῥαίνων, συγγνώμης ἠντιβόλει τυχεῖν. ἐπειδὴ δὲ ὁ καιρὸς ἐκάλει τῇ ἱερᾷ τραπέζῃ τὰ δῶρα προσενεγκεῖν, ἀναστὰς μετὰ τῶν ἴσων δακρύων τῶν ἀνακτόρων ἐπέβη· προσενεγκὼν δὲ ὥσπερ εἰώθει, ἔνδον παρὰ τὰς κιγκλίδας μεμένηκεν. ἀλλὰ πάλιν ὁ μέγας Ἀμβρόσιος οὐκ ἐσίγησεν, ἀλλ' ἐξεπαίδευσε τὴν τῶν τόπων διαφοράν. καὶ πρῶτον μὲν ἤρετο εἴ τινος δέοιτο. τοῦ δὲ βασιλέως εἰρηκότος, ὡς προσμένει τὴν τῶν θείων μυστηρίων μετάληψιν, ἐδήλωσεν ὑπουργῷ τῷ τῶν διακόνων ἡγουμένῳ χρησάμενος, ὅτι τὰ ἔνδον, ὦ βασιλεῦ, μόνοις ἐστὶν ἱερεῦσι βατά· τοῖς δὲ ἄλλοις ἅπασιν ἄδυτά τε καὶ ἄψαυστα. ἔξιθι τοίνυν, καὶ τοῖς ἄλλοις κοινώνει τῆς στάσεως. ἀλουργὶς γὰρ βασιλέας, οὐχ ἱερέας ποιεῖ. καὶ ταύτην δὲ ὁ πιστότατος βασιλεὺς ἀσμένως δεξάμενος τὴν εἰσήγησιν, ἀντεδήλωσεν, ὡς οὐ θρασύτητι χρώμενος ἔνδον τῶν κιγκλίδων μεμένηκεν, ἀλλ' ἐν Κωνσταντινουπόλει τοῦτο εἶναι ἔθος μαθών· χάριν δὲ ὀφείλω, ἔφη, καὶ τῇσδε τῆς ἰατρείας. τοσαύτῃ καὶ τηλικαύτῃ καὶ ὁ ἀρχιερεὺς καὶ ὁ βασιλεὺς διέλαμπον ἀρετῇ. ἀμφοτέρων γὰρ ἔγωγε ἄγαμαι, τοῦ μὲν τὴν παῤῥησίαν, τοῦ δὲ τὴν εὐπείθειαν· καὶ τοῦ μὲν τὴν τοῦ ζήλου θερμότητα, τοῦ δὲ τὴν τῆς πίστεως καθαρότητα.— Theodor. in Hist. Eccles. Script. Amst. 1695-1700. Lib. v. capp. xvii. xviii. pp. 219-23.]

[[2] Microlog. De Eccles. Observat. in Mag. Biblioth. Vet. Patr. Col. Agrip. 1618-22. cap. li. Tom. XI. p. 392. See Vol. II. page 256, note 1.]

Nic. de Cusa. "One church had but one priest; and the rigour of the primitive church ceas For, as Dionysius saith, after the gospel all that were not ready to receive the crament of the body and blood of Christ were expelled and put out of the church[1]."

Greg. in Expos. Ord. Rom. "The manner in time past was that, when the sacrament of thanksgiving shou be ministered, the deacon cried out with a loud vocice, saying: *Si quis non comm nicat exeat:* that is to say, If any man do not communicate, let him depart and out of the church[2]."

Ibidem. "And for this cause, verily, it is called *missa*, because they are to be sent of the doors by the deacon, which are not partakers of the sacrifice or holy co munion. Therefore, seeing that Christ is the righteousness of God, and the chu represenleth that righteousness, forasmuch as it is grounded upon Christ, yea, and is also called righteousness, which giveth to every thing his due; seeing this is I say, how shall it be *missa*, except it be permitted to have that belongeth u it, I mean, that the deacon cause them to go out which may not be present at holy mysteries[3]?"

Ibidem initio Lib. ii. "We say that the Lord's supper is called *missa*, because, when the gospel once read, they are sent out at the voice of the deacon which may not be pres at the receiving of the divine mysteries, because they do not communicate as other do[4]."

"All that is done for any purpose is proved so long to be imperfect as it want that for the which it is done. But it is called *missa* for this purpose, because t they are commanded to go out and to depart that ought not to be present at ministration of the divine sacraments, &c. Therefore, except such as do not comm nicate be commanded to go out at the voice of the deacon, as the manner also among our forefathers, the office, duty, or service, which is commonly called *missa*, not done truly and lawfully[5]."

In Lib. de Div. Offic. sec. Rom. de Offic. Exorcist. "The exorcist must cast out devils, and say unto the people, that such as[6] not communicate should give place and depart[7]."

In Liturg. Æthiop. "So soon as the gospel is done, the deacon saith: Ye that will not receive sacrament, get ye hence, and depart from among us. Again, after the creed is su the deacon saith: Ye that will not communicate, get ye hence; but ye that communicate, embrace and kiss one another[8]."

In Miss. Armen. "The deacon, a little before the preface, saith: They that are not worthy to ceive this oblation of God (he meaneth the sacrament of the body and blood Christ), let them go out, and stand before the church-door, and let them pray there[9]."

In Liturg. Chrysost. "Let none of the learners, or such as are not yet perfectly instructed in doctrine of God's holy mysteries, remain here, but the faithful only[10]."

[1 Una autem ecclesia non habebat nisi unum sacerdotem, et cessavit rigor primitivæ ecclesiæ. Nam, ut dicit Dionysius, post evangelium omnes qui non fuerunt parati ad perceptionem eucharistiæ expellebantur ab ecclesia.—Nic. de Cusa Op. Basil. 1565. Epist. vii. de Amplect. Unit. Eccles. ad Bohem. Tom. II. p. 854.]

[2 Cassand. Op. Par. 1616. Liturg. cap. xxvi. p. 55. See Vol. II. page 256, note 2.]

[3 Et propter hoc certe dicitur missa, quoniam mittendi sunt foras per diaconum qui non participant sacrificio, vel communione sancta. Proinde cum Christus sit Dei justitia, ecclesia autem justitiæ forma, utpote super Christum fundata; verum enimvero justitia dicitur, qua cuique sua tribuuntur; cum hoc (inquam) ita sit, quomodo missa erit, nisi id quod suum est ei permissum fuerit, scilicet ut diaconus faciat exire, quos non oportet sacris mysteriis interesse? Id. ibid. pp. 55, 6.]

[4 *Ibidem initio lib.* 2. Missam ideo appellari dicimus, quia lecto evangelio foras mittuntur ex pronunciatione diaconi, qui minime offerendo vel communicando non poterunt interesse sacramentis divini mysterii.—Id. ibid. p. 56.]

[5 *Ibidem.* Omne quod pro re aliqua agitur, diu imperfectum esse probatur quamdiu deest aliquid propter quod agitur: sed missa pro eo dic quo qui divinis interesse sacramentis non deb exire jubentur. Idem est autem exire quod m sicut probari potest ex dominica locutione: Et noverunt vere quia a te exivi, et crediderunt qui me misisti. Igitur nisi ad vocem diaconi more jorum non communicantes exire præcipiantur, cium quod usitato nomine missa dicitur, rite perficitur.—Id. ibid.]

[6 Folio, *eies.*]

[7 Id. ibid. See Vol. II. page 256, note 2.]

[8 Lit. Com. Æthiop. in Liturg. Orient. Stud. Eus. Renaudot. Par. 1716. Tom. I. p. See Vol. II. page 256, note 4.]

[9 Ord. Cel. Myst. ex Lit. Armen. in Cassandr. Liturg. cap. xii. p. 30. See Vol. II. page 256, not

[10 Ὁ διάκονος. Ὅσοι κατηχούμενοι προέλθ οἱ κατηχούμενοι προέλθετε, ὅσοι κατηχούμ προέλθετε, μή τις τῶν κατηχουμένων, ὅσοι πι ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.— Miss. D. Joan. Chrysost. in Rit. Græc. Op. Goar. Lut. Par. 1647. p. 70.]

'The deacon cry, Doors, doors; and straightways the doors are shut[11].' In Liturg. Basilii.

'When the ministers have once read the lesson out of the holy bible, the learners, with them such as be vexed of evil spirits, and the penitents, such as tofore been public offenders, and afterward repent them of their former life, are put of the church. They only remain which are worthy both of the sight, and of receiving of the holy mysteries[12].' Dionys. in Eccles. Hier.

'We celebrate the mysteries, the doors being shut and inclosed, and forbid them e present which yet are no perfect Christians, not for this purpose, because we eive any infirmity[13] or imperfection in the mysteries, but because that they whom put out are as yet weak, and unmeet to be partakers of so worthy and blessed teries[14].' Chrys. in Matt. Hom. 24.

'We exclude and put them out of the places where the priests celebrate the l's supper; because they are not meet to be partakers of the holy table[15].' Id. in 2 Cor. cap. viii. Hom. 18.

'After that the mysteries be finished and done, ye may come nigh and see; but so long as the mysteries are in handling get thee hence. For thou hast no more to do here than the learner hath[16].' Id. in Epist. ad Eph. Hom. 3.

Give the glory to God alone.

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[11] Καὶ ὁ διάκονος...ἐπισυνάπτει ἐκφώνως. Τὰς ς, τὰς θύρας ἐν σοφίᾳ πρόσχωμεν.—Div. Miss. asil. in eod. p. 165.]

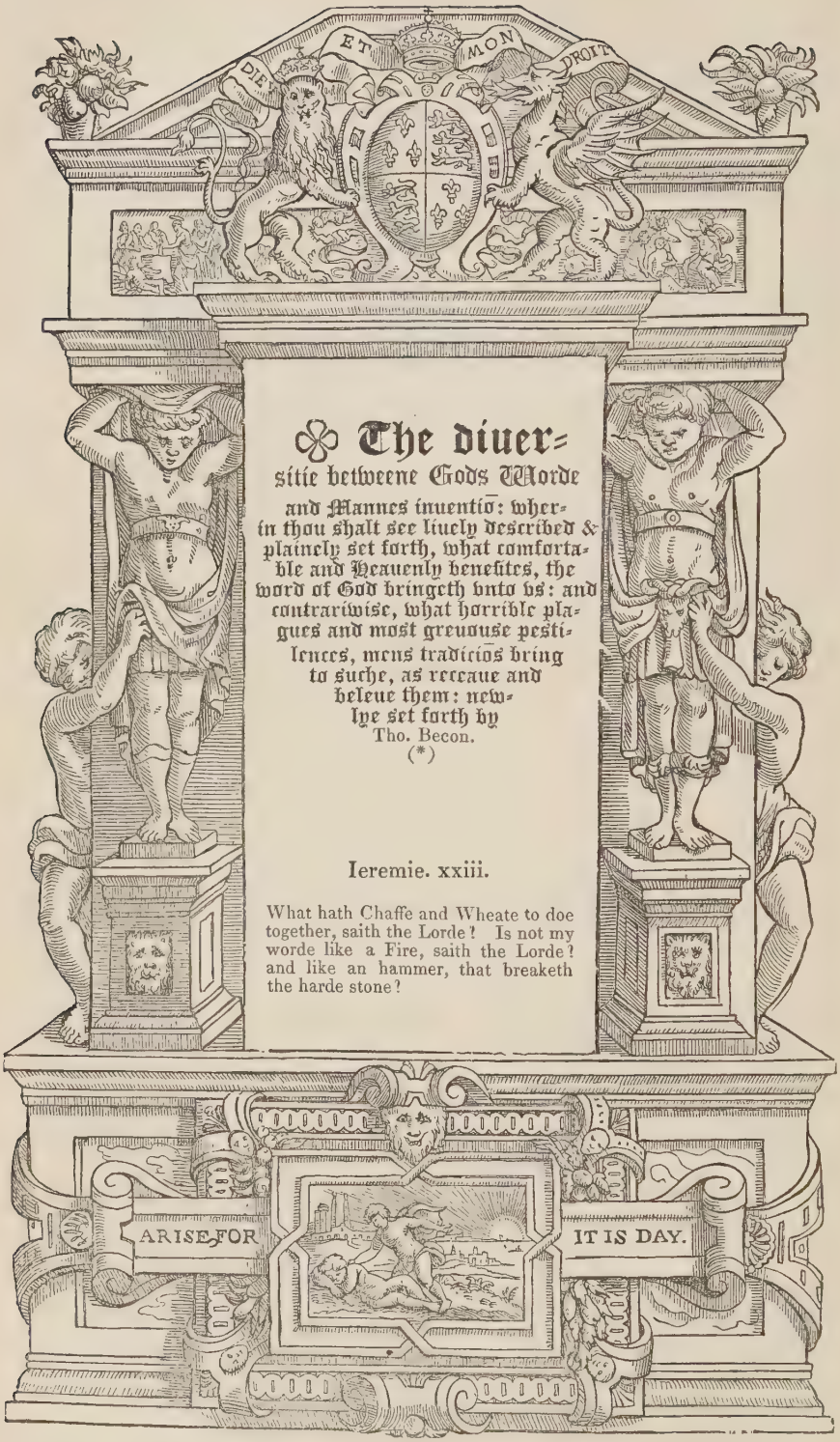
[12] Dionys. Areop. Op. Antv. 1634. De Eccles. arch. cap. iii. 2. Tom. I. p. 284. See Vol. II. 256, note 3.]

[13] Folio, *infynyte*.]

[14] See before, page 478, note 2.]

[15] See before, page 478, note 3.]

[16] Chrysost. Op. Par. 1718-38. In Epist. ad Ephes. cap. i. Hom. iii. Tom. XI. p. 24. See Vol. II. p. 257, note 8.]



The diuersitie betweene Gods Worde and Mannes inuentiō: wherin thou shalt see liuely described & plainely set forth, what comfortable and Heauenly benefites, the word of God bringeth vnto vs: and contrariwise, what horrible plagues and most greuouse pestilences, mens traditiōs bring to suche, as receaue and beleue them: newlye set forth by

Tho. Becon.

(*)

Ieremie. xxiii.

What hath Chaffe and Wheate to doe together, saith the Lorde? Is not my worde like a Fire, saith the Lorde? and like an hammer, that breaketh the harde stone?

THE DIVERSITY

BETWEEN

GOD'S WORD AND MAN'S INVENTION,

BY

THOMAS BECON.

DEUTERONOMY IV.

"Ye shall put nothing to the word which I command you, neither do oug therefrom, that ye may keep the commandments of the Lord your God which command you."

DEUTERONOMY XII.

"Whatsoever I command you, that take heed ye do only unto the Lord: p thou nought thereto, nor take ought therefrom."

JOSHUA XXIII.

"Take heed, and do all that is written in the book of the law of the Lor that ye blow not aside therefrom to the right hand or to the left, but stick fa unto the Lord your God."

PROVERBS XXX.

"All the words of God are pure and clean; for he is a shield unto all the that put their trust in him. Put thou nothing unto his words; lest he reprove the and thou be found a liar."

REVELATION XXII.

"I testify unto every man that heareth the words of the prophecy of this boo if any man shall add unto these things, God shall add unto him the plagues th are written in this book. And if any man shall minish of the words of the bo of this prophecy, God shall take away his part out of the book of life, and o of the holy city," &c.

ISAIAH XII.

"With joy shall ye draw water out of the wells of the Saviour, and then sh ye say: Give thanks unto the Lord, call upon his name, declare his counsels amo the people, keep them in remembrance; for his name is excellent."

JEREMIAH II.

"Be astonished, O ye heavens, be afraid and abashed at such a thing, saith t Lord. For my people hath done two evils. They have forsaken me the well the water of life, and digged them pits, yea, vile and broken pits, that can ho no water."

TO HIS LOVING FRIEND

MASTER PAUL JOHNSON[1],

THOMAS BECON WISHETH HEALTH IN CHRIST.

CHRIST and all his apostles before many years prophesied that in the latter age Matt. xxiv.
his old, crooked, broken-backed, and sinful world, there should arise false Christs
false prophets, that is to say, false anointed and false preachers, which earnestly
with all diligence, through the wisdom of the flesh, should teach new Christs and
Saviours; work great signs and wonderful miracles, so greatly, that, if it were
ible, the very elect and chosen people of God should be brought into error; like
vous wolves, not spare the flock; speak perverse things; lead away the disciples Acts xx.
them; "bring in privily pernicious and damnable sects, denying the Lord that 2 Pet. ii.
ght them;" blaspheme the way of truth; and in all points resist the verity of God's
l, as Jamnes and Jambres resisted Moses. 2 Tim. iii.

And verily, though this ungodliness and wicked abomination began in Christ's
, and in the days of the apostles, yea, and long before, (for in what age hath
hood ceased to resist the verity, and to obscure it?) as we may evidently per-
e in the books of holy scripture; yet, when the bishop of Rome began to leave
office of a shepherd, and began a wolf, rather ready to devour than to feed, to kill
slay than to help and relieve, to be a lord rather than a minister, and a persecutor
a preacher, it was most chiefly exercised and put in practice.

For, although before the time of Christ and of his apostles, and in their days also,
verity was resisted of the adversaries thereof; yet were there at that present true
hets, faithful apostles, and godly preachers, which always defended the truth,
preserved it without harm from the ravening teeth of those most cruel wolves.
what time the fierce tyranny of that Romish bishop began to spring, to flourish,
to have the overhand, and had driven Christ out of his temple, that is, out of
hearts of the faithful, which only are the temple of God; as St Paul saith, "The 1 Cor. iii.
ple of God is holy, which ye are;" and the pope began Christ's vicar, reigning in
stead, banishing God's holy word, and bringing in his own devilish laws, decrees,
traditions; then began the mouths of the preachers to be stopped, then was the
t of the gospel obscured, then was all true godliness exiled. And, although divers
l men perceived the great abomination that the pope used, and greatly lamented
decay of the christian faith and the loss of many souls, yet durst few or none
ke his corrupt manners, so great was his tyranny in all places; so that, in pro-
of time, the greatest part of them that professed Christ by name were utterly
n from Christ and Christ's religion, and were Christians in name, but papists in-
. What marvel? If the pope had played the open antichrist, and shewed him-
to be an extreme adversary to God and to his word, then should his kingdom
r have continued so long; then had he and all his popery been contemned, re-
d, set at nought, and cast away many years before our days. But, forasmuch as
ransfigured himself into "an angel of light," and took on him the person of a 2 Cor. xi.
apostle, and yet was indeed a false apostle and deceitful worker, pretending always

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[1] Paul Johnson, a gentleman of respectable y and landed property in the county of Kent, he son of John Johnson, who acquired, in the queen Mary, the manor and advowson of Ford- from Sir Thomas Cheney. This with Upper Nether Court in the isle of Thanet, and other ssions, passed, on his death in the 8th of queen beth, into the hands of his son Paul. Paul son married Mary the daughter of Peter Hey- one of the gentlemen of the bed-chamber to king Edward VI. By this alliance he was connected with that Richard Scott, to whom Becon (see Vol. I. page 353, note 1) dedicated his treatise, the "Invective against Swearing." For his wife's brother was married to Elizabeth daughter of Sir Reginald Scott, the brother of Richard. Paul Johnson had, besides other children, Timothy, who alienated the manor of Fordwich to Thomas Paramour, Esq., and Elizabeth, the wife of William, son of Sir James Hales of Tenterden, knt.]

great favour and love to Christ and his word; he under this cloak deceived alm
all the world, and ruled after his own carnal lusts and beastly pleasures, no m
once attempting to resist him.

What cannot hypocrisy and feigned holiness bring to pass? What mastery is it
lead men in darkness where there is no light? What great pain was it for the bish
of Rome to lead men captive, and to make them miserable slaves, and to turn
Psal. cxix. them in darkness, clouds, and false imaginations, when the lantern of the true lig
which is the sincere word of God, was closed up and wrapped about with so ma
fold mists and clouds; I mean the false and pestilent glosses of the crooked papist
Matt. v. What doth the light of a candle profit a man being in a dark house, if it be h
and set under a bushel? What commodity cometh to an infant though he have
nut, if he cannot come to the kernel for the hard shell? Thus when Christ in
The bishop of Rome's usurped power. word was brought on sleep, the pope, calling himself God's vicar in earth, and Pete
successor, and challenging unto him so much power and authority as Christ had ev
given him of his eternal Father both in heaven and earth, reigned only as God
men's consciences by his traditions, decrees, and ordinances. He took upon him
bless, to curse, to make, to mar, to save, to damn, to wound, to heal, to bind,
loose, to build, to destroy, to lift up, to pluck down, to enact, to dispense, to ma
white, to make black, to cast down into hell, to lift up into heaven, to conclu
to do all things that any man can devise to be done; so great and mighty was
and his authority.

Money may do all things with[1] the bishop of Rome. Proteus never turned himself into so many fashions as that antichrist of Ro
did. He would now for a little displeasure be as fierce as a ramping lion, a
straightways (so that money be the advocate and speechman) he would be m
The traditions of the Romish bishop more regarded than the word of God. meek and gentle than a lamb. To transgress one of his traditions was a grea
offence than to break all the commandments of God. To deny or withhold one pen
of St Peter's patrimony was a greater sin than to deny tribute to the temporal powe
To strike one of his anointed shavelings was taken for a more grievous offence th
to resist the king, or to fight against any worldly prince; so little were the hi
Rom. xiii. powers esteemed, regarded, and set by, to whom, notwithstanding, all men witho
exception ought to be obedient. A priest to take a wife honestly and lawfully
the fear of the Lord, according to the word of God, if the gift of chastity be
given him, was reputed a more abominable offence than to have a concubine,
whore, or an harlot. To eat flesh on one of those days that the pope had inhibit
was a greater sin than to abuse the blessed name of God by swearing, forswearin
or by any other kind of blasphemy; than to envy our christian brethren; to stri
father or mother; or to do any other thing that God hath forbidden in his h
scripture. His drowsy dreams must needs be observed, though scripture and reas
prove them naught. Poor Christ's commandments must give place to the decrees
so holy and glorious a father, which attempteth nothing in earth but God confirm
the same in heaven.

The pope with his sophistical and false persuasions deceived almost all the wor
and brought them into so great blindness, that they esteemed his traditions above
Matt. xv. precepts of God, not considering what Christ saith: "Ye have destroyed the co
mandment of God for the establishment of your traditions." Again: "They wors
Whence the blindness of the world come. me in vain, teaching the doctrines and commandments of men." This hath been
cause that darkness, ignorancy, and blindness, hath continued so long in the wor
This hath been the cause that we have been so greatly deceived these many yea
This hath been the cause that the wholesome doctrine of God hath been neglect
despised, and nothing set by. Yea, this hath been, and at this present is the ca
of all the hurly-burly, of all the contention and strife, that is among both the learn
and unlearned; while one defendeth this, another that. O lamentable case! For
2 Cor. vi. Christ cannot agree with Belial, nor light with darkness, nor truth with falsehoo
so cannot Christ's preachers agree with the popish praters, nor the word of God w
the pope's traditions. Therefore, when the true preachers, moved with the Spirit

[1] Folio, *useth*.]

l, declare and set forth Christ and his blessed gospel, then come the papistical
tlers, and with open mouth inveigh against that holy teaching both by preaching
writing; affirming it to be plain heresy, new doctrine, and that it will be the
se of much dissension, if it take place and be received; when, notwithstanding,
knoweth not that, where the word of God is truly preached, and faithfully The fruits of God's word.
ived of the hearers, there is true faith toward God, fervent love toward our neighbour,
ty obedience toward the temporal rulers, brotherly care for the poor, innocency of
and both the study and practice of all goodness and godliness? But contrari-
e, where the word of God is not taught, there is neither true faith toward God,
fervent love toward our neighbour, nor hearty obedience toward the temporal
rs, nor brotherly care for the poor, nor innocency of life, nor yet either the
y or the practice of any point of goodness, but all that ungodly, wicked, and
ilish is.

And whence cometh this but only of ignorance, which is the mother and nurse
ypocrisy, superstition, idolatry, unpure life, &c.? as Salomon saith: "When the Prov. xxix.
aching of God's word creepeth, the people perisheth." The treasures of God's
d have been hidden in the ground a great space; and men's traditions have flourished
he stead of them. Therefore now, when it cometh again to light, many recompt
new learning; some judge it heresy; another sort disdain to hear it or to read it.
this means is God's holy word evil reported, and getteth few friends; yea, it is
remely hated and persecuted not of a few. No marvel. For they know not what
oble jewel and precious treasure the word of God is. They feel not the sweet- The word of God.
s of it. They savour not the great and exceeding profit that ensueth of the
wledge of it: they think the doctrine of the gospel no better, nor yet of greater
llency, than the writings of the heathen philosophers. And, seeing they have no
e delectation and pleasure in it, they continue still in their old baggage and bald
ntions of men, willing so to remain in their ignorant blindness and blind igno-
y, than once to come unto the knowledge of Christ's gospel, and to walk in the
sant light thereof.

But to the intent they may be moved, excited, and provoked unto the love of
l's word, and unto the detestation of man's trifling traditions, I have thought it
unfitting, nor out of the way, to describe and set forth, as it were in a short
e, the diversity of God's word and man's invention, that such as read it may
he more inflamed to embrace the holy scriptures, and from henceforth cease to
e in admiration the unprofitable, yea, the noisome inventions and traditions of
n. This little treatise after I had finished, I thought good to dedicate it to your
ie, and to send it unto you as a testimony of my good-will toward you, which
n the first time of our acquaintance have not ceased to shew yourself a right dear
nd to me in all things, yea, and as another myself.

In this treatise ye shall see what high and inestimable commodities come of the The contents of this book.
t precious word of God; again, what incommodities, yea, what plagues and
ilences arise of the doctrine of men's trifling traditions and idle inventions, which
hey be hurtful to the souls and bodies of men, so are they highly detested and
orred of God, namely when for their sake his blessed word is neglected and set
e; as these his words pronounced by the prophet declare manifestly: "Be astonished, Jer. ii.
ye heavens, be afraid and abashed at such a thing, saith the Lord. For my
ple hath done two evils. They have forsaken me, the well of the water of life,
have digged them pits, yea, vile and broken pits, that can hold no water."
the time is at hand, roar devil, rage world, that all the wicked inventions of
shall return thither from whence they came, that is to say, unto the devil, ac-
ing to this prophecy of our Saviour Christ: "Every plant that my heavenly Matt. xv.
ner hath not planted shall be plucked up by the roots."

Christ, which is the "true light" of the world, mought vouchsafe to illumine us John i.
through his holy Spirit, with the light of his most holy gospel, that we may
n one mind embrace his holy word, and bring forth the fruits of the same unto the
y of his holy name! Amen. God keep you and all yours in his faith, fear, and
unto the end! Amen.

THE DIVERSITY

BETWEEN

GOD'S WORD AND MAN'S INVENTION.

Heb. iv. Ezek. i. God's word is lively, and giveth life. It is signified by the wheels which had th spirit of life in them. Here cometh it that David oftentimes prayeth to God on th Psal. cxix. manner: "Make me alive after thy word:" "quicken me according to thy test John viii. monies." And our Saviour Christ saith: "If any man keep my word, he shall nev taste death." So long as we believe this word, and continue in the same, we liv but when we believe it not nor remain in it, we can none otherwise but perish, di Phil. ii. and be damned. For this cause it is called the word of life. "Do all thing with out murmuring and disputing, that ye may be such as no man can complain o and unfeigned sons of God without rebuke, in the midst of a crooked and perver nation; among whom see that ye shine as lights in the world, holding fast the wo John vi. of life," saith St Paul. And the apostles said to Christ: "Thou hast the words everlasting life."

Man's invention is dead, and bringeth death. For it cometh of the affection a Rom. viii. wisdom of the flesh, which is death. By this means did Adam with all his posteri Gen. iii. fall into death, because he, following his own invention and mind, did eat of the fo bidden fruit, contrary to the word of the Lord. And therefore it was said to th Rev. iii. angel, that is to say, the preacher, at Sardis: "Thou hast the name that thou lives and thou art dead." For he despised the word of God, and cleaved to his own i ventions. Therefore it is said that he had not full works, that is to say, wor that were acceptable before God. He could not be alive and acceptable to God, th was governed only with the word of death.

2. God's word worketh marvellously unto the health of them that believe. A therefore in the word of God it is called the word of health, or salvation; as it Acts xiii. written: "Ye men and brethren, the children of the generation of Abraham,...t Heb. iv. word of this health was sent unto you." Again: "The word of God is lively, a Luke i. mighty in operation." The knowledge of it is the "knowledge of salvation." A Rom. i. St Paul saith, that "it is the power of God unto salvation for so many as believe."

Man's invention worketh strongly unto the destruction of the unfaithful. So ma as believe that, it is not possible but they must perish. For what is it but the w Wisd. v. of perdition? as it is written: "We are wearied in the way of wickedness and pe dition."

Heb. iv. 3. God's word is the sword of the Spirit; as the apostle saith: "The word God is sharper than any two-edged sword, and entereth through even unto the viding of the soul and the spirit, and of the joints and the marrow, and is the jud of the thoughts and intentions of the heart; neither is there any creature invisib Eph. vi. in his sight." Again; "Put upon you the helmet of health, and the sword of t Mic. v. Spirit, which is the word of God:" with this sword it was prophesied that "sev shepherds and eight rulers," that is to say, all the preachers of the gospel, should fe Zeph. ii. the land of Asure, that is, the gentiles. And with the same sword it was also pr Rev. i. phesied that the Ethiops should be slain. This sword did John see coming out the mouth of the Son of Man. And the word of God is called a sword, becau it divideth, that is to say, judgeth between all things, yea, and that very truly for there is no judgment certain but that only that cometh from the word of Go Psal. cxvi. By that no man, nor flesh, but the Spirit of God judgeth. Furthermore, "Eve man" without the Spirit of God "is a liar." Therefore he calleth that which

Why the word of God is called a sword.

good; and that is good, evil; bitter, sweet; and sweet, bitter; so that he is cursed Isai. v.
he Lord.

Man's invention is the sword of the flesh, more cruel, more terrible, and more
icious than all the weapons of iron. For those can do no more but wound and
the bodies; but the other, forasmuch as it maketh them that love it the enemies
God, slayeth the souls, yea, and that with the most miserable kind of death.
n the plagues and tyranny whereof except we be delivered through the gift of
, without doubt everlasting death shall follow. Verily all the swords, yea, and
manner of torments, be they never so horrible and grievous, ought we rather to
er, than we should once be obedient to the cursed traditions of men which pluck
away from the word of God. For they worship God without fruit and in vain, Matt. xv. Mark vii.
they worship him not at all, that teach the doctrines and commandments of men.
that which is mere hypocrisy is nothing less than the worshipping of God.
ereof it followeth that they, which serve and honour God after the commandment
teaching of man's brain, do nothing else than labour in vain, and seek their own
nation.

4. God's word pierceth the heart, and saveth. For it slayeth sin and the most
icious sting of death, and doth nothing less than cause death.

Man's invention through the working of Satan pierceth also the heart; but it
eth it carnal, wicked, foolish, the enemy of God and of his truth, and the child
verlasting damnation.

5. God's word judgeth righteously, truly, and faithfully of all things. For it
er deceiveth any man, nor yet can. For it was revealed and shewed of God,
ch hath always loved the truth, and destroyeth all them that work iniquity and Psal. v.
k lies.

Man's invention can have no true, no certain, no right judgment of any thing.
it is nothing but deceit, and the lie itself. For it cometh from the father of John viii.
and calleth good evil, and evil good, and nameth that is righteous unrighteous, Isai. v.
the contrary; and that which is profane holy, and the contrary also. To be
t, the judgment of it in all points is wicked and naught.

6. God's word calleth all them that love and use it sincerely from error and
hood.

Man's invention can never call any man from error and falsehood, seeing itself is
error and falsehood.

7. God's word lighteneth all them that receive it; as the psalmograph testifieth, say-
: "The commandment of the Lord is light, lightening the eyes." Again: "Thy Psal. xix. Psal. cxix.
l, O Lord, is a lantern to my feet, and a light to my pathways." O most
sant and comfortable light!

Man's invention blindeth even them also that were lightened afore by the word
God through his mercy, if they cast the word away, and embrace the other. For
the traditions of men desire nothing but to cast the lovers thereof into dreadful
lows and execrable darkness. O most unpleasant and most uncomfortable mists!

8. God's word alway lighteneth them more clearly that were lightened before; as
written: "The pathway of the righteous is as a shining light; it cometh forth Prov. iv.
increaseth unto a perfect day."

Man's invention augmenteth and increaseth alway perniciously the blindness of
that were blind before, and leadeth them from darkness to darkness.

9. God's word confirmeth and strengtheneth the heart of him that believeth it.
maketh him bold, stedfast, and constant against all temptation, that he be not Matt. iv.
come of it; against all sin, that he despair not, but be certain of the remission Eph. vi.
forgiveness of his sins; against death, that he may suffer gladly both it and any
trouble for the truth's sake; and against hell, that he may be sure that he shall
be swallowed up of it.

Man's invention maketh the heart fearful and wavering, and maketh a man un-
in all things; so unlike is it that it can stablish and make strong any man
nst sin, death, and hell.

10. God's word is in all points constant, sure, invariable, and cannot be changed;

Psal.cxvii. yea, it abideth for ever and ever; as it is written: "The truth of the Lord abi
Psal. cxix. for ever." Again: "O Lord, thy word endureth in heaven for ever and ever." It
"The beginning of thy words is truth: all the judgments of thy righteousnesses
Isai.xl. for evermore." Also the prophet Esay saith: "The word of the Lord abideth
ever and ever."

Man's invention is inconstant, uncertain, variable, and mutable, and cannot a
stedfast. It must needs fail and come to nought at the time of God tofore appoin
1 Esdr. iv. so that the truth at the last shall have the upperhand, which "truth overcometh
things."

11. God's word turneth souls unto the Lord, and turneth them away from
Psal. xix. deceivable and transitory things. "The law of the Lord is pure, turning so
saith David.

Man's invention turneth away souls from God, and allureth them unto vain thi
and such as soon flit and pass away.

12. God's word is fiery through the Holy Ghost, and kindleth them greatly
Psal. cxix. love it, as David saith: "Thy word is marvellous fiery." And Salomon writ
Prov. xxx. "Every word of the Lord is fiery." Also Moses saith: "In his right hand is
Deut. xxxiii. fiery law." This law and this word is that fiery gold whereof Christ counselleth
angel of Laodicea to buy, that he may be made rich.

Man's invention is marvellous cold, because it is without the Spirit of God. Th
fore it maketh all them that love it cold, sluggish, and idle.

13. God's word maketh truly rich. For there is none richer than he whic
☞ rich in God. He is rich in God, in whom God dwelleth as in his temple by
Holy Spirit, which writeth in his heart the law of life.

Man's invention doth tyrannously and cruelly impoverish men, and deprive t
of the true and necessary riches of the soul, that is to say, the word of God, his fav
the true faith, and the works of the righteousness of faith.

14. God's word is a shield to them that believe and trust in the Lord; as Salo
Prov. xxx. saith: "Every word of God...is a shield to them that trust in it." And David sa
Psal. xci. "His truth shall defend them with a buckler."

Man's invention helpeth and profiteth nothing; yea, it is rather pestilent, nois
Psal. i. and pernicious. Therefore it is called "the chair of pestilence."

15. God's word maketh a man to use godly and in the Lord worldly riches
all other things.

Man's invention maketh a man neither to use riches well, nor any other thing.

16. God's word is pure and clean. Therefore faith in it purifieth; as it is writ
Acts xv. "Purifying their hearts by faith."

Man's invention is in all points unpure and unclean. Therefore it maketh so m
as lean unto it wicked and unpure.

Psal. xix. 17. God's word maketh men merry and joyful in the Lord. For it is the prop
of it to exclude all feigned mirth, and to bring the true joy of the mind, so that
faith be sincere and stedfast in it.

Man's invention never maketh men merry and joyful, but heavy and sad in he
For it bringeth only that gladness which is wicked and fleshly, and contrary to
will of God.

18. God's word exciteth and stayeth up the mind from the abominations of
2 Cor. vii. world unto an holy mourning and dolour in the Lord: but forasmuch as the heavi
cometh from the Spirit of God, it is temperated and measured always with an inw
and a very true joy.

Man's invention provoketh and driveth, yea, and compelleth men, whether t
will or will not, unto lewd mournings and wicked sorrows, yea, and that many ti
even unto desperation, without any intermixtion or feeling of true and perfect j
which thing they can right well testify that have therewith been accustomed.

19. God's word worketh in man a loving and sweet trust in the Lord alo
whose goodness, beneficence, liberality, and carefulness for us, it alway inculketh
beateth into our hearts, whereby all trust of works and of human wisdom, or of
flesh, is made void, and the carefulness that belongeth to diffidence or mistrust

, according to this commandment of the Lord: "Take no thought what ye shall Matt. vi.
or what ye shall drink, or wherewith ye shall be clad." "For your heavenly
er knoweth that ye have need of all these things. First of all seek the kingdom
od, and the righteousness thereof; and all these things shall be cast unto you."
Man's invention excludeth and utterly putteth away the necessary trust that we
t to have in the Lord and in his fatherly providence, and bringeth only the
dence of the flesh. For it causeth a man to trust unto human provision and
ulness, and unto his own labours and works, contrary to this commandment of
: "Be careful for nothing. The Lord is at hand." But "cursed is that man Phil. iv.
trusteth in man, and maketh flesh his arm, and suffereth his heart to go away Jer. xvii.
the Lord."

0. God's word maketh a man to dwell in it. For it teacheth him that the Lord
a fatherly care both for him and for all his; and that "of him, by him, and in 1 Pet. v.
all things are;" and that he defendeth his servants; as it is written: "Whoso Rom. xi. Psal. xci.
leth under the defence of the Most Highest shall abide under the shadow of the
ighty. I will say unto the Lord, Thou art my hope, and my strong hold, my
: in him will I trust. For he shall deliver thee from the snare of the hunter,
from the noisome pestilence. He shall defend thee under his wings, and thou
be safe under his feathers: his faithfulness and truth shall be thy shield and
ler. Thou shalt not be afraid for any terror by night, not for the arrow that
by day, for the pestilence that walketh in the darkness, nor for the sickness
destroyeth in the noon-day. A thousand shall fall beside thee, and ten thousand
ny right hand; but it shall not come nigh thee, &c. There shall no evil happen
thee, neither shall any come nigh thy dwelling. For he shall give his angels
ge over thee, to keep thee in all thy ways. They shall bear thee in their hands,
thou hurt not thy foot against a stone." Again: "Except the Lord keep the Psal. cxxvii.
he watcheth in vain that keepeth it." When the faithful knoweth these things,
rusteth unto the goodness and providence of God alone, which maketh him at all
s to lead a quiet life, and without all fear, and boldly to say with David: "The Psal. xxvii.
l is my light and my salvation: whom then shall I fear? The Lord is the strength
y life: of whom then shall I be afraid? Though an host of men were laid against
yet shall not my heart be afraid; and though there arose up war against me, yet
I put my trust in him."
Man's invention discourageth and maketh the heart evermore fearful to all things.
how is it possible but that he must needs fear, that feeleth not the great mercy
oodness of God? For by no tradition of men can either God or his works be
nown that any profit can ensue thereof. Therefore, when he is not known, the
l is alway afraid, and full of care and thought. For when he knoweth not God,
rusteth only to those creatures that he knoweth must needs soon decay and fall
. All the strength of the flesh is shortly broken as a reed; and they that cleave
it are alway doubtful, and at the last are shaken down and destroyed.
1. God's word is an high solace, and an exceeding great comfort in all tribulation;
e may evidently see by innumerable places of the scripture: which thing also every
ful man, that knoweth God's word, feeleth and proveth true in himself. "Except Psal. cxix.
study had been in thy law," saith David, "I had perished in my trouble."
Man's invention is profitable for nothing less than truly to comfort them that are
tute of help and comfortless.
2. God's word is "the word of faith," which alone must be believed; and they Rom. x.
that believe it are faithful and acceptable in God's sight.
Man's invention neither maketh any man faithful, nor yet acceptable in the sight
od.
3. God's word is the truth. For so is it many times called in the holy scriptures, John xvii.
use in it there is nothing found but truth only; forasmuch as it came from the 2 Cor. vi.
asting Truth; and therefore it maketh them that love it true, and the sons of
. "Of his own free-will," saith St James, "hath he begotten us with the word James i.
ruth."
Man's invention is a lie, yea, and that a very manifest lie, and is received and

believed of none but of such as have no judgment, but are altogether without the S of God.

Psal. xix. cxix. cxlv. 24. God's word is faithful and right. Therefore they that believe it are faith and their works are right.

Man's invention, as it is altogether unfaithful and wicked, so doth it make so m as receive it both unfaithful and wicked.

25. God's word is the fountain of wisdom; neither is there any truly wise, w

Ecclus. i. drinketh not of the waters of this fountain. "The well of wisdom," saith the

Psal. xix. man, "is the word of the Most Highest God." David also saith: "The testim of the Lord giveth wisdom to the ignorant."

Psal. xxxii. Man's invention is the well of foolishness, and it maketh so many as receive it " horses and mules, that have no understanding."

Psal. cvii. 26. God's word healeth all diseases of the soul; as it is written: "He sent

Wisd. xvi. word, and healed them." Again: "Neither herb nor emplasture healed them, but word, O Lord, which healeth all things."

Man's invention increaseth the diseases of the soul, and never ceaseth till it brought the lover thereof unto death and damnation.

Rom. viii. 2 Cor. iii. 27. God's word is the law of the Spirit, written in the heart of the faithful.

Man's invention is the law of the flesh, written in the breasts of the unfaithful misbelieving.

28. God's word is the word of grace and favour, making them that believ acceptable to God through Christ. Moreover, it is only written in the hearts of t

Luke iv. whom the Lord loveth. "They marvelled," saith Luke, "at the words of grace

John i. favour that came out of his mouth." Therefore is Christ called "full of grace truth;" that thou mayest know that he for this purpose had the fulness of the tr

☞ that is, the word, because he was full of grace, that is to say, highly in God's fav And then shall we receive of his fulness when we have gotten the grace of God thro him; and then shall his verities be straightways written in our hearts. And t verities be the words of God.

Man's invention is the word of hatred and indignation. For God hateth it

Wisd. xiv. tremely, and so many as receive it; as it is written, "God hateth both the wi and his wickedness." But this is found only in the unfaithful.

29. God's word bringeth forth in the faithful, as in good trees, good fruits. it is never without fruit in some man, wheresoever it be purely preached; as God

Isai. lv. by the prophet: "As the rain and snow cometh down from heaven, and retur not thither again, but watereth the earth, and maketh it moist, and causeth it to l forth fruit, even seed to the sower and bread to the eater; so shall my word be shall come forth out of my mouth. It shall not return to me void, but shall do w soever my mind is, and shall prosper in them to whom I sent it."

Man's invention can bring forth nothing but the fruits of everlasting damna

Gal. v. For it is flesh, whose fruits are sour, pestilent, and full of poison. "The work the flesh," saith the apostle, "are manifest, which are these; adultery, fornica uncleanness, wantonness, worshipping of images, witchcraft, hatred, variance, zeal, w strife, sedition, sects, envying, murder, drunkenness, gluttony, and such-like;...w works they that do commit shall not be inheritors of the kingdom of God."

Psal. cxxxix. Prov. ix. xi. xxx. Isai. xi. 30. God's word and the knowledge thereof is the science or knowledge of s and of God. Wo therefore, and everlasting damnation, hangeth over their heads will not that the world should be replenished with this most wholesome scienc knowledge, that is, with the most pure word of God.

Man's invention and the knowledge thereof is the science and knowledge of the and of Satan's synagogue, being in deed mere ignorance and stark blindness. H came it to pass that the Lord so oft called the Pharisees blind. For they were by man's invention, which thing also we see now-a-days in the Pharisees of our time

Psal. xix. 31. God's word is the testimony and witness-bearing of God's Spirit, an his holy will.

Man's invention is the testimony and witness-bearing of the flesh and of devil.

32. God's word refresheth marvellously the faithful: for it is the Lord's pasture. e Lord is my shepherd: therefore shall I lack nothing. He shall feed me in Psal. xxiii. een pasture, and lead me forth beside the waters of comfort." The refection of pasture is so strong, that it refresheth not only the soul, but also the body, yea, that so effectually, that for a season it hath no need of corporal nourishment. an," saith our Saviour Christ, "shall not live with bread alone, but with every Deut. viii Matt. iv. Mark i. Luke iv. l that proceedeth out of the mouth of God."

Man's invention is the meat of the unfaithful, bringing with it unto them not life, death; not salvation, but damnation.

33. God's word is a "cup" that maketh men drunk wholesomely and unto sal- Psal. xxiii. on.

Man's invention is a cup full of venomous dregs, making drunk damnably, and ing a man from his right wits; so that "he cannot perceive those things that 1 Cor. ii. ng unto the Spirit of God." This is that cup wherewith the whore of Babylon, Rev. xviii. filthy strumpet, and mother of all abominations of the earth, hath made drunken he inhabitants of the earth.

34. God's word is a most righteous and holy rule, yea, it is the only and alone God's word is the rule of the faithful. of the children of the kingdom of God, that is, of the holy congregation, to be erned by: neither do they admit any other rule but that only and alone, without intermixtion of men's traditions. For there is but one God, one Christ, one faith, Eph. iv. word: ergo, there is but one rule. Therefore are all the sects of monasteries, Monastical sects. rnities, brotherhoods, colleges, and all other such-like, whatsoever they be, super- is and damnable; forasmuch as they have divided Christ, and taken on them her profession that hath no ground in the word of God, which alone is the rule he faithful.

Man's invention is the execrable rule of the children of Satan's kingdom, that is, he church malignant, which is parted and divided into innumerable sects, of the ch every one of them have feigned of their own madness for themselves a special peculiar way of salvation, which notwithstanding is the right way unto everlasting nation.

35. God's word maketh them blessed that gladly hear, read, or search it; as id saith: "Blessed is that man that hath not walked in the counsel of the un- Psal. i. y, nor stand in the way of sinners, nor yet hath sit in the chair of pestilence: but elight is in the law of the Lord, and in his law will he exercise himself day and t." Again: "Blessed are they that search his testimonies." Psal. cxix.

Man's invention is embraced of carnal men; because they are not of God: and fore are they cursed. "Cursed be he that continueth not in all things that are Deut. xxvii. en in this book," saith Moses. And the psalmograph in like manner saith: rsed be they that go away from his commandments." Psal. cxix.

36. God's word necessarily ought to be loved and kept of all men. Notwith- ding, it is only loved heartily and kept diligently of the sons of the Most hest. And they for the glory thereof, if need be, will put themselves in danger ll perils, yea, if it were very death. For they know and are fully persuaded God and his truth excelleth all things, yea, their own life. And they are cer- by the word of God, which they believe, that they should receive better things he world to come; as it is written: "Rejoice and be merry; for great is your Matt. v. rd in heaven."

Man's invention, even of necessity, ought to be cast away of all men, and to be of none. Yet is it both loved and kept of the children of the devil, that is, the thful, but yet not so that they will put themselves in any great peril or danger r of goods, or of death; as we may perceive by the papists, which will not lightly This is well proved by the papists. for the pope's decrees, which they notwithstanding pretend greatly to love and ur, nor yet gladly lose any part of their substance.

37. God's word is a sufficient doctrine to the uttermost for the instruction and The sufficiency of God's word. tion of the faithful Christians; and therefore ought nothing either to be added it, or to be plucked from it; as Moses saith: "Ye shall not add to the word Deut. iv. I speak unto you, nor take any thing away from it." Again: "That I com- Deut. xii.

mand thee, do that only to the Lord; neither put thou any thing to it, neither pl
Prov. xxx. thou any thing therefrom." And Salomon saith: "Put nothing to the Lord's wo
lest thou be rebuked and found a liar."

Note. Man's invention is altogether insufficient. Therefore the foolish men put unto take away, correct, alter, change and change again, command and command ag that at the last they may bring that to pass, which shall never come unto any fection or good effect. This thing appeareth evidently in the monks, which are alw making of statutes, and yet straightways revoke them; and out of hand they stab them again, so that there is no end in their doings. This also appeareth well in pope, and in all the synagogues of his satanical kingdom, which (so that some lucre may grow unto them) will enact, make void, and stablish again one thing n than an hundred times.

38. God's word is of so great glory and majesty, that no man is able express it.

Man's invention is so vile and of so great wickedness, that no man is able declare the abominations of it, and the unoutspeakable incommodities that issue flow out of it, unto the great danger of all them that delight in such fantasies.

39. God's word is most highly worthy to be wished and desired; as the p
Psal. xix. mograph saith: "The commandments of the Lord are more worthy to be desired t gold and precious stone."

Man's invention is most worthy to be despised and cast away, forasmuch as i nothing else than the lewd imagination of filthy flesh, and by that means hate God and of all good men.

40. God's word is the doctrine of righteousness, unity, peace, faith, love, patie mercy, and of all goodness and godliness.

Man's invention is the word of unrighteousness, discord, disquietness, unbe enmity, vengeance, unmercifulness, and of all evil and mischief.

41. God's word is the word of the eternal Father, and of his only-begotten ☞ Jesus Christ, our Lord and Saviour; which word the congregation of God only mitteth and receiveth to be sound and true doctrine, and will be ruled by it alo admitting and approving no kind of doctrine but that shall consent and agree w this word of God in all points.

Man's invention is the word of the devil, the prince of darkness, and of the ven ous snake of human wisdom; which the church malignant, despising God's word, being blinded and deceived with carnal reasons, receiveth and believeth, and is c tent to be ruled and governed by that alone, unto the endless damnation both of t bodies and souls.

THE CONCLUSION.

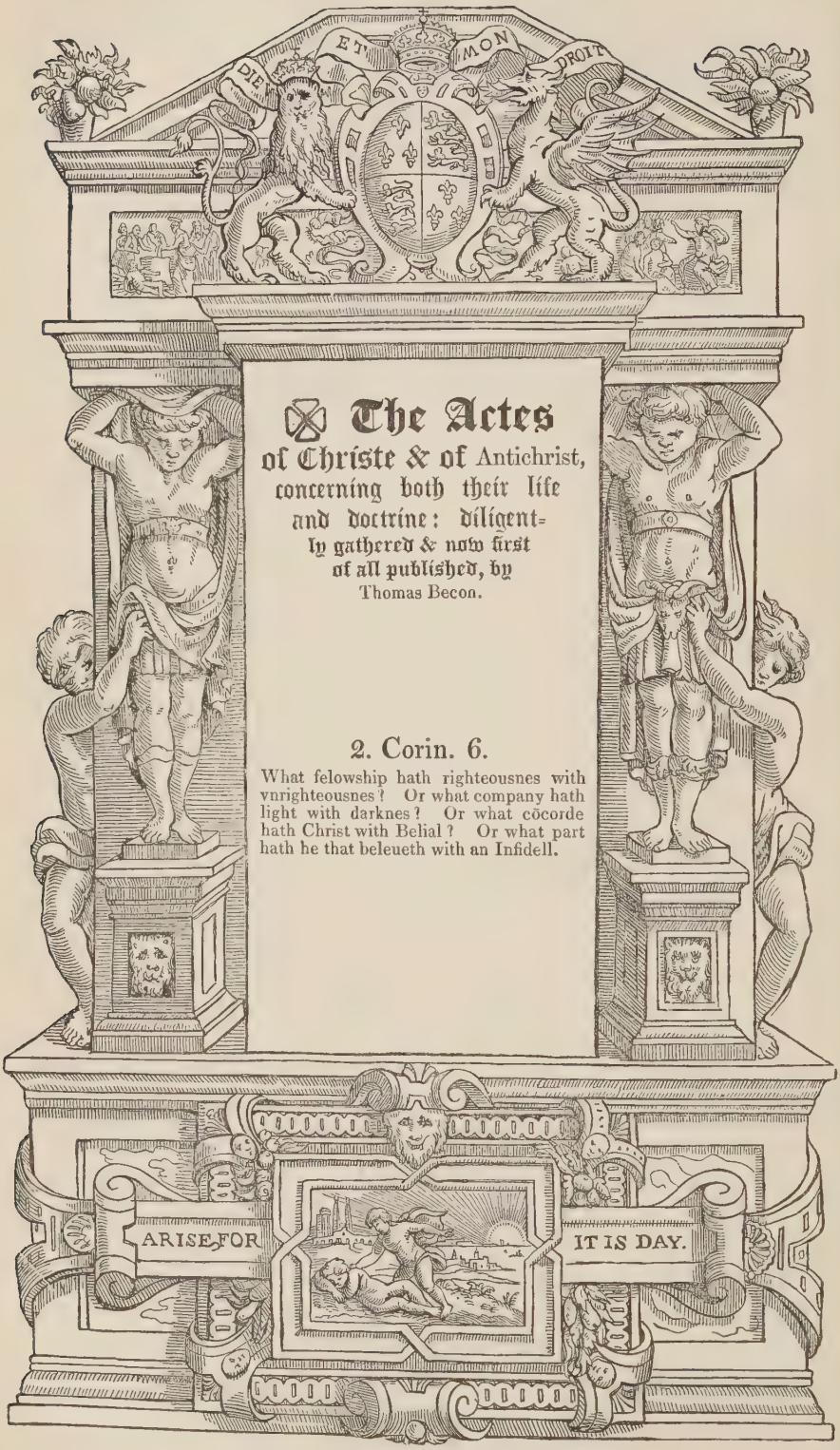
Thus have we heard, what a precious treasure and heavenly jewel the most sa scripture and holy word of God is, and what incomparable commodities the kn ledge thereof bringeth both to the souls and bodies of all such as unfeignedly ceive it.

☞ We have heard also, on the contrary part, what a wicked devil, what a griev plague, what a poisonful pestilence, man's invention is, and how great incomm ties and evils it bringeth to such as embrace it, whether we respect body or soul

It therefore now remaineth that every faithful man be jealous for the wor God. Let us all with one consent desire that it may reign in the hearts of all
Matt. x. and do all our endeavour that it may so and soon come to pass. Let us not fear torments and menacing words of the cruel and fierce tyrants, which can do not but slay the body. Let us rather, for the zeal of God's glory, for the advance of his holy word, and for the profit of the brethren, be ready to suffer whatso
Psal. cviii. shall be laid upon us by the bloody tyrants, and boldly say with David: "My h is ready, O God, my heart is ready." And while we yet live, for the good formance hereof, let us cry, preach, teach, exhort, write, and admonish one anot

stir up all other to do the same; that the execrable and damnable inven-
ions and traditions of the flesh may be plucked up by the roots, abolished,
and for ever perish; again, that the pure word of God, which is our
alone joy and comfort, our alone mirth and solace, may be faith-
fully believed, and earnestly obeyed and practised of
all nations in every place, that the kingdom Rev. xi.
of this world may be made the king-
dom of God and of our Lord Jesus
Christ; to whom alone be all
honour and glory for
ever and ever.
Amen.

Give the glory to God alone.


DIEU ET MON DROIT
The Actes
of Christe & of Antichrist,
concerning both their life
and doctrine: diligent-
ly gathered & now first
of all published, by
Thomas Becon.
2. Corin. 6.
What felowship hath righteousnes with
vnrighteousnes? Or what company hath
light with darknes? Or what cōcorde
hath Christ with Belial? Or what part
hath he that beleueth with an Infidell.
ARISE FOR
IT IS DAY.

THE

ACTS OF CHRIST AND OF ANTICHRIST,

BY

THOMAS BECON.

II. THESS. II.

"Let no man deceive you by any means; for the Lord shall not come, except come a departing first, and that that sinful man be opened, the son of perd which is an adversary, and is exalted above all that is called God, or that is shipped; so that he doth sit in the temple of God, boasting himself to be Gd

"That wicked shall be uttered, whom the Lord shall consume with the sp his mouth, and shall destroy with the appearance of his coming; even him coming is after the working of Satan, with all lying power, signs, and wonder with all deceivableness of unrighteousness, among them that perish, because th ceived not the love of the truth, that they might be saved. And therefore shall send them strong delusion, that they should believe lies, that all they mig damned which believed not the truth, but had pleasure in unrighteousness."

I. JOHN II.

"Little children, it is the last time; and, as ye have heard that antichrist shall even now are there many begun to be antichrists already; whereby we know t is the last time. They went out from us, but they were not of us; for, if the been of us, they would no doubt have remained with us."

JOHN EPIST. II.

"Many deceivers are entered into the world, which confess not that Jesus is come in the flesh. This is a deceiver and an antichrist."

TO THE

RIGHT REVEREND FATHER IN GOD, AND HIS VERY GOOD LORD,

WILLIAM, BISHOP OF CHICHESTER[1],

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

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we diligently consider the admonitions, either of Moses or of the prophets, of Christ or of his apostles, we shall easily perceive that they were in nothing diligent than in admonishing us to beware of false prophets, false preachers, Christs, or antichrists.

or they, being plentifully endued with the Spirit of God and with the know- of his holy mysteries, did afore-see what plagues, what pestilences, what wicked-, what abominations, what infections, what diseases, should come to the flock od through their fleshly persuasions and antichristian doctrines. They were not unt of the subtilties of Satan, neither was it unknown unto them that the minis- f Satan commonly use to transfigure and change themselves into angels of light, 2 Cor. xi. they may the more easily deceive the simple poor Christians, which are not so nt, wise, and afore-casting in their profession, as the children of this world are Luke xvi. eir generation. They know also right well how these grievous and ravening Matt. vii. s are accustomed to clothe themselves in sheep's apparel, feigning themselves to Acts xx. at they are not, that by this means they may with the less difficulty creep into onsciences of men, and breathe into their hearts the pestilent odours of their most ent doctrines.

or as they came in their own, that is to say, wolvish apparel, openly defying manifestly denying Christ, and that salvation which cometh by faith alone in assion and death, and deriding or laughing to scorn the mysteries of the chris- eligion; so could they[2] never be received, but rather rejected as extreme enemies od and of all godliness. No man would accompany them, but abhor them. an would hear them, but flee from them, yea, and hate them worse, according e common proverb, than the dog and snake. But like crafty, subtile, and deceitful

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The family from which bishop Barlow was led enjoyed for several generations equestrian : Barlow in the county of Lancaster. John , the father of the bishop, was committed to ver in the reign of Henry VII. for harbouring bert Clifford and his own brother-in-law the efore their departure for the court of Margaret s of Burgundy, and narrowly escaped the es of high treason. He left, by his wife an, daughter of Edward Barley of Barley, dshire, four sons and a daughter in a destitute on, his estate being in his troubles wrested m. William Barlow was educated at Oxford, ame fellow of Magdalene College there. He erwards prior of Haverfordwest, and of Bi- and at length (27 Henry VIII.) bishop of St from which see he was, in about two months, ed to St David's. Here he incurred much for stripping the episcopal palace of St Da- id castle of Llewhaden of their leaden roofs. ound on which he defended these proceedings at he wished Caermarthen to be the princi- dence of the see. In 1547 Barlow was trans- Bath and Wells, but on the accession of Mary he was deprived or made to resign, and he continent. On the death of Mary he re- turned, and was placed in the see of Chichester, which he filled about ten years. He was the presiding bishop at the consecration of archbishop Parker. By his wife Agatha, daughter of John Wellesborne, Esq. who had been an abbess, he had, besides sons, five daughters, who all became the wives of bishops, Anne, of Herbert Westfaling, bishop of Hereford, Elizabeth, of William Day, bishop of Winchester, Margaret, of William Overton, bishop of Lichfield and Coventry, Frances, first of Matthew Parker son of the archbishop, secondly of Tobias Matthew, archbishop of York, and Antonia, of William Wickham, bishop of Lincoln, afterwards of Winchester. These unions are commemorated in the epitaph on bishop Barlow's lady:

> Hic Agathæ Tumulus; Barloi præsulis, inde
> Exulis, inde iterum præsulis, uxor erat;
> Prole beata fuit, plena annis, quinque suarum
> Præsulibus vidit, præsulis ipsa, datas.
>
> Barlow's wife Agatha doth here remain,
> Bishop, then exile, bishop then again;
> So long she lived, so well her children sped,
> She saw five bishops her five daughters wed.
>
> FULLER.

Bishop Barlow died in 1568, and was interred in his own cathedral of Chichester.]

[2] Folio, *couldeth*.]

workmen, craftily, subtilly, and deceitfully they handle the matter, clothing covering themselves with sheep's apparel, outwardly pretending to be the sam word and work, in profession and conversation, that the true Christians are.

What a goodly sheep's coat is this, with the true and faithful Christians to co the same God, gospel, faith, law, doctrine, &c., and to receive and use the same s ments, &c.! All these things do the false prophets and the antichrists. Wit they confess one God, one Lord, one faith, one gospel, &c. With us they re and use the same sacraments. Who will not now knowledge them to be sheep, is to say, true and perfect Christians, join hands with them, and receive them their fellowship? when, notwithstanding, they are grievous and ravening wo seeing they deny the virtue and power of all things aforesaid. As for an ensam they confess, with the true Christians, that there is but one God, and that one God ought to be honoured of all creatures; but they add that the sain heaven are also to be worshipped, honoured, and called upon. They grant that C is our Mediator, Advocate, and Intercessor; but they teach that saints in heaven also our mediators, advocates, and intercessors, and that by them, and in their n we must offer up our prayers to God, if we will be heard. They confess the holy s ture to be the word of God; notwithstanding, they make antichrist's decrees laws to be of equal authority with it, and shame not to say also, that we ov much faith to unwritten verities as to the holy word of God, and that they a necessarily to be believed, observed, and kept, as matters manifestly expressed in sacred scriptures. They grant that Christ is our Saviour: they teach, notwithstan that salvation is to be found in their own works, in the merits of religious pe in the intercessions of saints, in cowls, in caps, in hoods, in masses, in pardons They affirm that we are purged and cleansed from our sins by the blood of C they hold plainly, notwithstanding, that there is a purgatory after this life; a of most grievous pains and torments, where the silly souls, that be departed wi due satisfaction, shall be most painfully pained, till they themselves have satisfie suffering those pains, or else amends be made by other that live in this world.

They affirm one baptism with us; yet do they mingle with the same their leaven, as exorcisms or conjurations, salt, spittle, cream, oil, candle-light, hall water, &c. They grant the Lord's supper, which they commonly call the sacra of the altar; but how miserably they abuse it who knoweth not? Of a memor Christ's body they make it the natural body of Christ, and compel the people to h it as God, or else they most cruelly burn them and put them to death. Of a re brance of Christ's sacrifice they make it the self-same sacrifice which Christ o in his own person on the altar of the cross for the sins of the world, making th of as great virtue as the other. Again, whereas Christ commanded that the should be broken in the remembrance of his body-breaking, and the wine drunk the remembrance of his blood-shedding, they hold it up above their heads, as a spec they hang it up with a rope till it be moulded and eaten with worms; they it about in public processions; and otherwise greatly abuse it, unto the great dish of God, and unto the high profanation of the holy mystery. They grant that is the head of the church: notwithstanding they make an idol of their own appoin here in earth Christ's vicar, Peter's successor, and supreme head of the universal c of Christ throughout the world. They say also, that the secular powers are obeyed and reverenced; yet will they acknowledge no obedience to be due to the poral rulers any further than the bishop of Rome shall permit and appoint ther any thing be attempted of the civil magistrates contrary to the Romish bishop's d then will they not only not obey, but also resist the higher powers, yea, and move and war against them, pronouncing the war to be godly and holy, the warriors God's knights; insomuch that, if any die in that conflict, they be precious mart the sight of God, and their souls placed in heaven before their blood be cold.

Thus see we by these few things aforesaid (as I may pass over many other m yea, and those innumerable) what grievous wolves these false prophets and mere christs are; so that it is not without a cause that Moses and the prophets, and his apostles, do so earnestly and diligently exhort us to beware of false pro

is company even from the beginning of the world there hath been alway great
lance, so that they have lacked in no age; as histories both divine and profane
anifestly declare. Neither lack we examples in this our time, as I may speak
ng of the Arians[1], of the Anabaptists, of the Davidians, of the Libertines, of the
res, of the free-will men, &c. But among all these false prophets and antichrists,
apists, more than these eight hundred years, have not occupied the least or the
place, being indeed either the inventors or the maintainers of all heresies and
d doctrines; so far is it off that the catholic and apostolic doctrine is to be found
g them. This sect of antichrist is so much the more pernicious, because it will
unted alone the true church of Christ, and condemneth as heretics and schismatics
ny as agree not with them in doctrine and opinion; when, notwithstanding, who
eth not that the church of the papists is the right "synagogue of Satan," and the
church malignant, of whom David speaketh on this manner: "I hate the church Psal. xxvi.
e malignant; and with the ungodly I will keep no company"?
ut, to the end that both the popish antichrists, and all other of that affinity and
nay the better be known; again, that all men may know where to find antichrist,
n one private person, as the dream hitherto hath been, but in multitudes, yea,
em that most of all brag of Christ, of Christ's church, of God and of his godly
eries; I have thought good, as the shortness of time did serve, to gather together
cts of Christ and of antichrist, concerning both their life and doctrine, that the
nt reader, perusing this little treatise, may easily perceive where antichrist is to
und, and who is the true antichrist, and by this means be occasioned to forsake
rist, with all his wicked and false prophets, and only to cleave to Christ and to
ithful, true, and uncorrupt preachers of his doctrine, whose word is truth, and John xvii.
h for evermore, roar devil, rage world. Isai. xl.

his my little travail, whatsoever it be, I dedicate to your right honourable lordship,
estimony of my serviceable heart and ready bent good-will toward you, not only
se the love of God's truth hath joined our minds together in true and christian
before certain years (which may justly seem to be a matter of great force among
ians), but also because I have known you long and before many years to be a
t captain in the Lord's battle, yea, and that not only in the time of peace, but
n the midst of strokes, yet, notwithstanding, always harmless preserved from
yranny of the enemy through the puissance and might of our grand captain
ist the Lord; so that your honour is of that blessed company, to whom
"it is given not only to believe in Christ, but also to suffer for Christ."

I shall most humbly desire your lordship to take this my labour in good part; and I shall during my life pray and beseech God to preserve you and all yours in continual health, with daily increase of honour, unto the glory of God and unto the profit of his holy congregation.

From Canterbury the first day of August.
In the year of our Lord 1563.

[1 Folio, *Assirians.*]

THE

ACTS OF CHRIST AND OF ANTICHRIST,

CONCERNING BOTH

THEIR LIFE AND DOCTRINE.

OF THEIR LIFE.

Psal. cx. Matt. iv. Luke i. Rom. i. John iii.

First. CHRIST, as touching his deity, is the true and natural Son of the li and immortal God; and as concerning his humanity, he is the true and natural so Mary the virgin.

Eph. ii. 2 Thess. ii.

Antichrist, both body and soul, is the child of wrath and the son of perdit yea, and that sinful man which is an adversary to God and all godliness, to Cl and to all Christianity.

Luke ii.

2. Christ, being born, brought into the world great joy, high peace, and everl ing salvation; as the angel said to the shepherds: "Behold, I bring you tiding great joy, which shall come to all people; for unto you is born this day in the of David a Saviour, which is Christ the Lord." Again: "Glory be to God on h and peace on the earth, and unto men a good-will."

Antichrist, being born, bringeth with him not joy, but grief of mind; not pe but trouble of body; not salvation, but plain destruction both of body and soul so many as embrace him.

Luke ii.

3. Christ, when he should be born, could have no room in the inn, and th fore was born in a stable; and, being wrapped in poor and homely swaddling-clo he was laid in a manger.

Antichrist, before he be born, hath a gorgeous and richly apparelled house pared for him, with all such furniture as becometh such a wicked worldling.

John i. Matt. ii.

4. Christ, when he was born, was not joyfully received of the world, no, of them to whom he was promised and sent, but rather hated and persecuted cruelly.

Antichrist, being born, is most tenderly embraced, loved, kissed, and cul and in all points warily kept and circumspectly attended, that no grief or misfor chance unto him; so dear is he to the children of this world.

Matt. ii.

5. Christ, when according to his age he ought to have been both tenderly quietly nourished, was compelled, through the cruelty of tyrants, to be carried country to country, and yet hardly found he rest at any time; so in all points the cross follow him, even from the very cradle, as they use to say.

Antichrist is both delicately and tenderly fostered and brought up, without noise and disquietness. All epicures and worldlings delight in him. They seek pleasure him. He is free at all times from all cross.

Luke ii. Matt. ii.

6. Christ, when he was born, had little resort unto him for to relieve his and miserable state, beside the shepherds, and the wise men of the east, with a few other.

Antichrist hath the whole world flocking to him, which cease not to give offer unto him great and precious gifts, although otherwise overflowing with abundance of all things.

Luke ii.

7. Christ being but twelve years of age was so studious of God's word, an desirous of the knowledge thereof, that, forgetting his carnal friends and their c pany, he remained in the temple of Salomon at Jerusalem, sitting in the midst the doctors, hearing them and posing them.

Antichrist hateth the knowledge of God's word, and so many as favour it, asmuch as it is contrary to his filthy will and beastly pleasure, and delighteth in that doctrine which serveth his voluptuous appetite.

Christ was obedient to Mary his mother and to Joseph her husband, shew- Luke ii.
ereby a good example of submission and obedience to all children.
ntichrist will obey no man, but rule over all men, giving hereby an example
de and disobedience to all men.

Christ, as some affirm, from the time of twelve years of age till he was thirty
old, accompanied Joseph his mother's husband, which was a carpenter by his
ation, and laboured diligently in that art; by this means getting his living with
:avail of his hands and with the sweat of his brows, according to the command- No man ought to be idle in a christian common-weal. 1 Thess. iv. 2 Thess. iii. Gen. iii. Psal. cxxviii. Mark vi.
of his heavenly Father; giving a good example in this behalf to all that pro-
is name, that none in a christian commonweal ought to live idly, but every
work some good thing, that he may have not only whereof to live himself, but
o give unto the needy. And hereof cometh it that Christ is called a carpenter
e scripture.

ntichrist is altogether otherwise affected. For he useth no exercise that godly The idleness of the popish spiritualty.
profitable is, but liveth altogether idly of the labour of other men's hands and
e sweat of other men's brows, contrary to the commandment of God, being in-
a very unprofitable clod of the earth. And as he himself is estranged from all
and virtuous exercises, so likewise doth he enfranchise, and make free from
ork and labour, all his spiritual smeared shavelings, appointing them, not to
h the word of God, nor to administer the sacrament of Christ purely and sin-
, according to Christ's institution, but to say matins, mass, and even-song,
o set forth his ordinances and decrees, &c., that they may seem at the least to
mewhat, although that somewhat indeed be nothing.

). Christ as he prospered in age, so likewise did he in wisdom and favour Luke ii.
God and men.

ntichrist, the older he waxeth, the worse he is, hated both of God and of all
men.

. Christ disdained not to be baptized of John Baptist, a poor man and a Matt. iii. Mark i.
's son.

ntichrist will have nothing ministered unto him but of great princes, mighty pre-
and such as be famous, honourable, and of great glory in the world. As for
men, he regardeth not; and as touching the lawful children of priests, he can by Antichrist cannot abide the marriage of priests.
eans abide them, as a matter condemned in his devilish decrees and Lucifer-like

2. Christ, although sent down for that purpose, took not on him the office of
ning till he was openly called of his heavenly Father, having his vocation con- Matt. iii. Mark i. Luke iii. John i.
l by a visible sign of the Holy Ghost, which came down from heaven upon him
e likeness of a dove.

ntichrist thrusteth himself into the ministry without any certain calling, yea, and
not to do good, which is contrary to his nature, but to do evil, even to corrupt
ongregation of God with his pestilent doctrine and corrupt manners, and unfruit-
to eat the milk of the sheep, and to be apparelled with their wool, by this
defrauding both the true ministers and also the poor members of Christ of their
; being of the number of them of whom God by the prophet speaketh on this
er: "I spake not unto them, and they prophesied: I sent them not, and they Jer. xxiii.

3. Christ, although called of God unto the office of preaching, and anointed
h the oil of gladness," that is to say, the Holy Ghost, "above his fellows," fell Psal. xlv.
traightways unto preaching, but, sequesting himself from the company of all
gave himself by the space of forty days and forty nights to fasting and prayer, Matt. iv. Mark i. Luke iv.
he might be the more able to fulfil that work whereunto God had called him,
the glory of God's most glorious name, and unto the profit of his holy congre-

ntichrist, after he hath thrust himself into the ministry, rashly and without any
ment, unworthily and without any due preparation unto so worthy mysteries,
filthy sow and vomiting dog, taketh in hand the divine offices, giving himself
r to prayer nor yet to fasting, but rather to carnal pleasure and beastly belly-

cheer; nothing caring for the glory of God, nor for the profit of his people, so he may live wealthily and according to the lusts of the flesh.

Matt. iv. Luke iv. 14. Christ, in the time of his fasting and prayer, was grievously tempted of S and of the infernal army, whom all he mightily and valiantly overcame with most mighty and valiant armours of God's word.

Antichrist, as he never fasteth and prayeth aright, so is he never tempte Satan for the probation and trial of his faith and constancy, as one that is alr in Satan's nets, and in his possession as a most miserable slave and vile pea And if at any time he will defend himself against Satan, and such-like wicked sp he fleeth not unto the word of God, but unto holy water, holy bread, holy pa holy candles, holy fire, &c.

Matt. iv. Mark i. 15. Christ, when he began to preach, preached repentance and faith.

Antichrist preacheth penance and faith in his pardons and bulls for the remi of sins.

Matt. iv. Isai. ix. Luke ii. 16. Christ by his preaching brought the people out of darkness into light.

Antichrist through his sermons bringeth his hearers out of the light of C word into the damnable darkness of men's trifling traditions.

Matt. xi. Luke vii. Matt. xxiv. 17. Christ confirmed his doctrine with true and most certain miracles.

Antichrist ascertaineth his teaching with false signs and feigned wonders.

Luke iv. John iv. 18. Christ painfully travelled into many and divers countries to preach C word, seeking the salvation of all men.

Antichrist sitteth at home in his palace upon his fine cushions and carpets, gorgeously and gloriously, not seeking other men's salvation, but his own ease promotion.

Matt. x. Mark vi. Luke vi. 19. Christ, that the more with the more expedition might be converted turned unto the faith of God and unto his holy religion, did choose unto him tw disciples.

A swarm of hypocrites. Antichrist, to enlarge his kingdom, taketh unto him innumerable swarms of h crites, as cardinals, patriarchs, archbishops, bishops, priests, deacons, subdeacons, mo friars, canons, hermits, anchors, archdeacons, commissaries, officials, pardoners, p tors, doctors, scribes, lawyers, somners, apparitors, inquisitors, accusators, persecu traitors, condemners, false prophets, lying preachers, relique-sellers, soul-carriers, purgat rakers, massmongers, saint-worshippers, work-sellers, pilgrimage-goers, idolaters, t substantiators, bread-honourers, traditionaries, papists, &c.

Matt. viii. 1 Cor. ix. Phil. iv. Acts xxi. 20. Christ did choose such to be his disciples and preachers of his heav Father's will, as were married and had wives and children.

Antichrist admitteth none unto his priestish orders but such as are wiveless, profess for ever after to lead a single and unmarried life.

Matt. x. xviii. John xx. 21. Christ choosed disciples to this end, that they should be preachers.

Antichrist chooseth his shavelings to be massmongers, sacrificers, purgatory-ra charmers, and conjurors of unclean spirits, of devils, of salt, of water, of bread wax, of palms, &c.

Mark xvi. John xv. 22. Christ would have his disciples known by the fruits of the Holy Ghost

Antichrist hath his chaplains known by docking and ducking, by smearing shaving, by massing and matin-sing[ing], by tippeting and gowning, &c.

Luke xxiv. 23. Christ commanded his disciples to preach repentance and remission of in his name to all nations.

Antichrist commandeth his shavelings to say matins, mass, and even-song, to for souls in purgatory, to hear confessions, to enjoin penance, to give absolution hallow the font, &c.

Matt. x. Mark xvi. Acts iii. iv. 24. Christ confirmed the doctrine of his disciples with working of miracles.

Antichrist stablisheth the teaching of his chaplains with the terrible and grie thunderbolt of excommunication, with imprisonment, with persecution, with sw fagot, fire, halter, &c.

25. Christ, sending forth his disciples to preach, commanded them to do t office freely, that is to say, to preach and to heal the sick for nothing, saying u Matt. x. them: "Freely ye have received, freely give."

ntichrist and his birds are like unto Judas. For they all do so well love the All for money.
, that without money a man can get nothing of them. They bless, they curse,
sing, they say, they patter, they pray, they mumble, they rumble, they tumble,
jumble, they talk, they walk, they blear, they bleat, they fast, they eat, they
they walk, and what not? and all for money, according to the common pro-
No penny, no paternoster.

6. Christ, when he sent forth his disciples to preach, said unto them: "Behold, Matt. x.
d you forth as sheep among wolves;" for "in the world ye shall have trouble." John xvi.
ntichrist sendeth forth his trumpet-blowers as wolves among sheep, ready to kill,
and murder, if any withstand their antichristian doctrine. The world hateth them John xv.
but loveth them dearly, because they are of the world, and speak of the world.

7. Christ pronounced them blessed that are poor; and he himself was so poor Matt. v. Luke vi.
he had not where to rest his head, being in this behalf much inferior to the Matt. viii.
of the air, which have their nests, and to the foxes of the earth, which have
holes.

ntichrist, which calleth himself Christ's vicar and Peter's successor, agreeing with
in doctrine and manners, as Belial with Christ, and Satan with God, hateth
abhorreth such as are poor and without money, as people nothing meet to buy
nerchandise. Antichrist himself is so rich, and hath such abundance, that he is
to compare in substance with worldly princes and earthly potestates. He shameth
to say: Rome is mine; Sicilia is mine; Corsica[1] is mine: the whole empire is
. And in his lousy laws and devilish decrees he commandeth, that if any man,
r of low or high degree, presume to take any of the church-goods, he should be
standed not only with the spiritual, but also with the temporal sword. And if
chance to die for the defence of mother holy church goods, he affirmeth plainly
they die a blessed death, and shall obtain life everlasting. O antichrist! This
hrist had rather have the blood of many thousands both most cruelly and un-
y shed, than he would lose one of his worldly pelf; so sweet unto him is the
ur of lucre.

8. Christ, when they would have chosen him to be their king, fled away alone John vi.
them into the mountains, and gave himself to prayer and spiritual meditations, Matt. xxi. Mark xi.
ly eschewing all worldly pomp, glory, and dignity; which thing he shewed openly Luke xix. John xii.
iding simply and plainly upon a borrowed ass; according to the prophecy of
ary, which saith: "Behold, the king cometh unto thee, meek, simple, lowly, or Zech. ix.
oor degree." "He became poor," saith the apostle, "that we through his poverty 2 Cor. viii.
ld wax rich." And he said to Pilate: "My kingdom is not of this world." John xviii.
Antichrist advanceth and lifteth up himself above all kings, princes, rulers, and
erors, challenging unto him authority and power both to exalt and depose kings,
ces, and emperors, at his pleasure; which thing, as we read, he hath in times
cruelly and tyrant-like practised in divers and many noble princes. He ad-
eth himself not only to excel all power and authority, but also to be lord of both
ns, heavenly and earthly, and that the emperor is his subject, as it is mentioned Dist. 96. cap. Si Imperator.
is own decrees and laws[2]: again, that if the empire at any time be void, he is
t heir to the same. And in token that he is lord and king over three realms,
more than God himself hath, that is to say, heaven, earth, and purgatory, he The pope's triple crown, what it signifieth.
reth a triple crown upon his pilled pate. This authority this antichrist received

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[1] *Cecilia, Corcia,* folio.]

[2] Si imperator catholicus est, (quod salva pace dixerimus,) filius est, non præsul ecclesiæ: ad religionem competit, discere ei convenit, non e: habet privilegia suæ potestatis, quæ administis legibus publicis divinitus consecutus est, ut beneficiis non ingratus contra dispositionem cœordinis nihil usurpet. Ad sacerdotes enim Deus t, quæ ecclesiæ disponenda sunt, pertinere, non culi potestates: quas, si fideles sunt, ecclesiæ sacerdotibus voluit esse subjectas. Non sibi icet alienum jus, et ministerium, quod alteri deputatum est: ne contra eum tendat abrumpi, a quo omnia constituta sunt, et contra illius beneficia pugnare videatur, a quo propriam consecutus est potestatem. Non a legibus publicis, non a potestatibus seculi, sed a pontificibus et sacerdotibus omnipotens Deus christianæ religionis clericos et sacerdotes voluit ordinari, et discuti, recipique de errore remeantes. Imperatores christiani subdere debent executiones suas ecclesiasticis præsulibus, non præferre.—Joan. Papa in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Prim. Pars, Dist. xcvi. can. 11. col. 469.]

of the devil for the service that he hath done him, which Christ utterly refused, w
Matt. iv. he said unto him: "All these things, all the kingdoms of the world and the g
of them, will I give thee, if thou wilt fall down and worship me." This antich
and his adherents, that so vilely despise[1] the higher powers, are spoken of in the ep
2 Pet. ii. of St Peter, which saith: "They walk after the flesh, in the lust of uncleanness,
despise authority. Presumptuous are they and stubborn, which fear not to speak
of them which excel in worship," &c.

Luke xxii. Phil. ii. 29. Christ came not to be served, but to serve, taking upon him the similit
of a servant, and making himself of no reputation, to serve and advance us.

Antichrist will be served, and suffer kings to give him water, yea, and saith
Dist. 86. cap. Quando. were a shame if he should otherwise humble himself; as it appeareth in his
laws and decrees[2].

John xiii. 30. Christ full lowly and meekly washed his disciples' feet, and taught them
likewise, saying: "I have given you an example, that as I have done to you, sc
should do one to another."

Cap. Cum olim. Antichrist saith, Emperors and kings shall kneel unto me, and kiss my feet;
is not ashamed to express it in his law[3].

John iv. Matt. iv. 31. Christ went on his feet with his disciples both in wet and dry, heat
cold, to teach and instruct the people; as it is evident throughout all the gospel.

The pope is no preaching prelate. Antichrist keepeth his feet full clean with shoes of gold and silver set with p
cious stones, and will not preach the word of God, but saith it is sufficient to c
other to preach; as it appeareth by his law. Verily after this manner might the T
be pope also.

Matt. xx. Luke xxii. 32. Christ sat at meat among his disciples full lowly and poorly; and he did
require the highest seat.

Antichrist sitteth full high in a curious throne, and will be served gloriously w
great princes and potestates; and he will have men with jagged coats to carve
morsels, blaspheming God with oaths, and committing many other vices; as ye m
daily see.

Matt. xxi. 33. Christ fasted, and sought for the fruit on the tree to eat when he was hung
and found none thereupon.

Antichrist hath great provision made in cities and towns to get him of the
that may be found, and that must be well dressed and daintily, to make good digest
with spices, and sauces, and syrops coloured out of kind.

Matt. viii. Mark iv. Luke viii. 34. Christ lay and slept in a boat on the hard boards, and had to his chamb
lains but poor fishers.

Antichrist lieth full soft and easily in beds of down, where he sleepeth sweet
and no man may wake him until he have slept enough. His chamberlains are n
of honour, which are full ready with marshals and ushers to keep his chambers fr
noise, and the porter at the gate to keep out the poor.

Luke vi. Matt. xiv. John vi. 35. Christ was in hills weeping and praying, and walked in desert, feeding ma
thousands both with meat and preaching.

Antichrist sitteth in his castles and towers, with minstrelsy, laughter, and all k
of melody. As for the hungry and poor, they shall die and starve; for food get th
none of him. He thinketh it great shame for him to follow Christ's example.
touching preaching, he doth not so much as once dream of it.

[1 Folio, *deuise.*]

[2 Quando necessitas disciplinæ minoribus coercendis dicere vos verba dura compellit, si etiam ipsi modum vos excessisse sentitis, non a vobis exigitur, ut ab eis veniam postuletis: ne apud eos, quos oportet esse subjectos, dum nimia servatur humilitas, regendi frangatur auctoritas. Sed tamen petenda est venia ab omnium Domino, qui novit etiam eos, quos plus justo forte corripitis, quanta benevolentia diligatis.—August. in eod. Dist. lxxxvi. can. 4. cols. 408, 9. This is the canon cited; but it must be admitted that, if it be the one intended, it does not bear the sense which Becon would put upon it.]

[3 There does not appear to be a canon under title. Possibly the following may be meant: Ho fratres, et sublimitas episcopalis nullis poterit c parationibus adæquari. Si regum fulgori comp et principum diademati, longe erit inferius, quan plumbi metallum ad auri fulgorem compares: qui cum videas regum colla et principum submitti g bus sacerdotum, et osculata eorum dextera, oratic bus eorum credant se communiri.—Ibid. Dist. x can. 10. col. 469.]

6. Christ rode poorly and simply on an ass, and had twelve poor men that followed on foot. Matt. xxi. Mark xi.

Antichrist rideth royally on a mule, or on a white palfrey, and hath more than ve following him on horseback to attend and wait upon him, with swords, bills, halberds, as it were men ready to battle.

7. Christ, as he passed through cities and towns, hunted fiends out of men that dwelled in, with the words of his mouth. Matt. iv. viii. x. xii. xv.

Antichrist hunteth the wild deer, the fox, and the hare, in his closed parks, with cries and horns blowing, with hounds and ratchetts[4] running, besides a great m of Sim Shakebucklers.

8. Christ, praying to Almighty God his heavenly Father, in his prayer called Holy Father. John xvii.

Antichrist is called the most holy father of Satan's children, and like Lucifer taketh name on him. His disciples say that he is God on earth; whereas we are taught Christ's law that there is but one God. Eph. iv. 1 Tim. ii.

9. Christ sat in the midst of the doctors, not thinking scorn to inquire and to them in the law of his heavenly Father. Luke ii.

Antichrist sitteth in his glorious throne, and ministereth his own laws and traditions l men, and holdeth a small matter long in pleading, which might soon be determined ıe law of God, if he would use it. But then his winning should be the less, his law out profit, and his consistory cold.

10. Christ sent the Holy Ghost in fervent love and charity, to teach them which the elect and chosen of God all truth necessary unto salvation. John xiv. xv. xvi.

Antichrist sendeth out his commissions all about to curse and ask vengeance on that resist his tyranny, and will for money absolve them clean again, *a pœna ılpa toties quoties.* All his doctrines have golden tails. For money is ever the Give him money, and ye have fulfilled all his laws. The virtue of money.

11. Christ fulfilled and kept both the old law and the new, and all righteousness. Matt. iii. v.

Antichrist will have his own traditions and laws kept. But as for the law of God, clean out of his mind.

12. Christ said that men should know his disciples by their charity, if they loved another, as he had loved them. John xiii.

Antichrist causeth his chaplains to be known by their habits and vestures, by their gowns and shaven crowns, and punisheth them if they use not their habits. But heir covetousness, ambition, pride, whoredom, and such other wickedness, he never sheth them. How antichrist's chaplains are known.

13. Christ promiseth forgiveness of sin and the kingdom of heaven unto them will repent and amend their lives. Matt. iv. Mark i. Luke xxiv.

Antichrist saith that no man can be saved except he be first shriven of his priests friars[5]. For they bring in money. Cap. Omnes.

14. Christ would not suffer that doves, sheep, and oxen for the offering, should ld in the temple of God, but drave out the buyers and sellers with whips. Matt. xxi. Mark xi. Luke xix. John ii.

Antichrist suffereth his chapmen in the church to sell the sacraments that they d freely minister to the christian people. In his court also there is selling of prics, prebends, free chapels, benefices, dignities, abbotships, offices, &c. And or money. Omnia venalia Romæ[6].

15. Christ lay in a stable, with few clothes, betwixt an ox and an ass. For there no place in the inns for his parents, because they were poor. Luke ii.

ntichrist lieth in rich chambers, with quilts, curtains, carpets, and cushions spread all , with sweet smells, pleasant odours, painted walls, with hangings of cloth of gold.

16. Christ would have men to visit the poor prisoners, to comfort them, and to r them. Matt. xxv.

Rache, or rachett: a dog that pursues by the]

Alii e contrario testantur, dicentes sine conoris et satisfactione operis neminem a pecosse mundari, si tempus satisfaciendi habuerit. —Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Sec. Pars, De Pœnit. Dist. i. can. 37. col. 1680. But see the gloss on this canon.]

[6 Juv. Sat. III. 183, 4.]

Antichrist hath no pity on the poor; yea, he persecuteth the poor Christians, putt them in prison for the truth's sake, and in fine, most cruelly murdereth them.

Matt. v. Luke vi. 47. Christ did never imprison or persecute any man, but he commanded his ciples that they should love their enemies, and do well to them, yea, and pray them that did persecute them.

Antichrist, that taketh on him to stand in Christ's stead, and to follow his exan persecuteth, punisheth, prisoneth, and putteth to death them that are disobedient his voluptuous pleasures. See ye not how fast he followeth Christ's steps?

Matt. viii. Luke viii. 48. Christ, healing the sick, and doing many miracles, did for the most part command that they should tell no man who had healed them.

Antichrist, altogether desirous of vain-glory, worldly praise, and mortal reno giveth great gifts and large benefices to pardoners, to proctors, to lawyers, to li to minstrels, to massengers[1], to friars, to flatterers, and to such-like parasites, to b his name abroad, his holiness and godliness, that he may have honour and wors in this wicked world.

49. Christ had no courts to plead the matters of his disciples in; for he c

Matt. v. manded them that they should not resist evil.

Antichrist hath his courts and many rich men of law to oppress the poor, to call unto judgment whom he lusteth. For whatsoever cause he will he vex all manner people without mercy. For forgive he will not.

John viii. 50. Christ bade them that he healed to go their way, and to sin no more.

Antichrist giveth licence to the people to continue in sin, and giveth them lic also to keep and maintain stews and bawdy-houses, and receiveth money therefore.

Luke xii. 51. Christ refused to be judge between the two brethren in dividing their inherita as a matter not incident to his office, which was to preach the will of his heave Father, but appertaining unto worldly judges and temporal magistrates.

Antichrist taketh upon him to be judge in all manner of matters, spiritual or tempo ghostly or worldly. There is no cause which he will not take upon him to determ

Non. Quæst. iii. Conquestus. namely if they bring money. He will all men, in matters from all men, to appeal u him and unto his court for sentence, without any resistance or against-saying[2].

52. Christ would not be defended in a righteous matter with martial armo

Matt. xxvi. John xviii. but he commanded Peter to put up his sword into his sheath. "For he that strik with the sword," saith he, "shall perish with the sword."

Antichrist commandeth emperors, kings, princes, and lords, with their subjects, to t swords, spears, halberds, and guns, and to help him to slay all such as will not obey tyranny. And this must the emperor do, or else he must be perjured, yea, and deposed, because he is no meet man to reign, forasmuch as he stoutly defendeth the liberties of holy church. After this manner came it to pass that Julius Secun bishop of Rome, caused to be slain sixteen thousand men in one day[3]. Was not well pastured? Was not this a worthy vicar of Christ, and a noble successor of Peter

53. Christ gave free liberty to all men to eat all meats at all times; forasm

Matt. xv. as "that which entereth into the mouth defileth not man, but that cometh

Tit. i. of the mouth." For "all things are pure to them that are pure;" and "nothing to be cast way, if it be received with giving of thanks. For it is sanctified by

1 Tim. iv. word of God, and by prayer." Yea, it is the "doctrine of devils" to forbid that be eaten, which God hath made to be received with thanksgiving.

[1 Probably *mass-singers.*]

[2 Conquestus est apostolatui nostro frater noster Sigedodus archiepiscopus Narbonensis, quod clericos suos eo invito ad judicium tuum venire compellas, et de rebus ad ecclesiam suam pertinentibus, eo inconsulto, quasi jure patriarchatus tui disponas: cum hoc nec antiquitas (cui patres sanxerunt reverentiam) habeat, et auctoritas sacrorum canonum penitus interdicat: nisi forte pro causis, quæ apud se terminari non possunt, ad te quasi ad patriarcham suum provocaverint, vel si episcopus suus decesserit, res ecclesiæ suæ judicio tuo dispensare voluerint; primates enim vel patriarchas nihil privilegii habere pra teris episcopis, nisi quantum sacri canones co dunt, et prisca consuetudo illis antiquitus con definimus: ita ut secundum Nicænas regulas privilegia serventur ecclesiis: præterquam si ap lica sedes aliquam ecclesiam vel ipsius rect quolibet speciali privilegio decreverit honorare.— col. Papa Rod. Bituricens. Archiep. in Corp. Canon. Lugd. 1624. Decret. Gratiani, Decr. Pars, Caus. ix. Quæst. iii. can. 8. cols. 875, 6.]

[3 In the battle of Agnadello, in which the netians were defeated, A.D. 1509.]

ıtichrist plainly condemneth all such as presume to eat eggs, milk, butter or , but specially flesh, on those days that he hath commanded to be fasted, and ıceth them heretics[4]. This agreeth with Christ as light with darkness. And ve we been so blinded these many years past through the juggling of our spiritual ers, that we could never perceive this antichrist till now in the latter days, "that man of sin must be revealed" and uttered, according to the prophecy of postle. Dist. iv. cap. Statuimus. 2 Thess. ii.

. Christ gave authority unto his disciples to bind and to loose, saying: "What- ye bind in earth shall be bound in heaven; and whatsoever ye loose in earth be loosed in heaven." But Christ spake nothing of binding and loosing in pur- for money concerning the souls departed. Matt. xvi.

ıtichrist challengeth greater power and larger authority. For he will loose souls f purgatory, and command the angels to fetch them out; and all for money. ithout money ye can get nothing of him.

. Christ is head of the church, as the holy apostle Paul doth testify; and also the stone whereon the church is builded. And this church is the congregation hful christian people, and the very body of Christ. Eph. i. Col. ii. 1 Cor. iii.

ntichrist saith that he is head of the church, and that the see of Rome is the whereon the church is builded[5]. Can any thing be more contrary unto the r and glory of God than thus to despoil him of his kingdom, which he so hath bought, shedding his precious blood for it? Dist. xix. cap. Enimvero. Dist. xix. cap. Ita Dominus.

. Christ gave us a law, which is the holy scripture. This holy scripture, as s given by the inspiration of the Holy Ghost, so did the same Spirit infuse it antly into the hearts of the apostles, and likewise doth at this present with ithful; and of the same Spirit hath this holy scripture his endurance and true retation. 2 Tim. iii. 2 Pet. i.

ntichrist is not ashamed to brag that he is lord over the scripture, to allow or ow it: for of me, saith he, it taketh his full authority[6]. And for a token of the scripture of Christ is laid under his feet when he is at mass. Cap. Sic omnes. O antichrist!

. Christ commanded by his apostle St Paul, that a bishop should be "apt to " and that he ought to be well learned, "that he may be able by his wholesome ne both to exhort and to overcome all them that resist and be against the faith." 1 Tim. iii. Tit. i.

ntichrist will neither teach nor dispute with any man in the holy scripture for ıaintenance of the christian faith, but only for to augment his own kingdom, o stablish his own laws. And if any will dispute with him, they shall be cast nto prison; where he and his ministers have devised and invented proper engines ing their fingers so sore, that the blood shall brast out of their fingers' ends. over, he will pain them and scourge them, and with infinite other torments punish to make them forsake the truth; and afterward make them swear on a book, The cruelty of the papists.

Statuimus, ut septem hebdomadas plenas ante n pascha omnes clerici in sortem Domini vo- arne jejunent: quia sicut discreta debet esse ericorum a laicorum conversatione, ita et in debet esse discretio.—Telesphor. in eod. Decr. Pars, Dist. iv. can. 4. cols. 11, 2.]

Enimvero, quia in speculum et exemplum Romana ecclesia, cui nos Christus præesse proposita est; ab omnibus, quidquid statuit, d ordinat, perpetuo et irrefragabiliter obser- n est.—Steph. Papa in eod. Dist. xix. can. 4. 2, 3.

Dominus noster Jesus Christus humani gene- ator instituit, ut veritas, quæ antea legis et tarum præconio continebatur, per apostolicam n salutem universitatis exiret: sicut scriptum omnem terram exivit sonus eorum, et in fines erræ verba eorum. Sed hujus muneris sacra- n ita Dominus ad omnium apostolorum offi- ertinere voluit, ut in beatissimo Petro aposto- omnium summo principaliter collocaret: ut ab ipso quasi quodam capite dona sua velut in cor- pus omne diffunderet; ut exsortem se ministerii intel- ligeret esse divini, qui ausus fuisset a Petri soliditate recedere. Hunc enim in consortium individuæ unitatis assumptum id, quod ipse erat, voluit nominari, dicendo, Tu es Petrus, et super hanc petram ædificabo ecclesiam meam: ut æterni ædificatio templi mirabili munere gratiæ Dei in Petri soliditate consisteret, hac ecclesiam suam firmitate corroborans, ut illam nec humana temeritas posset appetere, nec portæ contra illam inferi prævalerent. Verum hanc petræ istius sacratissimam firmitatem, Domino, ut diximus, ædificante constructam, nimis impia vult præsumptione violare, quisquis ejus potestatem tentat infringere, favendo cupiditatibus suis, et id, quod accepit a veteribus, non sequendo.—Leo Papa I. in eod. ibid. can. 7. cols. 84, 5.]

[6 Sic omnes apostolicæ sedis sanctiones accipiendæ sunt, tanquam ipsius divini Petri voce firmatæ sint.—Agatho Papa in eod. ibid. can. 2. col. 82.]

that they shall tell no man of it. Thus cruelly doth antichrist entreat man fo truth's sake, against all justice. And if he cannot subdue them to his will, either he murdereth them privily in prison, or else he committeth them unt secular power, as unto his hangmen or butchers, to be burned. And thus is th
Psal. cxlvi. putation ended; and antichrist hath gotten the victory. *Sed vivit Dominus, qui cu veritatem in seculum seculi, et facit judicium injuriam patientibus.*

Matt. xxi. 58. Christ cursed the fig-tree upon which he found no fruit; and forthwit fig-tree withered, and never bare fruit after.

Antichrist hath cursed and interdicted lands and realms; and yet did not the die, but they prospered well; and the earth brought forth her fruit and in no less than before, yea, much more abundantly, (thanks be unto God!) that this s
Psal. cix. may be found true: *Maledicent illi, tu autem benedices:* "They shall curse; but shalt bless."

John x. 59. Christ calleth himself the good shepherd, saying: "I am the good she The good shepherd giveth his life for his sheep."

Antichrist saith that he is a good shepherd, and yet he polleth and pillet sheareth and scrapeth the sheep so near, that he leaveth not one lock of wo their backs. And think ye not that he is in all points the self-same shephe
Zech. xi. whom Zacharias prophesied? which saith in the person of God: "Behold, I raise up a shepherd in the land, which shall not seek after the things that be nor care for such as go astray. He shall not heal the wounded: he shall not n the thing that is whole; but he shall eat the flesh of such as be fat, and tear their in pieces," &c. He shall nourish himself, and not the sheep. And this prophet, c out on him, saith: "O thou shepherd and idol, forsaking the flock!" As thou should say: Thou bearest the name of a shepherd, but thou art an idol and count Thou art called a shepherd, but thou art a plain murderer. Thou art named a f but thou art a destroyer. Is it to be thought that this shepherd will give hi for his sheep?"

John xxi. 60. Christ chargeth Peter three times to keep well and nourish his sheep.

Antichrist chargeth his officers to keep well his money: and as for the shee himself taketh pains to shear them, and to keep them low with infinite exactions.

Matt. v. xix. 61. Christ gave a commandment, that a man should forsake his wife or pu away for no cause, but only for adultery.

Antichrist, if he be well monied, will make divorces for whatsoever cause a will have him: yea, and for money he will join them together whom the law of by no means suffereth to marry.

Luke x. 62. Christ, beside the twelve disciples, sent forth to preach seventy and two disciples, which freely promised heaven to them that would believe in the na Christ.

Antichrist sendeth out his preachers and pardoners, which teach the people to b his power, and to trust to his pardons for their salvation; adding, that they c otherwise be assoiled, nor come to heaven. And all for money.

Luke xxii. 63. Christ took away from his disciples all temporal jurisdiction and worldly p saying unto them: "The kings and princes of the gentiles have rule and power them;...but ye shall not so have."

Antichrist lifteth up himself above all power, and saith, Emperors, kings, and be my subjects. This is daily read in his bulls, wherein he commandeth the no like as a master doth command his servant.

Matt. xxiii. Mark ix. 64. Christ gave commandment to his disciples, saying: "Look, which amon will be greatest, let him be the lowest of all."

Cap. Tibi Domino. Dist. 63. Antichrist saith: The emperor must swear unto me, as unto his lord, that h be my subject, and exalt and worship me with honour; as his own law testifieth[1]

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[1] Tibi domino Joanni papæ ego rex Otho promittere et jurare facio per Patrem, et Filium, et Spiritum sanctum, et per lignum hoc vivificæ crucis, et per has reliquias sanctorum: quod si permittente Domino Romam venero, sanctam Romanam siam et te rectorem ipsius exaltabo secundum meum, et nunquam vitam, aut membra, et honorem, quem habes, mea voluntate aut me

. Christ in all places of the holy scripture rejecteth and casteth away men's
ons and decrees: "They worship me in vain," saith he, "teaching doctrines Matt. xv. Mark vii.
re the commandments of men."

ıtichrist magnifieth the traditions and decrees of his canon law, and saith that Cap. Sic Omnes. Dist. 63.
ught to be kept as duly as if God himself had commanded them, or as if St Peter
reached them himself[2].

. Christ, wishing no man to err, no man to be deceived, no man to perish or
damned, called himself in his sermons the way, the truth, and the life. "I am," John xiv.
ne, "the way, the truth, and the life." Believe in me, and follow me in my
g, and rule you by the scripture; for that shall be your judge.

ıtichrist saith, Ye shall in all things follow the church of Rome; meaning thereby Dist. 11. cap. Quis nesciat.
f and his cardinals; as appeareth in his own law[3]. And as for the scripture,
ne, it standeth in my power and authority; for I may make of it whatsoever[4] Cap. Si Romanorum.
h me[5].

. Christ loved them that were his enemies, blessed them that cursed, and did Luke xxiii. 1 Pet. ii.
o them that hated him.

ıtichrist cannot find in his heart to love and bless his enemies, nor to do good

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ıt meo consensu, aut mea exhortatione per-
in Romana urbe nullum placitum aut ordi-
n faciam de omnibus, quæ ad te aut ad Ro-
pertinent, sine tuo consilio: et quidquid de
ncti Petri ad nostram potestatem pervenerit,
lam: et cuicunque Italicum regnum commi-
rare faciam illum, ut adjutor tui sit ad defen-
terram sancti Petri secundum suum posse.
Deus adjuvet, et hæc sancta Dei evangelia.—
Othon. in Corp. Jur. Canon. Lugd. 1624.
Gratiani, Decr. Prima Pars, Dist. lxiii.
, col. 330.]

ee before, page 511, note 5.]

uis nesciat, aut non advertat, id, quod a
apostolorum Petro Romanæ ecclesiæ tradi-
, ac nunc usque custoditur, ab omnibus de-
vari? nec superinduci, aut introduci aliquid,
ıt auctoritatem non habeat; aut aliunde ac-
ideatur exemplum? præsertim cum sit mani-
n omnem Italiam, Gallias, Hispanias, Afri-
que Siciliam, insulasque interjacentes, nul-
tituisse ecclesias, nisi eos, quos venerabilis
ıs Petrus aut ejus successores constituerunt
tes: aut legant, si in istis provinciis alius
ɔrum invenitur aut legitur docuisse. Quod
egunt, quia nusquam invenitur, oportet eos
ui, quod ecclesia Romana custodit, a qua eos
um accepisse non dubium est: ne dum pere-
ermonibus student, caput institutionum vide-
mittere. Sæpe dilectionem tuam ad urbem
ac nobiscum in ecclesia convenisse: et quem
vel in consecrandis mysteriis vel in ceteris
arcanis teneat, cognovisse. Quod sufficere
emur ad informationem ecclesiæ tuæ, vel re-
ɔnem: si prædecessores tui minus aliquid aut
nuerint, et satis certum haberemus: nisi de
ıs consulendos nos esse duxisset: quibus id-
spondemus, non quod te aliqua ignorare cre-
sed ut majori auctoritate tuos instituas: vel
Romanæ ecclesiæ institutionibus errant, aut
ıeas, aut nobis indicare non differas: ut scire
ıs, qui sint, qui aut novitates inducunt, aut
ecclesiæ, quam Romanæ, existimant consue-
esse servandam.—Innocent. I. ad Decent.
Dist. xi. can. 11. cols. 40, 1.]

olio, *whosoever*.]

i Romanorum pontificum decreto ceterorum
a tractatorum approbantur, vel reprobantur:
ita ut, quod sedes apostolica probavit, hodie teneatur acceptum: et quod illa repulit, hactenus inefficax habeatur: quanto potius, quæ ipsa pro catholica fide, pro sanis dogmatibus, pro variis et multifariis ecclesiæ necessitatibus, et fidelium moribus diverso tempore scripsit, omni debent honore præferri, et ab omnibus prorsus in quibuslibet opportunitatibus discretione vel dispensatione magistra reverenter assumi! Quamquam quidam vestrum scripserint, haud illa decretalia priscorum pontificum in toto canonum codicis corpore contineri descripta, cum ipsi, ubi hæc suæ intentioni suffragari conspiciunt, illis indifferenter utantur: et solum nunc ad imminutionem sedis apostolicæ potestatis et ad suorum augmentum privilegiorum minus accepta esse perhibeant....Si ideo non esse decretales epistolas priscorum pontificum Romanorum admittendas dicunt, quia in codice canonum non habentur adscriptæ, ergo nec S. Gregorii, nec ullius alterius, qui ante vel post ipsum fuit, est aliquod institutum vel scriptum recipiendum, eo quod in codice canonum non habeatur adscriptum. Ergo doctrinam eorum et sanctiones, quæ ab omni lingua venerantur, quia in codice canonum non habentur adscriptæ, de codicibus suis eradant. Ut quid vel membranas occupant, postquam non habentur acceptæ? Sed quare multum immoramur, cum nec ipsas divinas scripturas veteris et novi testamenti jam recipiemus, si istos duxerimus audiendos? Etenim neutrum horum in codice canonum ecclesiasticorum habetur insertum. Sed responsuri sunt isti, qui ad resistendum potius, quam ad obediendum semper sunt parati, dicentes, quod inter canones inveniatur capitulum sancti 3. papæ Innocentii, cujus auctoritate doceatur a nobis utrumque testamentum esse recipiendum, quamquam in ipsis paternis canonibus nullum eorum ex toto contineatur insertum. Quibus ad hæc asserendum est: quoniam si vetus novumque testamentum recipienda sunt, non quod codici canonum ex toto habeantur annexa, sed quod de his recipiendis sancti papæ Innocentii prolata videatur esse sententia: restat nimirum, quod decretales epistolæ Romanorum pontificum sunt recipiendæ, etiamsi non sint codici canonum compaginatæ: quoniam inter ipsos canones unum B. Leonis capitulum constat esse permistum: quo ita omnia decretalia constituta sedis apostolicæ custodiri mandantur, ut si quis in illa commiserit, noverit sibi veniam denegari, &c. —Nicol. Papa in eod. Dist. xix. can. 1. cols. 79, &c.]

to his adversaries; but such as in any point be against him he curseth with the curse, and will not absolve them till they have made perfect submission, and great sums of money.

Matt. v. 68. Christ commanded his disciples that they should not resist evil, but, if a strike them upon the one cheek, that they should offer him the other also.

Antichrist will suffer nothing; yea, he teacheth that he may avenge, and away force with force.

Matt. xvii. Mark ix. 69. Christ by open voice from heaven was pronounced of God the Father his "dearly-beloved Son;" and so many as purpose to be saved, and to be mad heritors of eternal life, are commanded to hear him.

Dist. 93. cap. Si cujus. Antichrist giveth strait commandment, that under pain of everlasting damn we hear him, obey, and observe his decrees and laws[1].

Matt. xi. 70. Christ laid light burdens and sweet yokes upon his disciples' necks.

Dist. 9. cap. Memoriam. Antichrist layeth intolerable burdens and most grievous yokes upon men's should and notwithstanding he saith: If any commandment or burden be so heavy th cannot be sustained and borne, yet shall ye obey me. In this behalf antichr like the old hypocrites among the Jews, of whom our Saviour Christ speaket this manner: "They bind together heavy burdens, and grievous to be borne, an them on men's shoulders; but they themselves will not heave at them with o Matt. xxiii. Luke xi. their fingers." Again: "Wo unto you, ye lawyers! for ye lade men with bu which they be not able to bear, and ye yourselves touch not the packs with o your fingers."

Matt. xvii. Matt. xxii. 71. Christ paid tribute to Cæsar, and gave commandment to all his, that should give to the temporal magistrate whatsoever is due unto him; as the ap Rom. xiii. saith: "Give to every man his duty, tribute to whom tribute belongeth, cu to whom custom is due," &c.

Dist. 1. Cap. Si quis. Antichrist despiseth both this example and doctrine of Christ, and excommunic all them that ask any toll or tribute either of him or of his. For he hath made all free by his law from all such charges and payments[3].

Matt. vi. & xxiii. Hos. vi. 72. Christ, when he lived in this world, was beneficial, liberal, and plentif doing the works of mercy to the poor, and exhorted other to do the like; ever mending mercy above offerings and sacrifices.

Antichrist hath no pleasure at all in the works of mercy, neither careth h the poor; but his desire is that men should give their money for pardons, for m for dirges, &c., and bestow their goods upon images-gilding, tabernacles-pointing, tries-building, &c.; so that he will no mercy, but all offerings. And he that It is better to give our charity to the poor, as Christ saith, is counted half an he because he goeth about to mar antichrist's market.

73. Christ, the mirror of meekness and example of humility, charged his dis Matt. xxiii. that they should not desire to be called masters nor yet fathers on earth.

Antichrist will not only be called the lord and master of all Christendom, but the most holy father in earth, God's vicar in earth, Peter's successor in earth, head of the church in earth, &c.

John ii. 74. Christ disdained not to go unto the marriage, when he was called; and sanc the same with the first-fruits of his miracles.

Antichrist despiseth marriage, and commandeth his shavelings by no means t at them, as a kind of life unperfect and unworthy their high perfection, and pure of their vocation or calling.

[1 There is no canon *Si cujus* in Dist. xciii. The argument or rubric of the distinction declares: Summo enim pontifici ea debetur ab omnibus obedientia, ut nulli liceat ei communicare, cui pro actibus suis inimicus ipse extiterit: nec in ecclesia esse poterit, qui ejus cathedram deserit. See also cans. 1, 2. cols. 439-41.]

[2 It is difficult to say what is intended by the reference given. There is no canon *Memoriam* to be found in Dist. ix. or, as it appears, in Gratian and the ninth distinction concerns matters for the present purpose.]

[3 Here also there is probably a mistake. is no canon *Si quis* in Dist. i. On the subject posts upon the clergy, see Corp. Jur. Canon. 1624. Decret. Gratiani, Decr. Sec. Pars, XXIII. Quæst. viii. cans. 22, &c. cols. 1374, &c

Christ refused not to go whersoever he was desired, so he might do good Matt. viii. John iv.
er.

tichrist is so delicate and fine, and unpatient of labour, that he refuseth to go here, except it be to profit and to do good to himself.

Christ thought no scorn (such was his good-will toward all men) even with Matt. viii.
nd to touch the leper when he healed him.

tichrist disdaineth once to look upon the poor; so far it is off that he will handle uch the miserable, diseased, and loathsome people with his holy hands. His is to have to do with the great god Mammon, and with the nice nymphs Venus' court.

Christ had great pleasure and singular delight to be among them that were Matt. iv.
nd diseased.

tichrist hath all his delight and pleasure to be among the minions of the world, e lusty gallants, dicers, carders, minstrels, game-players, and all such as may e him unto pleasure, mirth, and joy.

Christ kept company with sinners, whores, and publicans, to the end that ght allure them from wickedness unto godliness, saying: "They that are whole Matt. ix.
o need of a physician, but they that are sick." "For I am not come to call Luke xv.
hteous, but sinners to repentance."

tichrist delighteth to accompany the princes and rulers of this world, that he nlarge and increase St Peter's patrimony, and enrich mother holy church, which eth now to wax old, and hath great need of help. As touching them that are ray from God, he knoweth none other way unto salvation but to exhort them his pardons, masses, &c.

Christ in his sermons had no respect of persons, but rebuked all degrees alike Matt. xxii.
ere rebukable.

tichrist preacheth never, prateth oft, great and noble personages he flattereth, gh never so wicked and ungodly, namely when he hopeth and looketh for gain. aching the poor and miserable, he thundereth at them with the sentence of the urse.

Christ, when his disciples James and John would have had fire come down Luke ix.
eaven, as in the days of Elias, upon the Samaritans for their ingratitude and 2 Kings i.
kfulness, and so to have destroyed them, rebuked them, and said: "Ye wot nat manner spirit ye are of. For the Son of man is not come to destroy men's ut to save them."

tichrist, when any, although never so little, displeasure is done against him, so and foameth, so brayeth and brawleth, so roareth and rageth, that straightways his fiery place he casteth out his most grievous thunderbolt of that terrible xcommunication. If that will do no good, then provoketh he princes unto wars nand, and to murder for his sake many thousand of innocent souls; never ceasing s furious madness and mad fury, until he be avenged to the uttermost; forgetting nmandment of God: "Vengeance is mine; and I will reward, saith the Lord." Deut. xxxii. Rom xii.

Christ alway defended his disciples against the scribes and Pharisees with Matt. ix. Matt. xii.
horities of God's word.

ichrist defendeth his adherents with banning and cursing, with sword and vith bows and arrows, with gun and pole-axe, and such like martial armours.

Christ took patiently the opprobrious words that were spoken against his rson; but the railing blasphemies uttered of the blasphemous enemies of the John viii.
against the glory of God, he could by no means abide, but mightily de-
it.

ichrist regardeth not the blasphemies spoken or written against the glory of nd the manifest truth of his blessed word; but if any thing be spoken against d his devilish decrees, then rageth he like a madman, and never ceaseth until revenged, except his fury be appeased with good sums of money.

Christ proved and defended his doctrine against the enemies thereof, with Matt. xxi. xxii. John ii.
imonies of Moses, of the psalms, and of the prophets.

ichrist proveth and defendeth his decrees and traditions with general councils,

with constitutions provincial, with the authorities of forefathers, with the pres of old customs, with the sophistical and carnal reasons of the schoolmen; and, these will not serve, with fire and fagot, with sword and halter.

John iv. 84. Christ so travailed in going about from country to country preaching th of his heavenly Father, that he was many times weary of his journey.

Antichrist taketh his ease, sitting at home in his rich chairs, upon his g cushions and precious carpets. If at any time he will take the air abroad, he is carried upon men's shoulders as a God of the earth, or else he rideth upo mule gorgeously trapped and harnessed.

Luke vii. 85. Christ, beholding the lamentable tears of the widow whose son was dea carried forth to be buried, had pity and compassion on her, and said unto "Weep not;" and immediately he delivered her son alive again unto her, that was dead.

The papists cannot abide any reformation. Antichrist, evidently seeing great enormities and manifold most grievous a in the church of Christ, whereof he braggeth himself to be the head, although r and provoked with the humble supplications, fervent desires, and earnest pray many good and godly men both by writing and otherwise, neither taketh awa enormities, nor correcteth the abuses; but rather, as a sworn adversary against and all godliness, he goeth forth daily more and more to stablish and confirm abominations, seeking no redress; as the experience of this our time doth most festly declare.

John xi. 86. Christ disdained not to come unto Lazarus' grave, nothing being disp with the evil savour of the dead corpse, although tofore thereof warned, and to him up from death unto life.

Antichrist abhorreth nothing more than evil savours, having his great delig sweet perfumes and pleasant odours, being of the number of those which on this Wisd. ii. speak in the book of Wisdom: "Come on, let us enjoy the pleasures that ther and let us soon use the creature like as in youth. Let us fill ourselves with wine and ointment; and let there no flower of the time go by us. Let us ourselves with roses afore they be withered. Let there be no fair meadow bu lust go through it. Let every one of you be partaker of our voluptuousness. us leave some token of our pleasure in every place. For that is our portion; el we nothing."

John xi. 87. Christ wept when he came to raise up Lazarus, considering with h that sin is the cause not only of the death of the body, but also of the death soul, and of all other evils and plagues.

Antichrist rejoiceth in evil-doing, and is glad when sin reigneth, flourisheth triumpheth. For then is his merchandise well bought, as pardons, masses of *scala* absolution, &c.

Luke xv. 88. Christ is that loving and gentle Shepherd, which, when one of his shee gone astray, left the residue, and never ceased till he had found her out. Being he sweetly laid her upon his shoulder, and tenderly brought her home again great joy and much gladness; and, calling together his lovers and neighbours, h unto them: "O rejoice with me; for I have found my sheep which was lost."

Antichrist is of another disposition, and contrary-minded. For if any run never so little from his lousy laws, trifling traditions, devilish decrees, and c constitutions, cankered customs, &c., straightways he is excommunicate, and as black as a crow with book, bell, and candle, even down to the deep dung hell-fire, without redemption, except he will be reconciled to mother holy churc make such satisfaction as shall be thought meet of the most holy father and devout chaplains. If he will not obey, down with him, accite him, suspend apprehend him, accuse him, condemn him, to the fort with him, away with away with him!

Luke x. 89. Christ is that most loving Samaritan which had pity on the wounded bound up his wounds, poured in oil and wine, set him on his own beast, b him into a common inn, and made provision for him.

Antichrist is that abominable thief and cruel murderer, which without a

mpassion robbeth, woundeth, and slayeth both the bodies and souls of men:
dies, with his exactions, oppressions, pollings, pillings, tyranny, murder, death;
ıls, with false doctrine, unwritten verities, decrees, constitutions, infidelity, mis-
superstition, &c.

Christ is appointed of God the Father to be the Physician and Saviour of the Matt. ix. Luke i.

tichrist is appointed of the devil, the father of liars, to be the corrupter and John viii.
ver of the world.

Christ is the light of the world. Whosoever followeth him and his doctrine John i. viii.
ıever stumble nor err.

tichrist is the darkness of the world. He that followeth him and his decrees
ıever walk the right way unto heaven, but cast himself headlong "into utter Matt. xxii.
ss, where weeping and gnashing of teeth shall be."

. Christ is that "bread of life which came down from heaven. He that eateth John vi.
t bread shall never hunger," but have life everlasting.

ıtichrist is that bread of death which came up from hell. Whosoever tasteth
t bread, he shall die the death everlasting.

. Christ is our peace-maker. Eph. ii.

ıtichrist is our dissension-maker.

. Christ is our "wisdom, righteousness, sanctifying, and redemption." 1 Cor. i.

ıtichrist is our folly, wickedness, corruption, and destruction.

. Christ is that "Lamb of God" without spot, "which taketh away the sin Exod. xii. John i.
world."

ıtichrist is that wolf of Satan, full of all sin and wickedness, which daily increas-
e sin of the world.

Christ is the head of God's church. Eph. i. Col. ii. Rev. ii.

ıtichrist is the head of Satan's synagogue.

. Christ is our Mediator, Advocate, and Intercessor. 1 Tim. ii. 1 John ii.

ıtichrist is our disturber, bate-maker, and destroyer. Rom. viii.

. Christ is that rock, out of which issueth and floweth forth the water of life: John iv. 1 Cor. x.
soever shall drink thereof shall never thirst more."

ıtichrist is that vile and stinking puddle: he that drinketh thereof shall die
tingly.

Christ is that seed of the woman which hath trodden down the serpent's Gen. iii. Gal. iii.

ıtichrist is that seed of the serpent, which, "like a roaring lion, continually
ı whom he may devour."

0. Christ is that blessed seed of Abraham, in whom all nations of the earth Gen. xv.
essed and saved.

ıtichrist is that cursed seed of Satan, in whom and through whom so many
ı to his wicked and damnable doctrine perish and are damned.

1. Christ is Alpha and Omega, that is to say, the beginning and ending of Rev. i.
r salvation.

ıtichrist is the author of all mischief and abomination; so that whosoever fol-
him and his antichristian doctrine may be sure to come unto damnation.

2. Christ prayed to his heavenly Father that Peter's faith might not fail. Luke xxii.

tichrist prayeth that Peter's patrimony (as they call it) may never fail.

3. Christ refuseth no pain to do good to his congregation. Isai. v. Matt. xxiii.

tichrist refuseth no pain so that he may have lucre and gain.

4. Christ went up willingly to Jerusalem to suffer death for the elect people Mark x. John x.
l.

tichrist hateth nothing more than the cross. As for God's people, he regardeth
ıot, except they bring money.

5. Christ, when he might have escaped and gone away from his enemies, John xviii.
gave himself into their hands to be crucified for the salvation of other.

tichrist resisteth his enemies with tooth and nail, with hand and sword, and
ll that ever he is able to make; neither suffereth he gladly any adversity, ex-

cept it be for the maintenance of his own pomp and glory, and for the enrich of St Peter's patrimony.

Matt. xxvi. xxvii. 106. Christ was stripped out of his clothes, and was all-to beaten and scou and false witness brought in against him.

Antichrist is well clothed with precious garments, and hath change for every and commandeth other to be beaten and sore punished, and false witness to be bro in to testify whatsoever he will have against the poor innocent christian people

Isai. liii. Acts viii. 1 Pet. ii. 107. Christ, being most unjustly and wrongfully accused, and having many truths objected against him, "as a lamb dumb before his shearer, opened no mouth." "When he was reviled, he reviled not again; when he suffered, he th ened not, but committed the vengeance to him that judgeth righteously."

Antichrist, being justly accused both of false doctrine and corrupt manners admonished to amend, will by no means give ear, but seeketh all means possil be revenged: he will be judge of all men, but judged of none. He will con whom he lust, and he will not once be touched. His doctrine, although never so pure, he defendeth with fire and fagot, with sword and halter. Whosoever di to embrace and maintain it, all them he excommunicateth, cut off from the bo Christ, appointeth them unto everlasting damnation, interdicteth their lands, re and countries, wheresoever they dwell; as experience in these our days teacheth a dantly. As concerning his life and manners, although never so wicked and d able, no man may once reprove, except he will feel the bitter bolts of the bitter curse.

Matt. xxvii. Mark xv. John xix. 108. Christ had a crown of sharp thorns set upon his head with so great vio that the blood run down over all his amiable face, and boisterous nails driven thr his precious hands.

Antichrist weareth upon his head three crowns of gold, richly set with pre stones, and hath his hands and fingers all royally decked with ouches and r He passeth poor Christ, far, far.

Matt. x. 109. Christ took the cross of painful affliction upon himself, and commande disciples likewise to follow him, saying: "He that will not take his cross and f me is not meet for me."

Antichrist taketh the cross of pride, and hath it borne before him, well gilt ameled[1], to set forth his pride and pomp before the world, like unto Lucifer. A other cross, he knoweth none.

Luke xxiii. 110. Christ prayed his Father to forgive them that trespassed against him; he prayed for them that put him to death.

Antichrist commandeth both kings and princes and emperors to avenge his qu and to slay all them that resist his mind, promising them that, if they die i quarrel, they shall die glorious martyrs in the sight of God, and straightways unto heaven, yea, before their blood be cold. As touching forgiveness, he hath acquaintance therewith.

Heb ix. 111. Christ approved his law, and confirmed it with his own death.

Antichrist is full busy to destroy the law of Christ, and to maintain his decrees, and that with the death of all them that will say the contrary.

Matt. xxvii. 112. Christ was buried in a poor monument, sepulchre, or grave, without funeral pomp.

Antichrist is buried in a glorious tomb, well gilt, and very gorgeously set with many torches and great solemnity, and with angels gloriously portured[2], bear his soul to heaven, when, notwithstanding, it is to be feared that he goet sup with the devil, whom he hath so diligently served all the days of his life.

Rom. iv. 1 Cor. xv. John xii. 113. Christ suffered death for our sins, and rose again for our justification else all we should have perished and been damned.

Antichrist, for the forgiveness of our sins and of our justification, sendeth his pardons and bulls, to his years of jubilee, and masses of *scala cœli;* yea, he se us to a grey-friar's cowl, and willeth us to be buried in that, promising us by

[1 Ameld: enameled.] [2 Portured: portrayed.]

both remission of sins and everlasting life. Is not this to "tread under foot the Heb. x.
f God," and to "count the blood of the testament as an unholy thing," yea,
to do dishonour to the Spirit of grace?" Is not this that beast which opened Rev. xiii.
outh to speak blasphemies against the most highest God, and against his most
us name? Is not this that sinful man, that "son of perdition," that adversary 2 Thess. ii.
h exalteth himself above all that is called God, or that is worshipped, so that
th sit in the temple of God, boasting himself to be God?" O antichrist!

4. Christ after his resurrection appeared to his disciples, and brought unto John xx. Luke xxiv.
peace and great joy.

ntichrist, when he cometh abroad and sheweth himself unto men, cometh like a
player in his *papalibus*, full gloriously and gorgeously, and bringeth to the be-
s blessings, that is, crossings and waggings of fingers, with such other vain and
g toys.

5. Christ reproved in his disciples unfaithfulness and hardness of heart. Luke xxiv. Mark vi.
ntichrist findeth fault with his captives if they be unfaithful and disobedient to
ecrees, and slack in paying of money.

6. Christ sought all means possible to confirm the faith of his disciples in the 1 Cor. xv.
of his resurrection.

ntichrist seeketh all manner of ways to plant, confirm, and stablish in the hearts
en his authority and primacy above not only all bishops, but also all kings,
s, and emperors.

7. Christ so talked with certain of his disciples by the way, that their hearts Luke xxiv.
d within them; so sweetly and lovingly did he open unto them the true and
understanding of the scriptures.

ntichrist doth so talk, and uttereth such doctrine, that it inflameth not, but
eth the hearts of the hearers; it quickeneth not, but rather dismayeth. For it
the word of the Spirit, but of the flesh; not of light, but of darkness; not
, but of death; and in fine, not of conversion and salvation, but of desperation
ternal damnation.

8. Christ breathed upon his disciples, and gave them the Holy Ghost, saying,
e ye the Holy Ghost," that they, being endued with his Spirit, might bring John xx.
the fruits of the same, and be thereby known to [be] his apostles.

ntichrist doth breathe the spirit of Satan into his shavelings, and will that they
e known to be his chaplains by their long gowns, shaven crowns, horned caps,
tippets, &c.

9. Christ sent forth his disciples for to preach unto all nations. Matt. xxviii. Mark xvi. Luke xxiv. John xx.
ntichrist sendeth forth his chaplains to be massmongers, soul-carriers, purgatory-
god-makers, conjurors of salt, water, bread, fire, &c.

0. Christ commanded his disciples to preach, not men's traditions, but the
that is to say, "repentance and remission of sins in his name" to all creatures. Luke xxiv.
tichrist commandeth his praters to set forth to the people his laws and decrees,
intermeddle them with tales out of *Legenda Aurea*, and narrations out of the
l, Martyrology, &c. He sendeth forth also his pardoners to publish[3] fables and
o the people, and thereto granteth he letters and seals, and many days of pardon,
l for money.

. Christ willed his disciples to say unto their hearers, that "whosoever be- Mark xvi.
and is baptized, he shall be saved; but he that believeth not shall be
l."

tichrist commandeth his trumpeters to blow abroad into the ears of the people,
hosoever will buy his pardons shall be absolved *a pœna et culpa toties quoties*,
en must he needs be saved. And he that teacheth otherwise is an heretic.
is bulls and pardons do plainly testify.

. Christ charged his disciples diligently to teach the people to observe and Matt. xxviii.
nose things that he commanded them; and so doing, he promised to be with
nto the very end of the world; meaning not bodily, but ghostly.

[3 Folio, *publike.*]

Antichrist giveth a great charge to his chaplains to inculk and beat into th people's heads, under pain of deadly sin and everlasting damnation, the keeping of h canons and laws; and, in so doing, he promiseth to assist them continually with th spirit of error and falsehood.

123. Christ, a little before his ascension into the kingdom of his Father, gave great charge to Peter and his fellow-apostles, that they with all diligence should fee his lambs and sheep with the most wholesome pasture of his most sweet word; say John xxi. ing: "*Pasce, pasce, pasce:* Feed, feed, feed."

Antichrist giveth strait commandment to his captives, that they shall poison th people with the pharisaical leaven of his law, and by no means teach them the trut of God's word, lest they should spy out his falsehood, and above all things pla ☞ *Tolle, tolle, tolle:* Poll, poll, poll; Pill, pill, pill.

Acts i. 124. Christ commanded his apostles "not to depart from Jerusalem, but to wa for the promise of the Father."

Antichrist thrusteth forth into the ministry his greaslings and shavelings witho any consideration or motion of God's Spirit. If they can mass it, and matins it, h careth for no more.

Luke xxiv. 125. Christ, when he should depart and go up into heaven, "lifted up his han and blessed" his apostles, that is to say, wished well unto them.

Antichrist lifteth also up his hand, and blesseth the people, that is to say, wag geth his fingers over them. But whether he curseth or blesseth, that is uncertain.

Mark xvi. Luke xxiv. Acts i. 126. Christ by the power of his deity ascended into heaven, perfect God an perfect man.

Antichrist, through the multitude of his most detestable sins and vile wickednesse Rev. xxi. descendeth into hell both body and soul, and hath his portion with idolaters, witche thieves, adulterers, whoremongers, cursed speakers, &c., in that lake that burneth wit fire and brimstone; where he and all his shall be tormented with most intolerabl pains, worlds without end.

Hitherto of the Life of Christ and of Antichrist.

OF THE DOCTRINE OF CHRIST AND OF ANTICHRIST.

John xviii. John xvii. John xiv. xv. xvi. First, CHRIST saith that he "came for this purpose into the world, even to testif and bear witness of the truth," and that his word is the truth: again, that the Hol Ghost shall lead us into all truth; hereby manifestly declaring that in his holy wor

2 Tim. iii. is contained sufficient doctrine for our salvation; as St Paul saith: "All scriptur given by inspiration of God is profitable to teach, to improve, to amend, and t instruct in righteousness, that the man of God may be perfect, and prepared unt

John iv. all good works." Likewise said the woman of Samaria to Christ: "I know tha Messias shall come, which is called Christ; when he is come, he shall tell us a

Acts xx. things." And the apostle, in his exhortation to the elders of Ephesus, said: "I hav kept nothing back that was profitable unto you," &c. Again: "I have shewed yo all things."

Unwritten verities. Antichrist saith that, though it be truth that is contained in the bible, yet a truth necessary unto salvation is not there to be found; but there are other truths necessary to be believed under pain of damnation, as those that be contained in th holy scripture, and they be called unwritten verities. He saith moreover, that h decrees and laws are required as necessarily to be kept as the commandments of Go and addeth moreover, that they be of equal authority with the word of God.

John vi. 2. Christ saith that "no man can come" unto him, "except" his "Father dra

Isai. liv. him;" again, that "all shall be taught of God;" signifying hereby that no ma can understand and perceive the mysteries contained in the word of God, except th

evealed and opened unto him by the Spirit of God, which alone is the author
of; forasmuch as "a natural man cannot come unto the understanding of those 1 Cor. ii.
gs that belong unto the Spirit of God." And as St Peter saith that "the scrip- 2 Pet. i.
is not of a private interpretation," that is to say, not to be expounded after the
ment of reason, and as every man of his own brain fantasieth, but as God is the
e author of the word; so is the true understanding thereof to be begged of God
e by fervent prayer and by diligent conference of the scriptures. David, consider-
this, prayed to God on this manner: "Open thou mine eyes, that I may see Psal. cxix.
wondrous things of thy law." "Make me to understand the way of thy com-
dments, and so shall I talk of thy wondrous works." "O learn me true
erstanding and knowledge." "O give me understanding, that I may learn thy
mandments," &c. And St Paul, writing to Timothy, saith: "God give thee 2 Tim. ii.
erstanding in all things."

Antichrist saith that the interpretation of the scripture hangeth of the judgment
he fathers and old ancient writers, and of the authority and consent of the church
Rome, which is the true church, and mother of all churches, and can by no means
without the approbation of the which no interpretation of the scripture can be
d and catholic.

3. Christ will all men to "search the scriptures," and to lean unto them in all John v.
ters of controversy, as faithful witnesses of the Lord's truth. Psal. xix. Isai. viii.

Antichrist commandeth that, when any question arise about matters of religion,
should have recourse unto the canons and general councils, but specially unto
see of Rome, where all doubtful matters are to be decided. As for the scripture,
ath no more authority than it pleaseth the church, that is to say, the pope and
adherents, to give unto it.

4. Christ teacheth that all men's traditions ought to give place unto the word Matt. xv. Mark vii.
God; and that whatsoever is decreed of men, although of never so great autho-
and wisdom, contrary to the word of God, is utterly to be neglected, rejected,
cast away.

Antichrist teacheth plainly that all such constitutions and ordinances of men as
decreed and set forth by the authority of councils and holy fathers (which are
ays gathered together by the instinct and consent of the Holy Ghost), although
y are not nor cannot be grounded on God's word, are, notwithstanding, good and
fitable; and men are bound under pain of deadly sin to obtain and keep them:
the church cannot err.

5. Christ teacheth that there is but one only true, living, and everlasting God,
ch alone is to be honoured, worshipped, and called upon; by whose name also Matt. iv. Luke iv.
e we ought to swear.

Antichrist, after a certain sort, confesseth[1] also one God with us, and that he is
be honoured and called upon, but not alone. For he teacheth that the saints in
ven both may and ought to be honoured and called upon, yea, and that we may
swear by their names.

6. Christ in his holy law, both by Moses, the prophets, and apostles, forbiddeth Exod. xx.
make, set forth, or keep any image to be worshipped. But, above all things, he
iddeth us to make any image of God.

Antichrist saith it is lawful not only to have images, and to set them up in Images.
ples, chapels, oratories, &c., but also to worship them, to kneel before them, to
them, to pray before them, yea, and to them, to kneel before them, to set
dles before them, to deck and trim them, to offer unto them, to cense them, to
off our caps unto them, and at the last what not? Antichrist also diggeth out
he ground the old rotten bones or reliques of saints, translateth them, incloseth Reliques.
n in gold, keepeth them in precious shrines and costly clausures[2], and setteth them
h to the people to be kissed and worshipped. Moreover, he is not ashamed, con-
y to the manifest word of God, to make the image of the blessed Trinity. He The image of the Trinity described.
neth and frameth God the Father like an old broken-backed man, with a white

[1 Folio, *confessed*.] [2 Clausures: inclosures, inclosed places.]

head, wrinkled forehead, hollow-eyed, slender-cheeked, sharp-nosed, toothless, wid mouthed, hanging-down-lipped, crook-chinned, grey-bearded, small-necked, lean-hande and in fine, altogether monstrous. God the Son antichrist setteth forth as a lus young younker, with his yellow locks; and God the Holy Ghost he maketh like young lusty white flickering dove. But this blasphemous image causeth he to set in churches and in all other places, not only to be considered, but also to worshipped, unto the great dishonour of God, the slander of the christian religion, t offence of all good men, and unto the glory of all God's enemies. But what dare not antichrist do?

John iv. Matt. xv. 7. Christ teacheth that the true worshippers must worship God "in spirit an truth;" again, that they worship God in vain which honour him after the traditio of men.

Antichrist affirmeth that it is lawful to worship God any manner of way, so cometh of a good intent, good mind, good zeal, good devotion, &c. For God caste away the good intent of no man. Antichrist therefore teacheth us to worship G with gold, silver, precious stones, sumptuous vestures, candles, palms, ashes, brea water, salt, &c.; with long pattering, curious singing, pleasant piping, loud ringin &c.; with surplices, copes, vestments, caps, cowls, &c.; with massing, with pilgrin age-going, with pardons-buying, with beads-saying, &c. And all these things taught to be more precious and acceptable in the sight of God, than to help the poo or to do any work of mercy: for that is done but to man, the other unto God.

Matt. v. 8. Christ, in his sweet sermon that he made in the mount, saith that he can to fulfil the law, that is to say, to accomplish whatsoever was prefigured of him the ceremonies of the old testament; so that by his coming he hath put away an utterly abolished all ceremonies, even as the shadow is removed by the entrance Heb x. the light. For, as the apostle saith: "The law," he meaneth the ceremonial law was nothing else than "a shadow of good things to come." The good things a now come and given; therefore the shadow ceaseth: whereby we evidently learn tha the Christians are now free from such cloudy laws and dark ceremonies.

Ceremonies. Antichrist teacheth that, although the ceremonies of the old law be abolished b the coming of Christ, yet that hindereth nothing but that the church, which the spouse of Christ, may appoint what ceremonies she will, without any offenc of her husband Christ, which delighteth in her and in her doings, as in himself yea, and that so much the more, because among the Christians there are man rude gross; and they must be rudely and grossly handled, and brought by little an little unto perfection through such ceremonies and outward observances; which cer monies and ordinances of Christ's spouse the church are with no less reverences to observed, than if they had been commanded of Christ her husband.

9. Christ Jesus in his doctrine teacheth, that he alone is our Saviour, our Re deemer, our Bishop, or Pastor, our Head, our Reconciliator, our Peace-maker, and i fine, all our hope and comfort; insomuch that "whosoever believeth in him shall no perish, but have everlasting life."

Antichrist in his doctrine teacheth, that salvation and remission of sins is to b obtained also at his hands, at his pardons, indulgences, years of jubilee, masses, cowl pilgrimages, &c.; again, that he is head of the universal church of Christendon Christ's vicar, Peter's successor, the highest bishop, the greatest priest, the most hol and most blessed father, to whom above all other the keys of the kingdom of hea ven are committed; so that whatsoever he bindeth in earth is also bound in heave and whatsoever he looseth in earth is in like manner loosed in heaven; so that who soever cleaveth unto him cannot perish, but have life everlasting.

John xiv. John xvi. 1 Tim. ii. 1 John ii. Rom. viii. Rom. v. 10. Christ taught us that, whensoever we will desire any thing of God th Father, we should ask it in his name. For "no man cometh to the Father bu by" him. And in the writings of the apostles we read, that Christ alone is our Me diator, Advocate, and Intercessor; by whom alone we have free and gracious acce unto God the Father, and easily obtain of him all good things.

Invocation of saints. Antichrist setteth forth unto us other mediators, advocates, and intercessors, eve the souls and spirits of them that are departed, and commandeth us to call upo

, to pray unto them, to make intercession unto them, that they for us may call God, pray unto him, and make intercession unto him; that by this means our ers may be the sooner heard, and our petitions the more easily granted. Thus hrist goeth about to make Christ Jack out of office.

1. Christ, hanging on the cross, and ready to give up his spirit into the hands is heavenly Father, said, "It is finished:" signifying hereby, that by the one alone sacrifice of his passion and death all thing is wrought and perfectly done, soever appertaineth unto the salvation of mankind; so that now there remaineth nore any sacrifice or oblation for sin; as the apostle saith: "With one only obla- hath Christ made perfect for ever them that are sanctified." Again: "We sanctified by the offering up of Christ's body done once for all." John xix. Heb. x.

Antichrist hath set up divers sacrifices for sins, but namely that vile and abo- ble sacrifice of the mass, which he calleth a propitiatory, expiatory, and satis- ry sacrifice for the sins of the quick and the dead, necessary *ad salutem*. This fice he braggeth to be of like dignity and of equal price with that sacrifice which st the high and everlasting bishop offered on the altar of the cross, yea, to be very same; again, that he and his chaplains, in that sacrifice of that idolatrous , do daily offer up the Son of God to the Father of heaven for the daily sins e people. Antichrist, moreover, is not ashamed to say that Christ, by the sa- e of his death done on the altar of the cross, did only put away original sin; he and his shavelings, by the sacrifice of their mass, putteth away all other sins l times, both actual, venial, mortal, &c. The sacrifice of the mass.

2. Christ in his blessed testament teacheth that we are purged, cleansed, and pure from all sin by his blood. 1 John i. Heb. ix. Rev. i.

Antichrist, for the maintenance of his idle clergy, that they might live of the ir and sweat of other men's hands and brows, hath devised another purgatory this life; wherein the souls of them that have not done due satisfaction for their in this world must be most miserably tormented, until either they, by suffering grievous pains, have satisfied the justice of God, or else they be delivered by sacrifice of the mass offered for them, or by some other charitable deeds of y. Is not this to "tread the Son of God under foot?" Is not this to "count lood of the testament as an unholy thing, and to do dishonour to the Spirit ace?" Purgatory. Heb. x.

3. Christ teacheth that his church, which is the fellowship of saints and com- of faithful people, is built upon himself, which is the true rock, is governed is Spirit, heareth his voice, and is ruled by the same. Eph. ii. John x.

ntichrist saith that the church is not built on Christ alone, but also on Peter his successors; again, that it is not only governed by the word of God, but by the decrees of the church of Rome.

4. Christ saith that they which are his sheep and belong unto his sheepfold, is, unto his holy congregation, hear not the voice of strangers, but flee from ; giving ear only to the voice of their own shepherd. John x.

ntichrist saith that they which are of the church may not only hear the voice rist, but also the words of the bishop of Rome, which is Christ's vicar, and ledge him to be the universal bishop; whose voice to hear, and whose decrees ey, we are bound under pain of everlasting damnation.

5. Christ ordained in his church, to set forth the gospel of our salvation, and vern his flock, apostles, prophets, evangelists, pastors, teachers, &c. Eph. iv. 1 Cor. xii.

ntichrist appointeth in his church monks, friars, canons, nuns, anchors, ancho- , recluses, priests, sacrificers, soul-carriers, purgatory-rakers, pardoners, proctors, ers, apparitors, commissaries, officials, &c.

6. Christ in his holy law freely permitteth all spiritual ministers, bishops, ns, &c. to marry. The marriage of priests. Matt. xix. 1 Tim. iii. Tit. i.

ntichrist in his devilish decrees forbiddeth and condemneth the marriage of ual ministers.

7. Christ, by his holy apostle, calleth "marriage honourable," and "the bed un- d," yea, and that among all men, none excepted. Heb. xiii.

Antichrist shameth not to call the marriage of the spiritual ministers an unclean filthy, and fleshly kind of living.

John xx. 18. Christ gave equal power to all the ministers of his church[1].

Antichrist denieth that, and saith that the bishop hath more authority than the priest, and the archbishop more than the bishop, and the pope more than they all.

Act vi. Deacons. Bishops. 19. Christ, in his blessed new testament, appointeth deacons to be ministers unto the poor, and to see that they lack no good thing; and the bishops, or spiritual overseers, he ordained them to preach the word, to instruct the people, to minister the sacraments, &c.

Antichrist ordaineth deacons to say matins of the day, to read the gospel at mass, to stand on the priest's right hand, to help him in all things, to have a shaven crown, to live unmarried, &c. Archdeacons he hath also appointed certain times in the year to visit the churches, to see if the church and church-yard be in good state; if the vestments, altar-cloths, copes, banner-cloths, cross-cloths, curtains, towels, boxes, pixes, chrismatories, fonts, holy-water-bucket, holy-bread-basket, bells, candlesticks, censers, crosses, cruets, and such-like ornaments of the church, be well and sufficiently repaired; again, if the hosts be well kept of the curate, that they be not mould, fusty, evil-savoured, cankered, worm-eaten, &c. As for provision-making for the poor and needy people, there is no mention. That ought to be collected of the archdeacons among the merciful Christians, for the aid and relief of the poor members of Christ in their visitation, is now unfruitfully devoured, spent, and consumed of the archdeacons themselves and of their officers; so that the office of an archdeacon at this time, in the kingdom of the pope, is now become altogether unprofitable, and too much chargeable to the church of God.

Archdeacons.

1 Cor. iv. 1 Pet. v. 20. Christ appointed his apostles to be the ministers and servants of his holy church.

Antichrist ordaineth his priests and prelates to be lords and masters over God's people; yea, he maketh them to be of greater authority and power than emperors, kings, princes, &c., of higher dignity than all the angels in heaven, or than the blessed virgin Mary. Moreover, he doth so greatly advance the dignity of his smeared shavelings, that he calleth them the maker of their Maker. And to set forth their royal and kingly priesthood, he maketh them ever to wear a shaven crown.

Sacraments. Matt. xxviii. Mark xvi. John iii. Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi. 21. Christ instituted in his holy testament two mysteries or sacraments, that is to say, baptism and the Lord's supper, which he added to his word as signs and seals of his good-will unto us; that they might be the same to the eye that the word is to the ear, and, so joined together through the operation of the Holy Ghost, bring salvation to the faithful believers.

Antichrist, not content with so small a number, hath added five more, so that now they be seven in number, which are more openly known than they need here to be rehearsed.

Matt. xxviii. Mark xvi. 22. Christ, as concerning the outward ministery, ordained the sacrament of baptism to consist of the word and of the water.

Antichrist, not content with so slender furniture, hath added many things, as the exorcisms or conjurations of the devil out of the child, salt, spittle, crossing, hallowing of the font, candle-burning, with divers other toys.

Matt. xxvi. 23. Christ, at the institution of the sacrament of his body and blood, used only the word, bread and wine.

Antichrist mingleth wine and water together in his ministration, and miserably handleth the words of the institution.

Luke xxii. 1 Cor. xi. 24. Christ appointed his holy supper to be a sacrament, that is to say, an holy sign of his body and blood.

Antichrist saith plainly, that the Lord's supper is not only a sacrament and holy sign of Christ's body and blood, but it is also the thing itself, that is, Christ's natural body and blood; with as good reason as though a man should say, that the ivy-bush which hangeth before the tavern is not only a sign that there is wine

[1 See Vol. II. page 319, note 1.]

but also that it is the wine itself. Notwithstanding, whosoever denieth this his ine must needs be counted an heretic, and judged to be burnt at a stake.

5. Christ, making the bread and wine sacraments and holy signs of his body blood, altered not the substances of that holy bread and holy wine, but they ined in their old nature, substance, and property, as tofore. Matt. xxvi. 1 Cor. x. xi.

Antichrist teacheth in his doating and devilish decree, that after the words of cration, "This is my body," "This is my blood," there remaineth no substance read and wine, but the substance of bread is turned miraculously, by the virtue onsecrating words, into the substance of Christ's natural body, and the sub- e of wine into the substance of Christ's natural blood; the accidents of bread wine only remaining, without their proper substances. O prodigious and monstrous ine! Transubstantiation.

6. Christ ordained his holy supper to be a remembrance of the sacrifice which ffered on the altar of the cross for the redemption of the world, that, when we ld the sacramental bread and wine broken and shed, we should call to remem- ce that Christ's body was broken and his blood shed for the remission of our ; as he himself saith: "Do this in remembrance of me." Item, the apostle: "So as ye shall eat of this bread, or drink of this cup, ye shall remember the Lord's h till he come." Luke xxii. 1 Cor. xi.

Antichrist teacheth that it is not only a remembrance of the sacrifice, but also sacrifice itself, of the same dignity, might, and power.

7. Christ ordained that all that be partakers of his holy supper should not eat of the mystery of his body, but also drink of the mystery of his blood. Receiving of the sacrament.

Antichrist taketh away from the communion of the laity, yea, and of the spiri- y also (except they mass it themselves, and make God's body), the cup of the tery of Christ's blood, contrary to the commandment of Christ, and contrary to practice of the primitive church. Matt. xxvi.

8. Christ, because he would take away his natural body from the earth, and e it until the day of judgment in the glorious kingdom of his heavenly Father, ined the sacrament of thanksgiving to be a memorial of the same. Acts iii.

Antichrist teacheth plainly, that wheresoever the consecrate host is, though it be nfinite places, there is also the body of Christ, even the very same body of st that was born of Mary the virgin, and hanged on the altar of the cross. saith moreover, that the sacred host, being whole, is but the body of Christ; the same host being broken in an hundred pieces, every parcel thereof, although r so little, is but the body of Christ, even as he hanged on the cross. O doc- more than twice monstrous! The ubiquity of Christ's natural body.

9. Christ in his holy word teacheth that the sacramental bread and wine should aten and drunken in the remembrance of his body-breaking and blood-shedding. Luke xxii. 1 Cor. xi.

Antichrist commandeth that the sacrament should be heaved and lifted up above priest's head, that it may be worshipped of the people, hanged up in the pix, ed about in solemn procession in pomps and vain pastimes.

10. Christ teacheth that the next way to heaven is to repent us of our former and to believe the gospel. Matt. iv. Mark i. Luke xxiv.

Antichrist saith that the readiest way unto salvation is to buy his pardons, to on a grey-friar's cowl, to purchase certain masses of *scala cœli*, to trust in the ers and intercessions of saints, to buy the suffrages of the church, to provide to artaker of the monks' prayers, watchings, fastings, vows, devotions, &c.

11. Christ declareth in his heavenly doctrine that there is no satisfaction to God Father for our sins but only his healthful and most precious death. 1 John i. Gal. vi. Eph. ii. Col. i.

Antichrist saith that the works of penance do satisfy the divine justice, and ap- his wrath kindled against us for sin.

12. Christ declareth in his doctrine, that when we have offended our heavenly er, and gone astray from the paths of his holy commandments, we should con- and turn unto him, and make our humble confession unto him, and crave for- ness of our sins at his hand for his Son Christ Jesus' sake. Luke xv. John xvi. Matt. xvii. 1 John i.

Antichrist sendeth us unto his priests, commanding us to publish and confess our

sins unto him, and take penance and absolution at his hand, with this faith, that s doing we are forgiven and delivered from all sin.

John xi. Rom. iii. 33. Christ saith, that "whosoever believeth on him, although he were dead, ye shall he live;" ascribing our justification and righteous-making to faith alone.

Antichrist teacheth that not by faith alone, but by faith, hope, charity, and works together, we are justified; when, notwithstanding, the apostle saith, that we ar

Rom. iii. v. Gal. ii. "justified by faith without the works of the law." And the greatest part of th ancient writers ascribe justification to faith alone without works.

Gal. v. 34. Christ by the apostle saith that "faith worketh by love," signifying hereb that faith is the mother of charity, and that charity issueth and floweth out of faith as the small rivers out of the great and main fountains.

Antichrist saith that faith is wrought by charity, and also that charity is th parent or mother of faith; so that in the matter of justification charity goeth befor faith. Is not this that antichrist that should turn the roots of trees upward?

Matt. xii. 35. Christ saith: "Either make the tree good, and his fruit good also, or els make the tree naught, and his fruit naught also;" meaning that the tree should b first good, and then bring forth good fruit. The fruit maketh not the tree good, bu the tree doth make the fruit good; although we cannot know that the tree is goo ☞ but by his fruits. For we can judge nothing but by his outward operation; ye God seeth the quickness that is in the root, which, in the time that God hath ap- pointed him, shall bring forth his fruit; and approveth the tree to be good, althoug

Note well. it seemeth dead unto us. The tree is faith, which is the mother of all good works and ever worketh by charity, whensoever occasion is offered. And for this caus

Psal. i. is a faithful man in the Psalms compared to "a tree planted by the rivers' side, whic yieldeth and bringeth forth her fruit in her time."

Luke xiv. Matt. vi. 36. Christ commandeth that the poor should be bid to dinner, and that w should give to the needy, and so lay up treasure for ourselves in heaven.

Antichrist summoneth and citeth them, be they never so poor, not regarding thei let and adversity, but he curseth them if they come not at the time appointed; and if they come, they go away sorrier and sicker both in soul and purse than they came.

Matt. v. James v. 37. Christ teacheth that we should not swear at all, but that we should use in our communication to affirm, yea; and to deny, nay. "For whatsoever is more cometh of evil."

Cap. Significasti, De Elect. Antichrist saith, If any man will receive any office under us, he shall be sworn before that he will be true, faithful, and just unto us. If any man also have any thing to do in his courts, he must first of all swear by God and by the holy gospel that this or that is true; again, that he shall truly and faithfully answer to all such things as shall be required of him[1].

38. Christ commanded his disciples to know his law, and bade the Jews "search

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[1 Significasti reges et regni majores, admiratione permotos, quia pallium tibi ab apocrisiariis nostris tali conditione oblatum fuerit, si sacramentum quod a nobis scriptum detulerant exhiberet ... Mirenur in hac causa Dominum nostrum Jesum Christum, qui cum ovium suarum curam Petro committeret, conditionem posuit, dicens: Si diligis me, pasce oves meas. Si conscientiarum factor et cognitor secretorum conditione hac usus est, nec semel tantum, sed et secundo, et usque ad contristationem: qua nos sollicitudine oportet tantam ecclesiæ prælationem imponere fratribus, quorum conscientias non videmus? Aiunt omne jusjurandum in evangelio a Domino esse prohibitum, nec ab apostolis post Dominum nec in conciliis inveniri posse statutum. Quid est ergo, quod Dominus subsequenter ait: Quod amplius est, a malo est? hoc enim amplius ut exigamus, malum nos illo permittente compellit. Nonne malum est ab ecclesiæ unitate et a sedis apostolicæ obedientia resilire, et contra canonum statuta prorumpere? quod multi etiam post sacramentum præstitum præsumperunt ... Hoc nimirum malo ac necessitate compellimur juramentum pro fide, pro obedientia pro unitate requirere. Aiunt in conciliis statutum non inveniri: quasi Romanæ ecclesiæ legem concilia ulla præfixerint: cum omnia concilia per Romana ecclesiæ auctoritatem et facta sint, et robur accepe rint, et in eorum statutis Romani pontificis patente excipiatur auctoritas ... Cum igitur a sede apostolic vestræ insignia dignitatis exigitis, quæ a beati Pet tantum corpore assumuntur, justum est, ut vos quo que sedi apostolicæ subjectionis debitæ signa solvatis quæ vos cum beato Petro tanquam membra de mem bro habere, et catholici capitis unitatem servare de clarant.—Paschal. Panorm. Archiep. in Corp. Ju Canon. Lugd. 1624. Decretal. Greg. IX. Lib. i. Ti vi. cap. iv. cols. 110-2.]

scriptures." And Moses exhorted the Israelites to teach the law of God to their g children, and that they should have it bound as a sign in their hands, that ight be ever before their eyes; he caused them also to write it on the posts and of their houses. Deut. vi.

Antichrist saith, It is not meet for the lewd people to know the mysteries of s word, but to believe as mother holy church teacheth them, without any further sition; yea, he maketh it heresy and treason against kings and princes to know st or his laws. He hath digged cisterns of his own traditions, and hath stop- up the pure fountains of Christ's doctrine. He cannot abide that the laity should the scripture, lest they should perceive his juggling; neither can he suffer that scriptures should be painted either in public temples or in private houses. The er the people be, the warmer is his kitchen.

9. Christ taught his disciples on this wise: "If thy brother trespass against go and tell him his fault between him and thee alone. If he hear thee, thou won thy brother. But if he hear thee not, then take yet with thee one or that in the mouth of two or three witnesses every matter may be stablished. e hear not them, tell it unto the congregation. If he hear not the congregation, im be unto thee as an heathen man and as a publican." Matt. xviii.

Antichrist useth another kind of doctrine. For, if any offend and displease him, vill straightways (such is his burning charity) cast them into prison, there to in in hard and cold irons, to make them to revoke the truth, contrary to the , and contrary also to their own conscience, and so at the last to grant to vill. But if any be strong through the Spirit of God (without whom no man ble to stand in such a case), and will not forsake the truth, then, after long and most grievous torments secretly ministered to those constant and faithful martyrs hrist, at the last he bringeth forth, accuseth, judgeth, condemneth, and in fine, ereth to the temporal officers, as to their butchers and hangmen, to be burnt at ke unto ashes. As for that charitable reconciliation that our Saviour Christ gave mmandment unto as many as take upon them to be his ministers, he utterly eth, and will none of it.

0. Christ saith: "If thou wilt be perfect, go and sell all that thou hast, and it unto the poor; and thou shalt have treasure in heaven." Matt. xix.

Antichrist saith, If thou wilt be perfect, give me thy money, and I will give a pardon, by the virtue whereof thou shalt be absolved *a pœna et culpa*, and e thee as clean as that day thou were born; yea, I will for thy money give the keys of heaven-gates, so that thou shalt enter in without any stop.

1. Christ saith: "Ye are my friends, if ye do those things that I command John xv.

Antichrist saith, Ye shall do as I command you. For I have power and autho- to make laws; and after them shall ye live[2]. 25 Quest. Cap. Sunt quidam.

2. Christ saith: "When ye have done all things that I have commanded you, ay that ye are unprofitable servants." Luke xvii.

Antichrist saith, Do those things that I command you, and take a sure con- ce unto you that ye are righteous in the sight of God, and have deserved en; yea, if ye do all that I command you, ye shall not only have good works gh wherewith to save yourselves, but also to save other. And these works are *opera supererogationis*. As for myself, though I do never so wickedly, so that Dist. 40. Si Papa.

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[2] Sunt quidam dicentes Romano pontifici semper e noves condere leges. Quod et nos non solum egamus, sed etiam valde affirmamus. Sciendum ummopere est, quia inde novas leges condere , unde evangelistæ aliquid et prophetæ nequa- dixerunt. Ubi vero aperte Dominus, vel ejus li, et eos sequentes sancti patres, sententialiter l definierunt, ibi non novam legem Romanus ex dare, sed potius, quod prædicatum est, usque ad animam et sanguinem confirmare debet. Si enim, quod docuerunt apostoli et prophetæ, destruere (quod absit) niteretur, non sententiam dare, sed magis errare convinceretur. Sed hoc procul sit ab eis, qui semper Domini ecclesiam contra luporum insidias optime custodierunt. — Urban. Papa in eod. Decret. Gratiani, Decr. Sec. Pars, Causa xxv. Quæst. i. can. 6. col. 1439.]

through my wicked and lewd behaviour I bring many thousands with me into damn
tion, yet may no man rebuke me, but call me the most holiest father[1].

Matt. v. 43. Christ saith: "Whosoever breaketh one of the least of my commandment
he shall be called the least in the kingdom of heaven."

Antichrist roareth out and saith, What have I to do with Christ's law? I a
subject to no laws; but all laws are obedient to me and to my power. By this mea
antichrist doth but seldom right, but is alway against the right, yea, and again
his own law also, as often as men bring him money. For that loveth he above
things.

Matt. v. 44. Christ saith: "Blessed are the peacemakers; for they shall be called t
sons of God."

Antichrist saith, Blessed are they that fight and go together by the ears for t
defence of St Peter's patrimony; for they shall be called the children of our moth
holy church.

Luke vi. 45. Christ saith: "Wo be to you that laugh now; for ye shall weep and lament."

Antichrist saith, Blessed are they that make merry and take no thought; t
they are sure to have a good and joyful portion in this world.

John xviii. 46. Christ saith: "My kingdom is not of this world."

Antichrist saith, My kingdom is of this world. The emperor with his empi
the king with his kingdom, the duke with his duchery, and all other with all th
ever they have are mine, and at my commandment: yea, my kingdom is not on
in this world, but also in heaven and in purgatory, yea, and in hell also: for ev
out of hell do I deliver damned souls by the virtue of my masses, and the pains
divers there also do I mitigate by things done at mine appointment. Thus am
lord of heaven, of hell, of earth, of purgatory.

John vi. 47. Christ saith that "no man can come" to him, that is to say, believe
him, "except his heavenly Father" by his holy Spirit "draw him."

Antichrist saith, If any will not believe, fire, fagot, sword, and halter, sh
make him to believe.

2 Tim. ii. 48. Christ by his holy apostle teacheth that a bishop, which ought to be t
servant of the Lord Christ, must be quiet and gentle, no fighter nor tyrant, but su
one as is ready to inform such as do err, and with wholesome doctrine to reduce th
unto the way of truth.

The cruelty of the popish bishops. Antichrist commandeth that such as are bishops should be stout and sturdy, a
courageous in the defence of his doctrine. If any be stubborn and will not rele
his will is, not that they should reform him by the word of God, whereof the gre
est part of them hath no knowledge at all, but handle them according to the dec
of his law, which is to burn them. It may not be considered whether the mat
John xix. be right or not. *Nos habemus legem, et secundum legem nostram debet mori.*

Matt. xiii. 49. Christ commanded in his doctrine that the tares which grow among t
wheat should not be plucked up, but suffered to grow until the harvest come, wh
the wheat shall be gathered of the reapers into the barn, and the tares shall be bu
with unquenchable fire.

Note. Antichrist clean contrary behaveth himself. For the good wheat he plucketh
and burneth, and the tares he suffereth still to grow. By the good wheat I understa
the true and faithful preachers of God's word, and so many as unfeignedly embrace a
profess the sincere and pure religion of Christ. These, as his most extreme enemi
antichrist persecuteth, apprehendeth, accuseth, judgeth, condemneth, and giveth o
to the secular power, with fire to be consumed unto ashes. By the tares I me
tyrants, persecutors of God's truth, commonly called inquisitors, canonists, Scotis

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[1 Si papa suæ et fraternæ salutis negligens deprehenditur, inutilis et remissus in operibus suis, et insuper a bono taciturnus, quod magis officit sibi et omnibus, nihilominus innumerabiles populos catervatim secum ducit, primo mancipio gehennæ, cum ipso plagis multis in æternum vapulaturus; hujus culpas istic redarguere præsumit mortalium nullus: quia cunctos ipse judicaturus, a nemine est judic
dus, nisi deprehendatur a fide devius: pro cujus p
petuo statu universitas fidelium tanto instantius o
quanto suam salutem post Deum ex illius incolu
tate animadvertit propensius pendere.—Ex d
Bonifac. Mart. in eod. Prima Pars, Dist. xl. can
cols. 194, 5.]

pcrites, monks, friars, canons, nuns, anchors, anchoresses, votaries, vowesses, par-
rs, proctors, promoters, purgatory-rakers, massmongers, pilgrimage-gadders, and
other superstitious and ungodly people. These, as his most dear and tender
ds, he kisseth and culleth, he promoteth and avanceth unto high dignities, pro-
ions, bishoprics, cardinalships, archdeaconries, prebends, parsonages, &c., and dili-
ly watcheth, as a most diligent watcher and pastor over his flock, that no cross,
dversity, no misfortune, no trouble chance unto them, but all game and glee, all
t and comfort, all joy and solace, &c.

50. Christ taught not his own, but his Father's doctrine; and what he received John vii.
is heavenly Father, that taught he to the people.

Antichrist setteth nought by the word of God, except it be to colour his wicked
nny withal. He teacheth his own devilish decrees and trifling traditions, and
rceth the people even with violence to follow them.

51. Christ would have his doctrine no further believed than it did consent and John v.
e with Moses, the psalms, and the prophets.

Antichrist will have his traditions and constitutions believed and obeyed, though
es and the prophets, Christ and his apostles, should say nay. For they be of no
ner authority than it shall please him to limit and appoint.

52. Christ saith: "Learn of me; for I am humble and meek." Matt. xi.

Antichrist saith, Ye that will belong unto me must be stout and lusty. For I,
lord, am lusty and stout in all quarters round about; neither will I lout[2] or
p either to king or Kesar. Yea, whom it pleaseth me I will exalt and advance,
at my pleasure will I him again depose. All, without exception, yea, the very
ls also in heaven, shall obey me, and accomplish my commandment.

53. Christ, entreating of fasting, appointeth no certain days or times, but leaveth Matt. vi.
ee to all that profess his holy law, that they may fast when occasion is offered,
when the Spirit of God moveth them; yea, and that after such sort as they be
ht in the word of God, that is to say, to mortify their carnal affects, to subdue The end of fasting.
body to the spirit, and to spare out of our own bellies, that we may have the
e liberally to give unto the poor, according to this commandment of God by the
het: "Break thy bread to the hungry, and lead the needy wayfaring man into Isai. lviii.
house: when thou seest a naked man, cover him, and despise not thy flesh."

Antichrist prescribeth certain days to be fasted, yea, and that under pain of ever-
ng damnation, as the time of Advent, Lent, embering days, saints' evens, &c.
these days must be fasted of all manner of people that be twelve year old and
ard.

54. Christ saith: "My house is the house of prayer." Matt. xxi.

Antichrist saith, My house is the house of money. He that bringeth not money
eth not in there; neither is there any place for him.

55. Christ saith: "The kingdom of God cometh not with waiting for," that is Luke xvii.
ay, with outward observances and external ordinances at the appointment of men:
, behold, the kingdom of God is within you."

Antichrist saith, Wear this cap or that cowl, this grey habit or that white habit.
ess this rule or that rule. Fast this day or that day. Buy this pardon or that
on, &c., and thou shalt be saved.

56. Christ saith: "If any man say unto you, Lo, here is Christ, or there; be- Matt. xxiv.
it not. For there shall arise false Christs and false prophets, and shall shew
wonders and miracles, insomuch that, if it were possible, the very elect should
eceived. Behold, I have told you before. Wherefore if they say unto you,
ld, he is in the desert, go not ye forth; behold, he is in the secret places,
ve it not."

Antichrist saith, Lo, here is Christ at this altar and at that altar, in this priest's
and that priest's hand, in this pix and that pix, in this box and that box.
e, and see thy maker. Worship him, meekly kneeling upon thy knees. Hold
hy hands unto him. This is he that killed thy father. This is the apple-maker

[2] Lout: bow, do reverence to.

of Kent. If thou wilt not believe that this is thy maker, thou shalt burn for without redemption.

Matt. xxiv. 57. Christ saith: "The gospel of the kingdom shall be preached in all the wo for a witness unto all nations; and then shall the end come."

Antichrist saith, I and my complices, the cardinals, bishops, priests, monks, fri lawyers, &c., will to the uttermost of our power suppress the preaching of the gos and so many as either preach it or profess it, that the end of this world may not co And so shall we still continue in pleasure, joy, and mirth: for that is our portio

Matt. x. 58. Christ saith: "Whosoever shall give unto one of these little ones to dr a cup of cold water only in the name of a disciple, verily, I say unto you, shall not lose his reward."

Antichrist saith: What have I to do with the poor? Every man for hims and the devil for us all. Whosoever giveth anything to this fraternity or that ternity, to this guild or that guild, to this cloister or that cloister, to this cha or that chantry, to this pardon or that pardon, to this altar and that altar, to morrow-priest[1] and that morrow-priest, &c., he shall not lose his reward. And more he giveth, the greater shall be his reward.

Matt. x. 59. Christ saith: "Beware of men; for they shall deliver you up to the co cils, and shall scourge you in their synagogues. And ye shall be brought to head rulers and kings for my sake," &c.

Antichrist saith, Ye my shavelings, with the rest of mine adherents, fear no Psal. cv. living; for they shall not once touch you. Is it not written, *Nolite tangere Chr meos, et in prophetis meis ne malignemini?* Are ye not my greased, my smea and mine holy anointed? Are not ye my prophets and preachers? Do not ye cute my will and pleasure? Who then may be bold to touch you? I have m a decree to curse all them that lay violent hand either on priest or clerk, and they shall not be assoiled, but only at my hand, and where I appoint. There fear ye not, neither be ye dismayed. And as for any bringing of you before head rulers, take no thought. I have enfranchised you, and made you free from their power and authority; so that they have nothing to do with you in any ma I have made you a peculiar kingdom by yourselves. You may convent[2] all before you, and summon them to appear before you in your spiritual courts, to la their charge whatsoever shall please you; but with you they shall have nothin do. No: they shall reverence you, they shall crouch and kneel unto you. shall "Master" you; they shall "Lord" you; they shall "Grace" you. Yea, basest among you all they shall salute with *Domine*, that is to say, Lord, or Si

Luke xi. 60. Christ saith: "Blessed are they that hear the word of God, and keep it."

Antichrist saith, Blessed are they that hear my decrees, and observe them.

Luke xx. Matt. xxiii. 61. Christ saith: "Beware of the scribes, which will go in long clothing, love greetings in the markets, and the highest seats in the synagogues, and the rooms at feasts, which devour widows' houses, by feigning long prayers; the s shall receive the greater damnation."

Antichrist saith, Though my choploches, chaplains, and chapmen, be in this b like unto the saucy scribes, fine Pharisees, lusty lawyers, pattering priests, brag bishops, lying Levites, satanical Sadducees, and such other which lived among the in the days of Christ; so that they also go in long gowns, love greetings in markets, and the highest seats in the synagogues, and the chief rooms at feasts, devour widows' houses, under the pretence of long prayer, &c.; yet see tha neither contemn nor condemn them, but make much of them, reverence them, wo them, and honour them; for they are in dignity more excellent than angels, in ho far passing kings, princes, emperors, or any other mortal creature, although neve noble: for they are the makers of him that made them and the whole world.

Matt. xxiii. 62. Christ in his sermons cried wreck, wo, and damnation upon those scr Pharisees, and hypocrites, which "tithed mint and anise and cummin, and left weighty matters of the law, judgment, mercy, and faith."

[1 Morrow-priest: one who said morrow-mass.] [2 Convent: the same as summon.]

tichrist saith, What have I to do with judgment, mercy, and faith? Bring r tithes. Pay your offerings. Give your dirige-groats, your mass-pence, and confessional-pence, with all your other good and godly devotions. Buy my s. Give ten shillings for a trental, forty pence to the high altar, twelve pence sepulchre-light, six pence to the lamps. Ever be giving of somewhat, though but a cheese or a piece of bacon, to the holy order of sweet St Francis, or to her of my friars, monks, canons, &c. Holy church refuseth nothing, but gladly whatsoever cometh.

Christ, by the parable of the ten virgins, whereof five were wise, and five declareth two things manifestly. One is that no man hath good deeds nt for himself: the second is that after this life no good deeds done can unto salvation. Matt. xxv.

tichrist teacheth the contrary, and saith, Some men in this world grow up such perfection in doing good works, that they have not only plenty and for their own salvation, but they have also sufficient for other; whereas we ght in the word of God, that no man living can justify himself in the sight d. He teacheth also, that the good deeds, done of other for them that are d, profit them greatly; either unto the diminishing of their pain, if they be in r unto the advancement of their glory, if they be in heaven; or unto the dis- g of their torments, if they be in purgatory.

Christ in his doctrine teacheth, that whosoever believeth in him may be sure e everlasting life; as it is written: "He that believeth on the Son of God verlasting life. But he that believeth not on the Son of God shall not see ut the wrath of God abideth upon him." Again: "Every one that putteth his n him," that is to say, Christ, "shall not be confounded." And our Saviour himself saith: "I am the resurrection and the life: he that believeth on me, ough he were dead, yet shall he live. And whosoever liveth and believeth in shall never die." St Paul, being certain of his salvation through faith in saith: "I am now ready to be offered; and the time of my departing is at I have fought a good fight. I have fulfilled my course. I have kept the From henceforth there is laid up for me a crown of righteousness, which the that is a righteous Judge, shall give me at that day; not to me only, but ll them also that love his coming." Again: "I know, and am sure, that he om I have put my trust is able to keep that which I have committed to ping against that day." John iii. Isai. xxviii. Rom. x. John xi. 2 Tim. iv. 2 Tim. i.

tichrist saith, No man in this world can be certain and sure of his salvation, erefore he ought to doubt, and to stand in fear, whether he shall be saved or cording to that which is written: *Nemo novit, an amore vel odio sit dignus, nia in futurum servantur incerta:* "No man knoweth whether he be worthy r hate; but all things are kept uncertain for the time to come." Again: *mihi conscius sum: at non in hoc justificatus sum;* "I know nothing by myself; I not thereby justified." Eccles. ix. Antichrist wresteth these texts. 1 Cor. iv.

Christ, in the parable of the men that were hired to work in the vineyard, t one time of the day, some at another, some betimes, some late, and yet, standing, all received like reward at night, seemeth evidently to teach that saints of God have one and the same full glory in heaven, and that one hath greater reward than another; but the same joy, the same glory, and the same is given, without any difference, to all the sons of God alike; forasmuch as it not of works, but of grace: again, that there is no respect of persons with "By grace are ye saved," saith St Paul, "through faith, and that not of ves: it is the gift of God, and cometh not of works, lest any man should himself." Again: "Everlasting life is the gift of God through Jesus Christ rd." Matt. xx. Eph. ii. Rom. vi.

tichrist teacheth that, as there be many mansions in the kingdom of heaven, there many diversities and differences of glories and joys in the same for the ants thereof. As there is "one manner glory of the sun, and another glory moon, and another glory of the stars (for one star differeth from another in John xiv. 1 Cor. xv.

glory"), so is the state of the saints in heaven. One hath an higher place another, one more glory than another, every man according to his degree, every according to his works, merits, and deserts. Hereof it should then follow that is respect of persons with God, and that the heavenly glory is ours, not of m but of merit, not through Christ, but through our own works.

Matt. xix. 66. Christ saith: "Whosoever putteth away his wife (except it be for fornica and marrieth another, breaketh wedlock;" giving here liberty to the guiltless innocent man, having an harlot to his wife, and such one as hath broken her we vow and promise, and hath joined herself to another man, (by this means cu off herself from the body of her husband, and making herself one flesh wit whoremonger,) not only to be divorced from that harlot, sometime his wife, but Jer. iii. to marry again, and take another woman to his wife in the fear of God. "It common saying," saith Jeremy, "If a man put away his wife, and she, going from him, marrieth another man, shall he resort any more unto her after Shall not that woman be defiled and unclean?"

Antichrist in his law saith, If a man have an whore to his wife, it sha lawful for him to be divorced from her, both from bed and board; but he ma no means marry again, live as he may[1].

1 Cor. vii. 67. Christ also by his holy apostle giveth liberty to the faithful man or wo being coupled in marriage to such an idolater or infidel as will by no means fo his idolatry or infidelity, but rather goeth about not only to defend it, but al bring his faithful yoke-fellow unto it, so that the faithful cannot live with the faithful with a good conscience and according to the word of God, to marry These be the words: "If the unbelieving depart, let him depart. A brother sister is not in subjection to such. But God hath called us in peace."

Antichrist will by no means suffer any divorcement so to be made that ma shall follow, although the guiltless person burn never so greatly, and be nev much cumbered both in body and conscience[1]. Take the whore again if ye will, wife get ye none.

Matt. xix. 68. Christ saith: "Honour thy father and thy mother;" in the which comm ment is required of children that they give not themselves to marriage withou consent of their godly parents. Therefore read we, that among the people of none were coupled in matrimony but with the consent of the parents. Wha civil law determineth also in this matter, the learned know[2].

Antichrist, in the bestowing of children in marriage, requireth not the co and good-will of the parents; but, if they themselves marry without the know or consent of their parents or tutors, he alloweth it to be well done, and the ma to be lawful. By this means is a great part of that honour taken away from t and mothers that is due unto them by their children.

John ii. 69. Christ, by being present at a marriage with his mother and with hi ciples, teacheth evidently that matrimony ought to be solemnly and openly procl and celebrated, and that it ought not to be done in corners.

Antichrist, for money, granteth dispensations to all men for to marry where they when they will, and with whom they will. All things are decent and lawful, if m come. All things obey money.

70. Christ in his doctrine did never forbid marriage to be contracted be any persons, except those degrees only which his heavenly Father had tofore for by his servant Moses.

Antichrist in his law prohibiteth many and divers degrees to marry together God hath set at liberty. He hath decreed also that christian gossips, that say, those men and women that have been godfathers and godmothers toget one child at baptism, may not marry together, nor yet their children. If they

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[1 Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Sec. Pars, Causa xxxii. Quæst. vii. Cans. 1—10. cols. 1633—7. See also Decretal. Greg. IX. Lib. iv. Tit. xix. capp. 2, 5. cols. 1552—5.]

[2 Corp. Jur. Civil. Lut. Par. 1628. Lib. i. Tit. v. De Statu Hom. 11. Tom. I. co Lib. xxiii. Tit. ii. De Ritu Nuptiar. 2. col.

meth their marriage to be incestuous, and that divorcement must be made out
id[3]. This is to be understanded, except they purchase a licence of him for
: for money maketh all things lawful in the court; neither are his laws any
thing than nets for money.

Christ freely permitteth marriage to all degrees, none excepted, if they have
e gift of continency: neither doth he appoint any time when it shall not be
to solemnize matrimony, but giveth liberty to all men at all times freely to

tichrist, as we have tofore heard, denieth marriage to all his clattering clergy,
suffering them to burn and to run a whoring, than he will suffer them to
wives of their own, that this prophecy of St Paul may be fulfilled: "The 1 Tim. iv.
speaketh evidently," saith he, "that in the latter times some shall depart from
th, and shall give heed unto the spirits of error, and devilish doctrines of them
speak falsely through hypocrisy, and have their consciences marked with an hot
orbidding to marry," &c. And, as he forbiddeth certain degrees of men to marry,
h he forbid at certain times of the year to celebrate matrimony; insomuch that
ever presumeth in those forbidden times to marry is not only accursed, but his
ge also is not lawful[4]. Notwithstanding, if any man will bring money and pur-
a licence to marry, he shall easily obtain it, though it were on Good-Friday;
r and tenderly beloved is that great god mammon in antichrist's courts. But
e lawful at these times to marry for money, is it not lawful to marry with-
oney? Doth money make a thing either lawful or unlawful? God destroy
ingdom, O antichrist! "Thy money perish with thee:" "for thy heart is not Acts viii.
in the sight of God."

Christ in his holy gospel commandeth us to pray, but he prescribeth no Matt. vi.
time of prayer.

tichrist appointeth certain times to pray, which times whosoever doth not ob-
he is counted grievously to offend.

Christ, by his blessed apostle St Paul, giveth us liberty to "pray in every 1 Tim. ii.
lifting up pure hands without wrath or doubting." And he himself in the
said to the woman of Samaria: "Woman, believe me,...the hour cometh, and John iv.
, when the true worshippers shall worship the Father in spirit and in the truth.
ch also the Father requireth to worship him. God is a spirit; and they that
p him must worship him in spirit and in the truth."

tichrist teacheth that, though we may pray to God in all places, yet ought
st chiefly to pray in such places as his bishops and prelates have consecrated
llowed for money, as oratories worthy for their virtue and holiness, wherein
ayers may the sooner be heard and the better accepted. And yet in these
appointed of him for prayer one is counted more holy than another, and more
ious to pray in; as the church is holier than the chapel, and the chancel holier
hem both; and yet the cathedral church, otherwise called the mother-church,
oly than them all three. But to pray at the shrines of his canonized saints,
places of pilgrimage, where the devil worketh stiracles, I would say miracles,
mely at Rome, at Compostella, at Jerusalem, &c., this passeth all. Prayers made
se places with this confidence, that they be the sooner heard and the better
d by the reason of the places, fly to heaven as it were a polled hen.

Christ appointed a certain form of prayer, after the which we should direct Matt. vi. Luke xi.
ayers unto our heavenly Father; wherein also he declareth what things we
specially ask of God the Father.

tichrist appointeth divers and many forms of praying, not to God, but to this
t, and to that she saint; yea, and that for many and sundry causes, to every
r a contrary thing. And thus are men taught to worship the creature instead
Creator, robbing God of his glory, and committing most wicked and damna-
latry.

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rp. Jur. Canon. Decretal. Greg. IX. Lib. iv. ols. 1491, &c.]

[4 Id. Decret. Gratiani, Decr. Sec. Pars, Causa xxxiii. Quæst. iv. Cans. 8—10. cols. 1817, 8.]

Matt. vi. 75. Christ saith: "When thou prayest, thou shalt not be as the hypocrites for they use to stand praying in the synagogues, and in the corners of the str that they may be seen of men."

Antichrist saith, I will that my chaplains and my quire-men shall pray, and say in none other places than in the synagogues, that is to say, in churches chapels, and such other oratories, yea, and specially when the people are most o gathered together, although they understand not one word what is either sung or or on the organs played. And because they may be seen of men, and have greater assembly of people at their prayers, he commandeth that now one bell be rung, now two, now three, now all the bells in the steeple, by the which d sity of ringing men may the better know not only when antichrist's chaplains their complices may be seen to pray, but also when it is *festum simplex*, or *fes duplex*, or *festum principale*, that is to say, single feast, or double feast, or prin feast.

Matt. vi. 76. Christ saith: "When ye pray, babble not much, as the heathen do. they think it will come to pass that they shall be heard for their much babb Be ye not therefore like unto them."

The long prayers of the papists. Antichrist doth so lade and burden his captives with innumerable multitud prayers, that they have almost no time to breathe. They have matins of the and matins of our lady, with prime and hours. They have long nocturns; they long litanies, long seven psalms, long fifteen psalms, with many and divers ori They have long masses and long commemorations. They have long diriges and commendations. They have evensong of the day, with evensong of our lady, complin to them both. And all these things must be said or sung under pa deadly sin. But how they be mumbled and jumbled up, all the world may verily, without all godly affection of the mind, the heart goeth one way, and voice another way, so that they agree together as harp and harrow, and come o another as just as Jermyn's lips. Of such kind of beadmen speaketh our Saviour C

Matt. xv. Isai. xxix. on this manner: "This people draweth nigh, and honoureth me with their lips; their heart is far from me. Verily they worship me in vain, teaching doctrines, the commandments of men."

77. Christ would have such love among us that be his disciples, that we sh gladly, willingly, and freely, without money, pray one for another.

Antichrist willeth his chaplains to pray for none except they have money, acc ing to the common proverb: No penny, no Paternoster. If money come, they be ready at all times to sing and say: if there be no money, then here is the and there is the way: farewell, gentle Geffrey; and, as the porters cry in Sturb fair, A new master, a new, and hang up the old; they will no longer sing or say ye have money for to pay. Bring money, and ye shall have mass of *Scala cœli*, of *Requiem*, mass of *Recordare*, mass of *Si iniquitates*, with an hundred kind of m besides, for whatsoever purpose ye will. For our massmongers have masses in for all kind of things, good or bad. Only bring money, and ye shall want noth so desirous are antichrist's men of money. O mammonists!

1 Tim. i. 78. Christ by his apostles commandeth that every congregation should have pastor or preacher to feed the christian flock with the most wholesome food of word; so that every spiritual minister should attend upon his own cure, and no distract with the care of divers congregations.

Pluralities of benefices. Antichrist cannot away with this, that one man should have but one benefice one living; therefore he dispenseth with his chaplains for money, to have as m benefices as they can get, never taking thought for the discharge of the cures. granteth them dualities, trialities, pluralities, and tot-quots, to snatch as many they can catch. Though God would have one pastor to have but one flock, one beneficed man to enjoy but one benefice; yet antichrist, contrary to this righteous will of God, granteth to one man for money thorough dispensation to multitudes of benefices, both against all right and conscience, and against the an practice and usage of Christ's church. It is more tolerable and praiseworthy two or three pastors should have the oversight of one congregation, being large

in multitude of people (as we read that in the city of Philippos there were bishops and divers deacons that did attend upon the flock of Christ), than one Phil. i.
o have the charge of many parishes. How can one man be in divers places? ıe man do that which is denied to angels? I mean, to be in many and divers at once. Will they commit the charge of them to other? and hire other to their office? But our Saviour Christ saith: "A good shepherd giveth his life John x.
s sheep. An hired servant, and he that is not the shepherd, neither are the his own, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf th and scattereth the sheep." If antichrist's chaplains be not able to serve so cures (as they are not able indeed), as they place other in their stead, so let resign and give over to their curates and ministers those benefices where they and they themselves serve not, that they may be the more able to do their And would God such order might be taken, that one benefice might be made
h valor that it might abundantly suffice one man and such as necessarily ap-
n unto him, that these pluralities of benefices may once be taken away, which ut doubt hath been the occasion, and yet is, of the destruction of many men's

. Christ by his blessed apostle commandeth that such should be chosen to be
s and pastors of God's flock as be "apt to teach," that is to say, "to exhort 1 Tim. iii. Tit. i.
ıolesome doctrine, and to improve them that say against it."
ıtichrist repelleth and putteth back none from taking cure of souls, if he can his portass and his missal, and be well seen in the pie[1]. As for preaching eaching, except it be four times in the year to read to the people a general curse, tell them some narrations out of the Festival, or saints' lies (lives I should say) *Legenda aurea*, he careth not for it, yea, he abhorreth it. Moreover, anti- is grown up unto such favour and madness, that he is not ashamed for money pense with boys, and to license them to have cure of souls, and to enjoy ıal promotions, which ought to be the livings of the true and faithful pastors, f such as labour and travail in the Lord's harvest; whereas the boys are not o have cure of their own souls, being more meet to be taught than to teach. u antichrist, which burnest with an unquenchable thirst of worldly goods, what ıorish forehead hast thou put on, that thou darest commit the cure of souls, ıe livings appointed for the same, to children, to boys, to such as be like mules ıorses, that have no understanding! Is it fitting, meet, and convenient, that souls, which were so dearly bought with the precious blood of God's own Son, be committed to the cure, charge, and oversight of boys and children? Is ıis to offer the flock of Christ a spoil to the wolf? Is not this to throw men's headlong down into the deep dungeon of hell-fire for lack of knowledge? Is ıis utterly to deface the ministery, and cruelly to spoil the worthy pastors of livings, and the christian people of doctrine and true administration of the sa- ıts? Wo worth thee, O antichrist, with thy god that wicked mammon!

. Christ by his holy apostle chargeth all pastors to "feed their flock" dili- 1 Pet. v.
, and to be resident upon their benefices, and not, like an hireling or a thief, to e the flock, and to have no care thereof.
ıtichrist, contrary to this charge and commandment of Christ, granteth for money sidences to so many as come, not caring for the flock, so he may have the money; t regarding the will of God, so that his pouch may be filled with gold and silver. ıe sheep of Christ run astray where they will, hang on every briar, fall into every be devoured of every wolf, yea, sink down into hell, he forceth not. For money ınseth the shepherd to go whither he will, to be where he list, and to do what ıost delighteth. The pastor, having a good opinion of his dispensation and non- ıce, is led with no care toward his flock, but doth what he will, and yet gor- y and deliciously, although absent, liveth of the wool and milk of the flock, thief, which, as our Saviour Christ saith, "cometh not but for to steal, to John x.
nd to destroy." Against these non-residentiaries God crieth out by the prophet,

[1 Pie: the popish ordinal. See Nares' Glossary.]

and saith: "O pastor and idol, that forsaketh his flock." By another prophet crieth out also against those shepherds that feed themselves and not the flock, say

Ezek. xxxiv. "Wo be unto those shepherds that feed themselves! Should not the shepherds the flocks? Ye have eaten up the fat: ye have clothed you with the wool: best-fed have ye slain: but the flock have ye not nourished; the weak hav not holden up; the sick have ye not healed; the broken have ye not bound toget the outcasts have ye not brought again; the lost have ye not sought, but churl and cruelly have ye ruled them. Thus are they scattered here and there witho shepherd: yea, all the beasts of the field devour them; and they go astray."

Matt. x. 81. Christ saith: "The workman is worthy of his meat." And the apostle s

1 Cor. ix. "The Lord hath ordained that they that preach the gospel should live of the gos

1 Tim. v. Again he saith: "The elders that rule well are worthy of double honour, most cially they that labour in the word and teaching. For the scripture saith, T shalt not muzzle the mouth of the ox that treadeth out the corn. And, labourer is worthy of his reward."

Against the impropriations of benefices. Antichrist suffereth monsters and unprofitable clods of the earth to live and to fat of the goods of the church. Moreover, in divers and innumerable places of C tendom antichrist taketh away the corn and the best fruits of benefices from the and faithful pastors, wherewith they should live and such as belong to them, be the more able to maintain hospitality, to relieve the poor, to comfort the faring man, and to succour the poor afflicted Christians; and he giveth it to monst monks, to flattering friars, to chattering canons, to pattering priests, and to such unprofitable members of the christian commonweal: whereby it is come to pass the true shepherds, which watch over those flocks of the Lord, are most misei handled, unjustly and against all right and conscience deprived of their duty, thrown (alas for pity!) into extreme poverty; hospitality decayeth, the poor are succoured, the needy are not relieved, yea, nothing is done in those parishes by pastors whereby the comfortless may be comforted. No marvel, when the pas themselves have not wherewith to relieve their own necessity, but are compelled d as we may see before our eyes (such is their misery), to leave their flocks, whic sheep destitute of shepherds, wander here and there, and to seek other places w they may have whereof to live; whereas, if they had that which is due unto t but otherwise unjustly taken away from them by antichrist's decree, they should only be able to live themselves, but also abundantly to relieve the poor.

O antichrist, what devil breathed this wicked affection into thy heart, that shouldest take away from the painful pastors their right, and give it to idle

Phil. iii. sluggish monsters, "whose God their belly is?" The idolatrous princes in times gave great abundance of worldly possession to their idolatrous priests: and art nothing ashamed to take that away from the priests of Christ, which both the of God and the law of man hath given them? To rob and spoil a private man o goods hath always been counted an heinous fault and a sin worthy of death; shall it be lawful for thee, O thou antichrist, to take away from the ministe Christ their duty and their right, and to give it where it pleaseth thee, O thou robber? Is not this to commit sacrilege, and also to deny the workman his r the labourer his reward, the shepherd his milk, the vine-keeper his wine, the wa his wages, and to muzzle the ox's mouth that treadeth out the corn?

And that wicked spirit occupieth their minds also in these our days, which ag all right and against their own conscience, unto their great damnation, except shortly repent and amend, go forth to keep, hold, and possess these livings and g of the poor pastors. Antichrist, as they themselves confess, neither can they it, by his devilish decree most unjustly and most tyrant-like took away the portion of the tithes from the true owners, and gave them to a sort of mons hypocrites: why then are they now retained of them that seem to be enemie antichrist, to condemn his antichristian acts, and to wish that all abuses migh taken away, and that a perfect reformation might be made according to the

[1 Folio, *papists*.]

d? Can there be any greater abuse than, according to antichrist's law, wrong- and unjustly to withhold from the true pastor and preacher of the Lord's word vhich is properly his due? The wise man saith: "The bread of the needy is fe of the poor: he that defraudeth him of it is a murderer and a manslayer." Ecclus. xxxiv. then is to be thought of them which take away from the ministers of the Lord's the tithe-corn, whereof they should have bread to eat, and to give unto the ? Is not this to play the part of a murderer? The needy pastor and his would gladly eat bread; and the corn whereof it should be made is taken away hem, and unfruitfully consumed and devoured of those which do no good at all to arishes. Is not this to pluck the meat out of the mouths of the pastor and his ? which thing what other is it than to play the murderer? I deserve dam- if I feed not the needy: shall it then be lawful for me to take away the right needy? If I give not of mine own to the hungry, I sin; and shall I be counted well when I will not suffer other men to enjoy their own, but through the ice of an antichristian decree violently withhold it from them? Verily, it were for such as thus unjustly, by the virtue of antichrist's law, possess the lawful duties lawful pastors, to render those duties to the true owners, though their delicate should somewhat be abated thereby, than to go forth thus wickedly to retain is not their own.

What doth it profit a man," saith our Saviour Christ, "to win the whole world, Matt. xvi. o lose his soul?" It is truly said of the wise man: "Better is a little with Prov. xv. ear of the Lord, than great treasure with sorrow." Again: "Better is a dry Prov. xvii. l with quietness (of conscience), than an house full of fat offerings with strife," is to say, with grief of mind. Once again he saith: "Better it is to have a Prov. xvi. thing with righteousness, than great treasures with sorrow." Moreover, the d apostle St Paul, in the description of a bishop or spiritual pastor, sheweth he ought to be "a maintainer of hospitality." Now what hospitality can there 1 Tim. iii. aintained, where those things are taken away that chiefly uphold and maintain Tit. i. tality, yea, without which no hospitality can be had? Take away corn, whereof and drink is made, which is the best portion that belongeth unto the mainte- of hospitality; and what remaineth behind wherewith the pastor may be able ep open his doors, and to relieve either himself or any other? Take away his as it is at this day come to pass through antichrist's decree, and the upholders e same: may not then the spiritual minister be called *pastor a pascendo, sicut a movendo?* God have mercy on us, and send us once a redress of this great , yea, of this theft, sacrilege, and tyranny!

urthermore, God by his prophet commandeth that all manner of tithes should Mal. iii. ought into his barn, that there may be meat in his house. Is not the pastor's his barn? and is not the pastor's house his house? Now God commandeth that all should be brought into the pastor's barn, that there may be meat in the pastor's . But how can there be meat in the pastor's house, which God calleth his own , because his poor members are, and ought to be, refreshed in the same, when e chief and principal tithes cannot be suffered, through antichrist's decree, to be ght into the pastor's barn, which God calleth his own barn? God commandeth hing, and antichrist willeth the contrary; and yet the wicked worldlings and tuous epicures, "whose god the belly is," go forth to maintain the same, and tly to possess the goods of the true and faithful pastors; so greatly hath the f this world blinded their eyes, (I mean the devil, and that wicked idol mammon,) this saying of the apostle may be found true in them: "All seek their own, Phil. ii. not the things which are Jesus Christ's." By this wicked decree of antichrist e law of God broken, the true pastors deprived of their living, the poor people d of their belief, hospitality decayed, parishes left desolate, the pastoral houses nto ruin, the people are untaught, schools are not maintained, the youth is neg- , both old and young run clean out of order, no degree doth his office, the tery is despised, the word of God neglected, the preachers of God nothing re- d; and, in fine, an whole sea of evils brasteth into the bounds of the christian ionweal; and would God with the same there were not made a shipwreck of

all goodness and godliness! Notwithstanding, who lamenteth these things, and earn seeketh a redress thereof? God amend all that is amiss, and send corn where none i

Matt. xix. 82. Christ, in all his doctrine teaching humility, when a certain man called good, answered that "no man is good but God alone."

Antichrist, being most wicked and most sinful, will be called the best and most holy.

83. Christ continually studied to do good, both to the bodies and souls of m

Antichrist doth his whole endeavour how he may hurt both the bodies and s of men; the bodies, by bringing them and their goods into captivity; the souls drowning them in superstition and idolatry.

John viii. 84. Christ in all his doings sought the glory of God his Father.

Antichrist in all his acts seeketh his own glory, and wisheth to be taken o men as a god, calling himself God's vicar in earth, and supreme head of the univ church of Christ throughout the whole world.

Luke xxiii. 85. Christ promised to the thief hanging by him on the cross paradise freely

Antichrist for money promiseth remission of sins, deliverance out of purga and everlasting life.

Matt. xii. 86. Christ had no great regard of them that were his kinsfolk after the fles

Antichrist hath a special regard unto them, and exalteth them unto most dignities and promotions, although most unworthy.

Matt. xx. Luke xxii. 87. Christ, when his disciples at any time were at contention, brought them a straightways unto unity and concord.

Antichrist setteth them together by the ears that are at peace, and never cea to set kings and princes at variance. For then goeth it best with his kingdom.

Acts iv. I Cor. i. James ii. 88. Christ did choose such to attend upon him as were homely, simple, and p

Antichrist admitteth none unto his service but such as be full of guile, craft, subtilty.

89. Christ compelled no man against his will to believe his gospel.

Antichrist, with suspension and excommunication, with apprehension and pers tion, with fire and fagot, with sword and halter, enforceth men to receive his dev decrees and trifling traditions.

90. Christ in all his adversity fled unto prayer.

Antichrist in his trouble flieth unto armour.

Matt. iv. 91. Christ fought against Satan with God's word.

Antichrist fighteth against his adversaries with the temporal sword.

Gal. iv. 92. Christ made himself subject to the law, when notwithstanding he was of the law.

Antichrist himself will be obedient to no law, and giveth licence for mone other also to break laws.

Gal. iii. 93. Christ, by fulfilling the law, "delivered us from the curse of the law."

Antichrist, through his disobedience unto laws, openeth a window unto all w edness, and through his evil example provoketh other to fall unto lewdness, and s run into the curse and displeasure of God, unto their great damnation.

94. Christ in his doctrine taught none other but the law of his heavenly Fa

Antichrist teacheth laws of his own making, not only not agreeable, but contrary to the word of God, and with violence enforceth men to keep the same

Matt. xx. Luke xxii. 95. Christ by no means could abide that his disciples should strive for the premacy.

Antichrist challengeth supremacy not only over the clergy, but also over k and emperors, yea, and over the whole world.

Eph. ii. John x. 96. Christ by his doctrine and death made the Jews and gentiles, which t were at variance, one spiritual kingdom.

Antichrist, through his wicked traditions and devilish laws, hath made the G and Latin churches, which before were at great unity and concord concerning ma of christian religion, to be at variance, one affirming this, another denying the sam

John xiii. xv. 97. Christ in his last sermon gave a special commandment to his disciples they should love one another.

ıtichrist straitly chargeth his champions, that they strive and fight valiantly
e liberties of holy church, and that they by no means love and favour such as
is decrees and laws.

. Christ, in the aforesaid sermon, making mention of his corporal departure out John xv.
s world, promised to send to his disciples the Holy Ghost, which should lead
into all truth.

ıtichrist instead of the Holy Ghost sendeth pardoners, friars, canonists, and
s, to teach us not the way of truth and salvation, but the way of falsehood
amnation.

. Christ in his holy gospel teacheth that, although he be absent concerning Matt. xxviii.
rporal presence, yet is he alway present with his holy congregation as touching
vine majesty, grace, might, virtue, and power.

ıtichrist saith that Christ is not only spiritually, but also corporally with us;
ıt the priest maketh him daily, handleth him daily, breaketh him daily, eateth
aily, offereth him daily, &c.

0. Christ with his doctrine bringeth, to all them that receive it with sure faith, John viii.
ion of sins and everlasting life.

ıtichrist with his decrees bringeth to all his captives death and everlasting dam-
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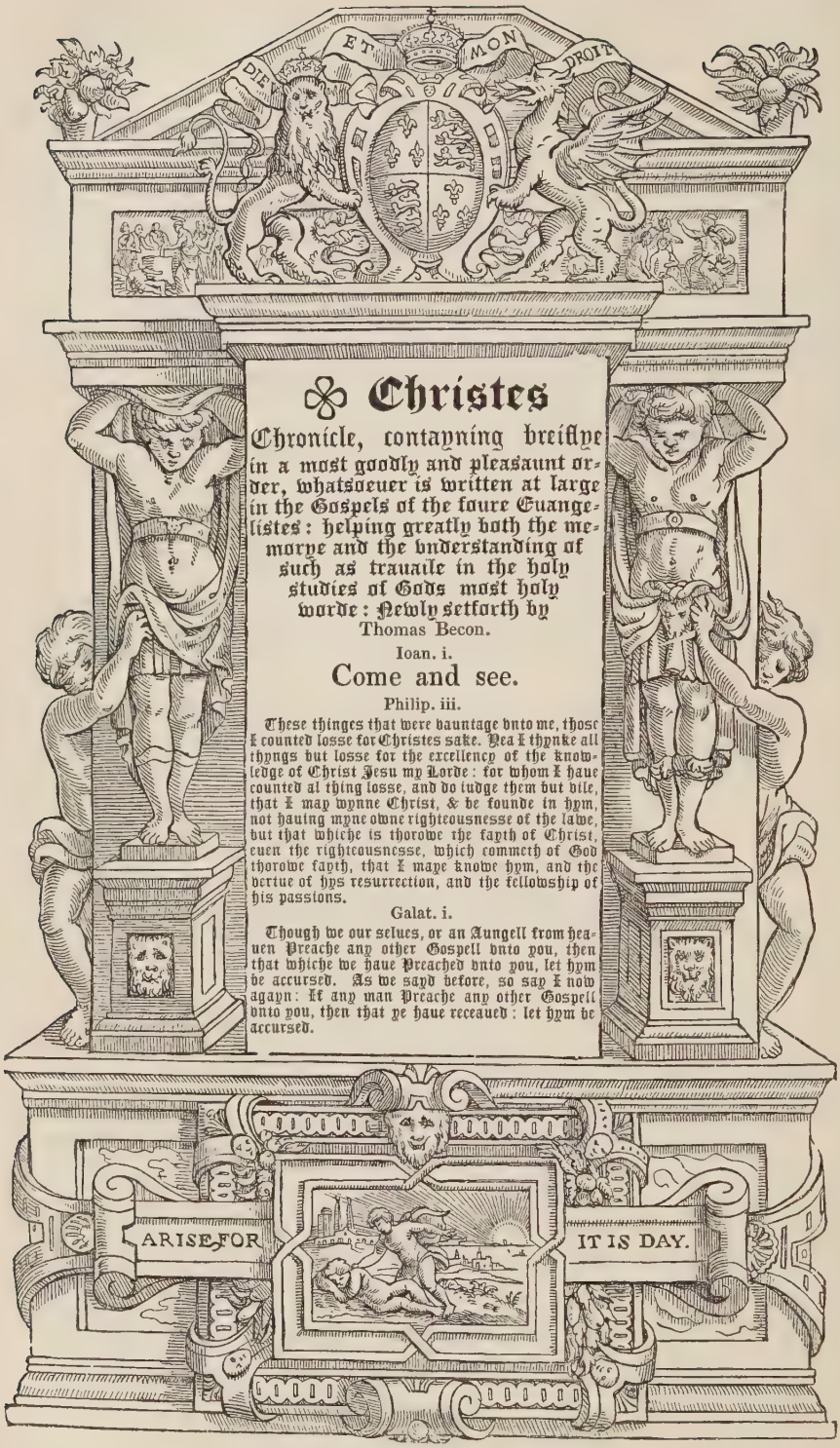
Give the glory to God alone.



Christes

Chronicle, contayning breiflye in a most goodly and pleasaunt order, whatsoeuer is written at large in the Gospels of the foure Euangelistes: helping greatly both the memorye and the vnderstanding of such as trauaile in the holy studies of Gods most holy worde: Newly setforth by

Thomas Becon.

Ioan. i.

Come and see.

Philip. iii.

These thinges that were dauntage vnto me, those I counted losse for Christes sake. Yea I thynke all thyngs but losse for the excellency of the knowledge of Christ Jesu my Lorde: for whom I haue counted al thing losse, and do iudge them but vile, that I may wynne Christ, & be founde in hym, not hauing myne owne righteousnesse of the lawe, but that whiche is thorowe the fayth of Christ, euen the righteousnesse, which commeth of God thorowe fayth, that I maye knowe hym, and the vertue of hys resurrection, and the fellowship of his passions.

Galat. i.

Though we our selues, or an Aungell from heauen Preache any other Gospell vnto you, then that whiche we haue Preached vnto you, let hym be accursed. As we sayd before, so say I now agayn: If any man Preache any other Gospell vnto you, then that ye haue receaued: let hym be accursed.

CHRIST'S CHRONICLE,

BY

THOMAS BECON.

TO THE

RIGHT WORSHIPFUL AND HIS SINGULAR GOOD FRIEND,

MASTER JOHN KEMPE, CITIZEN OF LONDON[1]:

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

Considering the singular utility and exceeding great profit that cometh to men by the holy and reverent reading of the most holy and reverend scriptures God, I can none otherwise than marvel with what spirit those men are moved an led, which by no means can abide that they which are called the laity should rea the word of God.

I would gladly demand of them, if the lay people do not appertain unto the con gregation of God? if they be not the children of God? if they be not redeemed wit the same price wherewith other be? if they also belong not unto the kingdom heaven? again, if there be any law, statute, or ordinance given by God, that th lay people should not read the sacred scriptures, but be content, as some teach, wit the doctrine that is taught of the preachers, and seek no further knowledge? If th lay people be the people of God, and no commandment of God given whereby the should be restrained from reading the sacred scriptures, who seeth not then evidently how lewdly those men judge which affirm that the reading of the scriptures appe taineth not unto the laity? Is there any act, decree, statute, or ordinance made b any civil magistrate, which ought to be concealed and kept secret from his subject so that they shall not both hear it and read it? How shall a faithful subject addres and prepare himself unto the diligent observation and keeping of his liege lord's hest and commandments, if he know them not? And how shall he better know them than by reading them himself? Are not men many times deceived by the report of other? Have not men's idle inventions and trifling traditions been heard in th times past out of pulpits, and the people made to believe that it was the word of God?

But come off, to whom was the law of God in the old testament given to be read to Aaron the priest and his son only? or rather to Moses and to all the people o Israel no less than to the priests? To what end commanded God that the fathers shoul teach their children his holy laws, and write them on every part of their houses, tha they might always be in their sight, but that they should read them? Never wa there any among God's people in the old law that was forbidden to read the wor of God. Doth not David pronounce them blessed that study in the law of the Lor day and night, and studiously search his testimonies? Did not old Tobias teach hi son from his youth to fear God, and to refrain from all sin? Did not the parents o the most godly and continent matron Susanna bring her up godly, and according t the law of Moses? Was not Timothy brought up in the knowledge of the hol scriptures from his infancy and tender age? How virtuously and learnedly Phili the evangelist brought up his daughters in all knowledge of godly letters, who knowet not? Our Saviour Christ commandeth to "search the scriptures." St John callet him blessed, not only which heareth, but also "readeth" the words of the hol scripture.

Psal. i. Psal. cxix. Tob. i. [Vulgate.]

Hist. Sus.

[1 Of the individual to whom Becon has dedicated this treatise, nothing can with any certainty be affirmed. There was a family of the name settled at Spain's Hall, Finchingfield, in the county of Essex, to which he may have belonged. Two members of this family married with that of Appulderfield of Kent; and this fact, as most of those to whom Becon has inscribed his writings were connected with that county, may be thought to favour the conjecture that the John Kempe in question was of the Kempes of Spain's Hall. Willia Kempe married a daughter of John Colt, a sister to the wife of Sir Thomas More, and had her six sons, one of whom bore the christian nam of John. It is possible that he might be the pers here named. It may be added, that there we Kempes of Dover, and that Sir Reginald Scott's fi wife (see before, page 487, note 1), was the daught of Sir William Kempe.]

Are not all things which are written, written unto our learning, that through ience and comfort of the scriptures we may have hope? Are we not commanded ot to believe every spirit," that is to say, every preacher, but to "prove the spirits, ether they be of God, or not?" But how shall the laity prove the spirits, if y have not the word of God to prove them by? Is not a touchstone the trial of d from copper? So is the word of God the touchstone whereby true doctrine is cerned from false teaching. With this touchstone the noble and worshipful men of essalonica proved and tried the doctrine of Paul and Silas. For thus writeth St ke in his chronicle of the apostles' Acts: "The noblest of birth among them of Thes- Acts xvii.
onica received the word with all diligence of mind, and searched the scriptures ly whether those things were even so." And this their act St Paul greatly com- ndeth, and willeth them continually so to do, saying: "Despise not prophesyings. 1 Thess. v.
xamine all things. Keep that which is good." But how shall the faithful Chris- ns examine the doctrines of men, and try whether they be true or false, if the uchstone, which is the word of God, be taken from them? The prophet Esay th: "If any man want light, let him look upon the law and the testimony." ut how can any man this do, when he may not be suffered to look upon the law? ere they all bishops and priests to whom St Paul, with the other apostles, wrote eir epistles? Or was rather the greatest number of them laymen, as they use to l them? If it were lawful for the laity at that time to read the word of God, w cometh it now unlawful? St Paul saith: "Let the word of Christ richly vell in you with all wisdom." But how can the word of God richly dwell in em which may not be suffered to read it?

St John Chrysostom (as I may pass over many of the ancient fathers) in divers his homilies exhorteth his hearers to bring the bible and books of the holy scrip- re with them unto the church, and to try his doctrine by them, whether it be ue or no[1].

No man ever envied the laity the reading of the holy scripture but the brood antichrist only; yea, and that for this purpose only, that they might reign and le after their beastly pleasure, and do what they lust without check. Owls can ide no light. And, as our Saviour Christ saith, "Every one that doth evil hateth John iii.
e light, neither cometh he to the light, lest his works should be reproved." These irits, therefore, cannot be of God, which labour with all main to pluck the holy ble out of the laity's hand, that they may not read it unto their consolation and mfort, and by that means be the more provoked to lead a life worthy the kind- ss of God.

Neither do I here gladly admit their objection, which say, The laity know not w to handle the scriptures, and rightly to understand them. I ask, Wherefore do e spiritual ministers serve but to instruct the people in the right understanding of e scriptures? If the lay people have the scriptures of God freely permitted unto em, they will abuse both unto the dishonour of God, and unto the destruction of eir own souls. I answer, Though some men abuse weapon, shall weapon therefore taken from all men? Many men drink drunk: shall therefore the use of wine, , or beer, be forbidden all men in a generality? Heresies most chiefly reigned in e apostles' time, and few years after: was the scripture therefore taken away from e laity? Were not the people rather encouraged of the holy fathers to read the riptures, that by this means they might be the better enarmed against the heretics d schismatics? With an ungodly spirit therefore are they led, which bear so avily that the lay people should read the holy scripture in their mother-tongue. believe, and am assuredly persuaded, that the free having of the scripture in the

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[1 The passages are almost innumerable in which rysostom inculcates on his hearers the necessity searching the scriptures. It will be sufficient transcribe a single one: Διὰ τοῦτο παρακαλῶ συνεχῶς ἐνταῦθα βαδίζειν, καὶ μετὰ ἀκριβείας σέχειν τῇ τῶν θείων γραφῶν ἀναγνώσει, μὴ μόνον ἐπειδὰν ἐνταῦθα παραγίνησθε, ἀλλὰ καὶ οἴκαδε μετὰ χεῖρας λαμβάνειν τὰ θεῖα βιβλία, καὶ μετ' ἐπιμελείας δέχεσθαι τῶν ἐγκειμένων τὴν ὠφέλειαν. πολὺ γὰρ τὸ ἐντεῦθεν τικτόμενον κέρδος.—Chrysost. Op. Par. 1718-38. In cap. ix. Genes. Hom. xxix. Tom. IV. p. 281.]

English tongue, so that all men may read it, is the cause of true religion tov the Lord our God, of faithful obedience toward the higher powers, of fervent toward our neighbours, of right-up dealing with all men, of repentance, of am ment of life, and, in fine, of all good things, as experience, God be thanked, in a few abundantly teacheth in these our days.

And verily unto this end ought all good and godly men, but specially the m ters of God's word, address all their travails, studies, and labours, that the pe might daily increase more and more in the knowledge of God's most blessed w that the earth might be replenished with the knowledge of the Lord[1], as the sea waters: whereof also, I doubt not, will follow great abundance of good works, w thing doth shine in you as in a most clear lamp. Before certain years, most g Master Kempe, God called you unto the knowledge of the gospel. From that hitherto God by his holy Spirit hath planted in you such faith toward him, love toward the christian brethren, such bent and ready good-will toward all in doing them good, such patience in adversity, such temperance in prosperity, such a comely behaviour in all your doings, that in your life and conversation are become a mirror of virtue and an example of godliness to so many as k you.

To encourage you to run this race unto the end, and to shew some part of good-will toward you, I thought it not unfitting nor unworthy our unfeigned fric ship, to dedicate unto your name this little work following, entitled Christ's Chron containing in good order, yea, and that very briefly, whatsoever the four evange both largely and disparsingly have written of the life of Christ, of his doctrine and miracles. The book, although little, shall bring great commodity to the diligent and earnest reader. This my slender travail, I pray you, take in good part; and I shall most humbly desire God to keep you, your most gentle and loving wife, your young son, with all your family, in health, both of body and mind, unto his most godly pleasure.

Amen.

[1 Folio, *earth*.]

CHRIST'S CHRONICLE.

"In the beginning was the Word, and the Word was with God, and God was the rd." When all things were made by the Word, as concerning their creation, the rd itself became flesh, that by it all things might be repaired. Therefore, when the gin Mary was espoused to a certain man called Joseph, Gabriel the angel was sent the espoused virgin, saying, "Behold, thou shalt conceive, and bring forth a son," And she answering said: "Behold the Lord's handmaid," &c. And immediately conceived by the Holy Ghost. When Joseph her husband perceived that she with child, and knew not that it was by the Holy Ghost, he was determined etly to go from her. "But while he was thus thinking, the angel appeared unto , saying, Fear not to take thy wife unto thee." "About that time there came h an edict from the emperor Augustus, that the whole world should be valued;" that every man went into his own country where he was born. By this means e it to pass that Joseph also, with Mary his espoused wife, went up unto Bethlehem, ere the maid brought forth her child, and laid it in a manger.

John i.
Matt. i.
Luke i.
Isai. vii.
Luke i.
Matt. i.
Luke ii.

The child being born in the night, a star appeared to the wise men in the east; the very same night an angel appeared to the shepherds, shewing unto them great namely, that the Saviour of the world was born; which shepherds, coming unto hlehem, found all things as it was declared unto them. After eight days the child circumcised, and his name was called Jesus. Thirteen days after, the wise men e unto Jerusalem, asking for the King of Jews, that was newly born. And being re instructed of the learned men that Christ should be born in Bethlehem, they t forth straightways unto Bethlehem, having the star to their guide, which they tofore seen in the east. They, entering into the house, found the child, worshipped , and offered gifts unto him. When the days of Mary's purifying were fully ed, Simeon, a righteous man, which had received an answer of the Holy Ghost, t he should not see death before he had seen the Anointed of the Lord, when his ents had brought the child into the temple, took him into his arms, saying, "Now, d, lettest thou thy servant depart in peace, according to thy word: for mine eyes e seen thy saving health." Anna also, the daughter of Phanuel, inspired with the ly Ghost, and endued with the spirit of prophecy, gave in like manner witness of ist. When all things were perfectly done according to the law, Joseph with the d returned unto Nazareth: at what time an angel appeared to Joseph, saying, rise, and take the child and his mother, and flee into Egypt; for it will come to s that Herod will seek the child to destroy it. He rose up, and departed into ypt. At that time king Herod slew all the children that were in Bethlehem, and ll the coasts round about, as many as were two years old and under; not doubting h so great a multitude to slay Christ. Joseph with the child and his mother dwelt Egypt seven years. Herod at the last being dead, Joseph, at the commandment the angel, returned with Mary and the child unto Nazareth. The child grew waxed strong, full of wisdom.

Matt. ii.
Luke ii.
Matt. ii.

When Jesus was twelve years of age, he went up to Jerusalem with his parents o the feast, and remained at Jerusalem; and his father and mother knew not of it. er three days he was found in the temple, sitting among the doctors, to whom mother said, "Son, why hast thou done so to us?" "And he went down h them, dwelt with them in Nazareth, and was obedient unto them." "And he reased in age and wisdom before God and men."

Luke ii.

In those days John preached repentance and remission of sins. At that time there e three sects among the Jews, which greatly differed from the common life and ion of men, and they were called Pharisees, Sadducees, and Esses. The Pharisees wear great broad papers on their arms and on their forehead, wherein the tables

Matt. iii.
Mark i.
Luke iii.
Three sects among the Jews.

of the ten commandments were written, and they had thorns in the hems of t garments, and they affirmed that the souls of the dead did go into other bodies u the day of the general resurrection. The Sadducees denied the resurrection of dead, affirming that the souls die with the body. The Essees, being not altoge unlike to monks in life, held this opinion, that all the souls were made from beginning, and are committed unto bodies when time require. All these sects J
Matt. iii. reproved, saying, "O ye generation of vipers, &c." At that time the Pharisees as
John i. him if he were Christ, or Helias, or that prophet; which answered, no, and he was the voice of a crier in the wilderness.

THE FIRST YEAR OF CHRIST'S PREACHING, AND OF HIS MIRACL WORKING.

Luke iii. Matt. iii. Mark i. John i. At that time Jesus, being about thirty years of age, came from Galilee, and baptized of John; and the heavens were opened upon him, and the voice of the heav Father was heard, and the Holy Ghost came down upon Christ in the similitude

Matt. iv. Mark i. Luke iv. likeness of a dove. After these things he was led of the Spirit into wilder where he fasted, and was tempted of the devil forty days and forty nights. A

John i. ward John saw Jesus walking, and said, "Behold the Lamb of God, that tak away the sin of the world;" which thing when two of his disciples heard, (on them was Andrew,) they followed Christ. Andrew brought his brother Simon, w Jesus afterward called Cephas. The next day after the Lord found Philip, and unto him, "Follow me;" and he followed him, and brought Nathanael unto him a.

John ii. The third day after there was a marriage in Cana, a city of Galilee, where J turned the water into wine, which was the beginning of his miracles that he openly. Shortly after, at the feast of Easter, he went up unto Jerusalem, and cast out of the temple the buyers and sellers in it. And to the Jews, which required signs and miracles at his hand, he said, "Destroy this temple; and I

John iii. build it up again in three days." Nicodemus, which was one of the rulers, c unto Jesus in the night, whom the Lord taught concerning the spiritual nativit

Luke v. man. When he, departing from thence, walked by the sea of Galilee, and the pe pressed greatly upon him, he went up into Simon's boat, and taught the people of the ship; and he bade Peter cast out his net into the sea; and he caught a v derful great number of fish, and falling down on his knees, he said to Jesus: "

Luke iv. from me, O Lord, for I am a sinner." After these things, Jesus came unto Nazar

Isai. lxi. where on the sabbath-day he read out of the prophet Esay these words: "Spirit of the Lord is upon me," &c. Afterward he went into Jewry; and his disc

John iii. did baptize. John also baptized in the wilderness, by Salim; and he sent many Jesus, which was the occasion that John's disciples were angry, and envied Ch But John reproved them, saying, "He must increase, but I must decrease."

Matt. xiv. Mark vi. Luke ix. Matt. xiv. Shortly after, John reproved Herod for keeping his brother's wife; and H therefore threw him into prison. Which thing when Jesus heard, he left Je and went again into Galilee, and dwelt in Capernaum, in the coasts of Zabulon

Mark i. Neptalim, preaching openly, and saying, "Repent, and believe the gospel; for kingdom of God is at hand." And this was the first year of his preaching. G from thence, when much people followed him, he went up into a mount, and ca

Matt. v. Luke vi. Matt. viii. Mark i. Luke v. unto him his disciples, he taught them, saying: "Blessed are the poor in sp &c. Afterward, when he came down from the mount, he healed a leper; and, he came again unto Capernaum, he healed the servant of a certain captain; going there into the synagogue, he cast out of a man an unclean spirit. And

Mark i. Luke iv. Matt. viii. Mark i. Luke iv. Matt. x. tering into the city Naim, he raised up unto life the only son of his mother. that time Jesus began to be famous in all places; insomuch that all kind of dis persons were brought unto him; and he healed them. After these things, he forth his disciples to preach, giving them power to cast out unclean spirits, an heal all manner of diseases and sicknesses.

Luke vii. A certain Pharisee desired him to eat with him; and he, coming into the Phar

se, sat down at the table, where a certain woman, being a famous sinner, came
) him with an alabaster box full of sweet ointment, and kneeling down before
feet, she began to wash his feet with her tears, and to wipe them with the hair
er head; and Christ forgave her her sins, being many in multitude. And a certain Matt. viii. Luke ix.
ne came unto him, and said, "Master, I will follow thee whithersoever thou
st." But Christ said unto him, "The foxes have dens, and the fowls of the air
e nests; but the Son of man hath not where to rest his head." And to another he
, "Follow thou me;" which said, "Suffer me first to bury my father." But
ist said unto him, "Suffer thou the dead to bury the dead: go thou and preach
kingdom of God." The third said unto him, "I will follow thee; but suffer Luke ix.
to bid my friends first farewell." Jesus said unto him, "No man that putteth
hand to the plough, and looketh back, is meet for the kingdom of God."
Then went he up into a ship, and slept; and there rose a great tempest, insomuch Matt. viii. Mark iv.
his disciples did wake him; and he straightways commanded the wind and the sea Luke viii.
be quiet, and there followed a great calm. When he was come over the sea into
country of the Gerasens, two that were possessed of devils came running unto
, of the which one fell down before him, saying, "What have we to do with
, O Jesu, thou Son of God? Thou art come to vex us before the time." And
cast the devils into the swine. The Gerasens, being moved at the matter, desired
to depart from their coasts. One that was delivered from a legion of devils Mark v. Luke viii.
red Christ that he might follow him; to whom Jesus said, "Go home, and tell
at great things God hath done unto thee;" which thing he did. Jesus, going into Matt. ix. Mark ii.
hip, returned into his city, that is to say, Capernaum, where he healed a man Luke v.
ased of the palsy, let down of four men from the top of the house.
Jesus, departing from thence, went up into Jewry; and he, seeing Levi the son of Matt. ix. Mark ii.
heus, called Matthew, sitting at the receipt of custom, called him; and he followed Luke v.
. When he returned into Galilee, making his journey through Samaria, he came John iv.
) a pit, where he talked with a woman of Samaria. Coming from thence into
a Galilee, he was desired of a certain ruler that he would heal his son; for he
at the point of death. To whom the Lord said, "Thy son liveth." And the
d was healed at the very same hour. After these things Levi, otherwise called Matt. ix. Mark ii.
thew, the toll-gatherer, prepared a banquet for Christ in his house, where many Luke v.
licans and sinners sat at the table with Jesu; which thing greatly displeased the
risees. The Pharisees also at that time reproved Christ's disciples, because they
ed not, as they and the disciples of John did: but Christ defended them. After- Matt. xii. Mark viii.
d, the Pharisees requiring a sign, Christ said that none should be given unto them Luke xi.
the sign of Jonas the prophet. And he brought in the example of the queen
he south, and of the Ninivites, to confound their incredulity. He told them also
arable of an unclean spirit. As he spake these things, a certain woman of the
pany cried out and said, "Blessed be the womb that bare thee, and the paps
gave thee suck." But he answered, "Yea, rather, blessed are they that hear
word of God, and keep it:" and, when a certain man said unto him that his Matt. xii. Mark iii.
her and his brethren would speak with him: "He that doth the will of my Luke viii.
her is my mother, brother, sister," &c.
As he was yet speaking, a certain prince of the synagogue, called Jairus, came Matt. ix. Mark v.
) him, and made intercession for his daughter; whose request Christ most graciously Luke viii.
d, and went with him. By the way a certain woman, being many years diseased
bloody issue, touched the hem of Christ's garment, and was straightways healed.
ist, entering into Jairus' house, raised up his daughter from death unto life. After
he restored two blind men to their sight. He delivered also a man that was Mark vii.
dumb and deaf from the devil. And when the common people did greatly
mend and praise Christ for his miracles, the Pharisees imputed all those his Matt. ix. Mark iii.
le works to the help of Belzebub, prince of the devils. But Christ mightily Luke xi.
ounded them, and proved that his miracles were done by the mighty power of Matt. xii.
. He spake unto them of a kingdom divided in itself; of a strong armed man;
he sin against the Holy Ghost; of a tree; of the good and bad treasure, &c.
After these things he entered into a certain castle, where a certain woman called Luke x.

Martha made him a dinner; which Martha had a sister called Maria. She
Matt. xi. Luke vii. diligent ear to the words of Christ. Immediately after, when John being in p
heard the works of Christ, he sent unto him two of his disciples, to demand wh
he were that Messias that was promised to come, or that they should look for ano
Christ bade them consider his works. When John's disciples were gone, Jesus gr
commended John both for his gravity and constancy, calling him greater than a
phet, and an angel sent before his face; again, that among the children of wo
there was none greater than John Baptist.

Luke x. After these things the Lord appointed seventy and two disciples, and sent t
forth to preach, two and two together; which, returning with great joy, told C
that even the very devils were subject unto them. But Christ willed them to re
Matt. xi. Luke x. not in this, but that their names were written in the book of life. Then Cl
greatly rejoicing in the spirit, gave thanks to his heavenly Father that it pl
him to open such and so high mysteries to the simple ones, and to conceal and
Matt. xii. Mark ii. Luke vi. them from the wise and prudent of this world. After this, the Lord passing thr
the corn-fields on the sabbath-day, his disciples being hungry plucked the ears o
corn, and did eat; whom the Pharisees reproved for so doing: but Christ defe
Matt. xii. Mark iii. Luke vi. them by the word of God. On the sabbath-day following he healed a man that
a dry and withered hand. For the which his act the Pharisees conspired and
Luke vi. counsel together how they might despatch him out of the way. Jesus, knowing
went out into a mountain to pray, where he continued all the whole night in pr
The morning following he called unto him his twelve disciples, whom he called apo
Matt. xiii. Mark iv. Luke viii. whom he had chosen to be preachers of God's word. And sitting by the sea-
much people resorted unto him; and he, going up into the ship, taught them m
things by parables. And, after his sermon was done, his disciples asked him wh
spake so in parables: he answered, "That they which see may not see, and they
hear may not hear." And he expounded unto them the parable of the sower,
When the people were departed and gone away, he came into an house, wher
opened unto his disciples the parable of the tares; rehearsing divers other parab

These things did Jesus in the first year of his preaching.

THE SECOND YEAR OF CHRIST'S PREACHING, AND OF HIS MIRACLES WORKING.

In the second year Christ returned into his country; to whom his countryfolk
Matt. xiii. Mark vi. Luke iv. John iv. Luke iv. 1 Kings xvii. "How cometh this fellow by such wisdom? Is not this the son of Joseph the
penter?" To whom he answered, "No prophet is accepted and well taken in
own country." And when he had told them the history of the widow of Sar
unto whom alone in the time of hunger Helias the prophet was sent, they, cas
him out of their city, led him up into an high mountain, that they might throw
down headlong. But Jesus scaped free from among them.

Matt. xiv. Mark vi. Luke ix. At that time king Herod beheaded John Baptist, because he reproved hi
his incestuous life. Herod afterward, hearing of the noble acts which Christ
thought that it had been John Baptist, whom he killed, and that he was risen a
John vi. from death; and therefore desired greatly to see him. Jesus hearing this depa
and went aside into a solitary place; and there followed him much people; and
he had preached unto them, he caused them to sit down upon the grass, where
five loaves and two fishes he fed five thousand people. But Jesus, knowing that
people would make him a king, fled, and went alone into a mountain to pray.
Matt. xiv. Mark vi. disciples were on the sea, and the ship was grievously tossed with the waves;
whom Jesus came in the fourth watch of the night, walking upon the sea; and
disciples thought that it had been a spirit. Then Peter, perceiving that it was J
went unto him upon the waters; but he, seeing the wind to be great, was af
and began to sink. But when Jesus came up into the ship, the wind ceased.
he with his disciples came into the land of Genezareth, through Bethsaida; w
they brought unto him so many as were diseased; and he healed them.

The day following the people came unto him, marvelling how he came thither; John vi.
, desiring to be fed of him again, they made mention of manna, which Moses
e to their forefathers in the wilderness. But Christ told them that he was the
ad of life which came down from heaven; again, that except they did eat his flesh
l drink his blood, they could not be saved. The Jews, being offended with this
trine of Christ (they understood the words of Christ not spiritually, but carnally),
nt their way, and utterly forsook him. When Christ saw that, he asked his disci-
s if they also would depart and go their way. The disciples answered and said,
ord, to whom should we go? Thou hast the words of everlasting life; and we
ve believed that thou art Christ, the Son of the living God." And he said unto
m, "Have I not chosen you twelve? and one of you is a devil." He spake
Judas Iscariote, that should betray him.

At that time a certain Pharisee bade him to dinner. And both he and his dis- Luke xi.
les sat them down at the table, and fell to their meat, not washing their hands
fore. The Pharisees found great fault with the matter; but Christ told them that
at which entereth into the mouth defileth not man, but that which cometh out
the mouth. He laid also to their charge, that they were very curious in observ- Matt. xv. Mark vii.
g the traditions of their forefathers, but the commandments of God they utterly
glected, and nothing at all regarded.

From thence he went into the coasts of Tyrus and Sidon, where he healed the Matt. xv.
ughter of the woman of Cananee, which was possessed with a devil. After that,
any came unto him, bringing with them the dumb, the halt, the lame, the blind,
e feeble, &c., and cast them at his feet; and he healed them all. And, departing Mark vii.
m thence, he came through Sidon unto the sea of Galilee, in the midst of the
asts of the ten cities, where he healed a man that was both deaf and dumb, by
tting his fingers into the man's ears, and by touching his tongue with his spittle,
d saying unto him, *Effetha*, that is to say, "Be opened." This done, he went up
to Jerusalem at the feastful day of Pentecost.

There was at Jerusalem a pool having five porches, where he healed on the John v.
bbath-day a man that had been diseased by the space of twenty-eight years. The
ws were mad at the matter, and persecuted him because he did this on the sab-
th-day. But Jesus defended his act, speaking unto them many things both of his
ther and of himself. The Jews sought all means possible to kill him, not only
ause he brake the sabbath-day, but also because he said that God is his Father.

sus went from thence again straightways unto the sea of Galilee into a wilderness, Matt. xv. Mark viii.
ere he fed four thousand men with seven loaves and a few fishes. And entering Matt. xvi. Mark viii.
o a ship with his disciples, he came into the parts of Mageddon, where he taught Luke xii.
m to beware of the leaven of the Pharisees.

After this, Jesus came into the parts of Cesarea Philippi, and he demanded his Matt. xvi. Mark viii.
ciples, saying, "Whom do men say that the Son of man is?" After other an-
ers, Peter said, "Thou art that Christ, the Son of the living God." Christ com-
nded Peter greatly for this confession: notwithstanding, he charged his disciples
t they should tell no man that he was Christ. And he declared unto them that Luke ix.
must suffer death, and that he should rise again the third day. Which thing
en Peter heard, he went about to dissuade Christ from such sufferings. But Christ
roved him, and called him Satan; exhorting so many as will follow him to for-
e themselves, to take up their cross, and to follow him. And after six days, or, Matt. xvii. Mark ix.
Luke hath, after eight days, Jesus took Peter, James, and John, and led them Luke ix.
o an high mountain, called Thabor, where he was transfigured before them. Com-
down from the mountain, he came to the people. The day following he healed
unatic man, whom his disciples could not heal.

Afterward he came unto Capernaum, where he sent Peter unto the sea to take Matt. xvii.
, and to open the fish's mouth, where he should find a piece of twelve-pence,
l to pay that for tribute. At that time the disciples came unto Jesus, asking Matt. xviii. Mark ix.
n, "Who is greatest in the kingdom of heaven?" For they had contended among Luke ix.
mselves before of superiority or primacy. Christ repressed this their ambition, by
nging forth a little child among them. And John, coming unto Christ, said unto him,

Mark ix. Luke ix. Matt. xviii. Mark ix. Luke xv. "Master, we saw a certain man casting out devils in thy name, which followeth us, and we forbad him." To whom Christ said, "Forbid him not." Afterward spake many things of slanders, or offences. He put forth also at that time para of the stray sheep, of the lost groat, and of the riotous son; whereby he conclu that there is in heaven greater joy upon one sinner that repenteth, than upon m

Matt. xviii. Luke xvii. righteous which need no repentance. After these things he declared what orde to be taken with them that offend, and he exhorteth us favourably to forgive s

Matt. xviii. as sin against us: and to that end he putteth forth a parable of a servant whom master forgave ten thousand talents, but, because of his ingratitude and unmerci ness toward his fellow-servant, he called back again all the debt which tofore forgiven; and hereof concludeth that, except we forgive even from the very h them that offend us, our heavenly Father will not forgive us.

Mark x. Matt. xix. Mark x. After these things Jesus came into Jewry, over Jordan from Galilee, where healed such as were sick that followed him. At that time the Pharisees came u Jesus, and demanded of him if it were lawful for a man to put away his w Christ answered that it was not lawful for a man to put away his wife any cause, but only for breaking of wedlock. At that time he made mention of three kinds of eunuchs[1]; declaring that all men cannot live chaste, but such c

Matt. xix. Mark x. Luke xviii. John vii. as have received the gift of God. Then immediately they brought little children u him, whom after he had embraced and blessed, he pronounced that unto such taineth the kingdom of heaven. This done, he returned into Galilee; because Jews sought to kill him. At that time a certain man affirming himself to be Son of God deceived certain men of Galilee; whom when he had brought forth a mountain, to the end that they might see him ascend and go up into heaven, w they did sacrifice unto him, Pilate, coming in the mean season, slew both him

Luke xiii. the sacrificers. And forasmuch as the Jews thought them to be damned, because t were wicked and ungracious, and worse than any other of Galilee, Christ said u them that the Jews were as evil, and that they also should perish and come

Luke xiii. nought, except they shortly did repent and amend. And unto this end he told th a parable of a fig-tree that brought forth no fruit.

Luke xiii. At that time, when he taught on the sabbath-day in the synagogue, he heale woman whom an unclean spirit had made crooked by the space of eighteen ye so that she could by no means look upward. And when Christ was reproved of ruler of the synagogue, because he had made her whole on the sabbath-day, he swered and said unto him: "O thou hypocrite, every one of you looseth his ox his ass on the sabbath-day, and leadeth him to water; and shall it not be lawful me on the sabbath-day to heal the daughter of Abraham?" Then came certain u

Luke xiii. him, and said, "Get thee hence from Galilee; for Herod will kill thee." To wh he said, "Go, and say to that fox, Behold, I cast out devils, and heal diseases t

John vii. day, and to-morrow; and the third day I make an end." Then Jesus went up u the tabernacle-feast, although he had tofore said unto his brethren that he would go up: at which time when he had spoken many things against the Jews, and t them that they sought to kill him, they answered that he had a devil, and that man went about to kill him. And they went about to apprehend and lay hand him; but no man toucheth him; for his hour was not yet come.

Luke xii. A certain man of the company came unto Jesus, and desired him to divide inheritance between him and his brother. But Christ refused so to do, saying u him, "Who appointed me judge between you?" And he warned him to beware all covetousness, putting forth a parable of a certain rich man which with great liberation devised with himself to enlarge his barns, where he might repast[2] and up in store his so great substance; to whom it was answered, "O fool, this ni shall they take away from thee thy life. Whose goods then shall those be wh thou hast so greedily gathered together?"

John viii. After these things, when he had spoken many things of himself, of his Fat of Abraham, and of the Jews, they took up stones to cast at him. But he

[1 Three words are omitted.]

[2 Repast: feed, feast; or, perhaps here, store up.]

iself, and went out of the temple. And passing forth on his journey, he saw a John ix.
n that was born blind, whom he restored unto his sight; the Jews, but specially
Pharisees, making not a little ado about the matter. Then as he walked by the Matt. xix.
y, a certain young man met him, and demanded of him what he should do that Mark x. Luke xviii.
might have everlasting life. Christ sent him unto the law, and bade him keep
commandments of God. And when the young man answered that he had kept
m from his youth, Christ said unto him, "Yet wantest thou one thing. If thou
t be perfect, go thy way home, and sell all that thou hast, and give it to the
or; and take up the cross, and follow me." But he would none of it. For he
s a man of great substance and many possessions. Then said Christ, that it was
re easy for a cable-rope to go through the eye of a needle, than for a rich man
enter into the kingdom of heaven. Then said Peter, that he and his fellow-dis-
les had forsake all things and followed Christ; and demanded of Christ what they
erefore should have. Christ told them that whosoever did forsake anything for his
e, should receive in this world an hundred-fold as much, and in the world to
ne life everlasting. When certain covetous persons heard him make this answer,
y laughed him to scorn: in consideration whereof he put forth a parable of a Luke xvi.
h man and of a poor Lazare. And unto his disciples he put forth another parable
the unrighteous steward, concluding hereof that we ought liberally bestow our goods
on the poor people in this world, that we may receive in the world to come
erlasting dwelling-places. Afterward he put forth another parable of an householder Matt. xx.
ich hired workmen to labour in his vineyard.

Which parable when he had ended, he entered into the house of a certain noble Luke xiv.
l princely Pharisee on the sabbath-day to eat bread, where he healed a man dis-
ed of the dropsy. At that time also, when he saw divers of them that were bidden
to the feast strive who should sit highest at the table, he put forth another
rable, wherein he declared how men should behave themselves when they are bidden
any other man's table, and how they ought to place themselves. This done, he
ght the Pharisee that had bidden him unto his house, what manner guests he
uld bid unto his feast; not the rich, but the poor; not them that would feast them
in, but such as were not able to do them the like pleasure; in so doing they
uld be recompensed at the resurrection of the righteous, receiving for mortal and
nsitory things immortal and everlasting things.

And these were the things which Christ did in the second year of his preaching.

THE THIRD YEAR OF CHRIST'S PREACHING, AND OF HIS MIRACLES WORKING.

The feast of the dedication was at Jerusalem, and it was winter; and Jesus walked John x.
the temple, in Salomon's porch; and the Jews resorted unto him, demanding of
n how long he would make them to doubt whether he were Christ or not.
sus bade them consider his works, and reproved them for their infidelity and un-
ief, declaring that they were none of his sheep, because they would not hear his
ce. For the property of his sheep is to hear his voice; and they that were his
ep should never perish, but have life everlasting. Afterward he called God his
ther, and said that he and the Father are all one, that is to say, not only in
l, but also in nature, in substance, in deity, in might, in majesty, in power, &c.
hich thing so moved the Jews and stirred them up unto anger, that they took
stones to stone him withal, and moreover sought all means possible to take him.
t he escaped their hands, and went away again beyond Jordan; where it was declared John xi.
o him that Lazarus was sick. Notwithstanding, he abode still in the same place
ere he was two days after. Then after that said he to his disciples, "Let us go
o Jewry again." But they said unto him, "The Jews lately sought to stone thee;
l dost thou go thither again?" And he said unto them, "Are there not twelve
rs in the day?" After that came he to Bethania, where he raised up Lazarus
m death unto life. Which thing once known and published abroad, the bishops

and Pharisees, being not a little grieved at the matter, assembled and gathere
council, to consult among themselves what was best to be done, fearing greatly t
their kingdom should utterly decay if Christ did prosper and go forward either in
doctrine or in his miracles working. They said, "What do we? If we let him es
thus, all the world will believe on him; and the Romans shall come and take a
both our place and the people." Then said Caiphas, which was the high pr
that same year, "Ye perceive nothing at all; neither do ye consider that[1] it
expedient for us, that one man die for the people, and not that all the pe
perish."

Luke xvii. Afterward as Jesus went up toward Jerusalem, he went through Samaria
Galilee. And entering into a certain town, there met him ten lepers, whom wher
had cleansed from their leprosy, one of them only, being a Samaritan, praised
Luke ix. magnified God. The other were Jews, and those unthankful. At that time he
messengers before him into a certain city of the Samaritans to make preparation
him. But they were not received. Wherefore James and John, being angry,
unto Christ, "Wilt thou we command that fire come down from heaven and cons
2 Kings i. them, as Helias did?" But the Lord rebuked them, saying, "Ye know not of w
spirit ye are. The Son of man is not come to destroy the lives of men, but to s
them." And he said to his disciples, "Behold, we go up to Jerusalem, and
things shall be accomplished and fulfilled that are written of the Son of man:"
Matt. xx. Mark x. told them before of his passion, death, and resurrection. Then the mother of
sons of Zebedeus came unto Christ, and desired him that one of her sons m
sit on his right hand, and the other on the left hand. When the other disci
heard this, they had great indignation at the two brethren; insomuch that they
at contention among themselves who should be greatest and of highest author
Luke xxii. But Christ rebuked and repressed this their ambition, declaring unto them that
kings and princes of the heathen seek after dominion, and bear worldly rule; but t
should not so do: but whosoever seemeth to be greatest among them, the s
should become servant to other. For the Son of man himself came[2] not that o
should minister unto him, but that he should minister and do service to other.

Luke xix. After these things, when the Lord entered into Hierico, Zachee, being a ma
a very little stature, climbed up into a sycomore-tree, that he might see Jesus:
whom Christ lovingly and friendly spake, and bade him come down; for he wo
immediately come into his house. Zachee received him with great joy into his ho
Matt. xx. Mark x. Shortly after Christ restored two blind men unto their sight.

Luke xviii. Matt. xxvi. Mark xiv. John xii. These things done, he came into Bethania, and remained in the house of Sim
the leper, whom tofore he had made clean. And there they prepared a supper
him. Martha ministered. Lazarus sat at the table with him. Mary anointed Je
feet with precious ointment. Wherefore Judas was angry, and said, "It had b
better that the ointment had been sold for a good sum of money, and given to
poor." He spake not this that he had any regard or care of the poor, but beca
he was a thief, and bare the bag. But Christ defending the woman said, that
had wrought a good work; again, that they should have poor people[3] everm
among them, but so should they not have him.

Matt. xxi. Mark xi. Luke xix. In the morning, when Christ was come unto Bethphage, he sent two of his disci
into Jerusalem to bring an ass and a colt unto him. And sitting on the ass, w
he drew nigh to the going down of the mount Olivet, many of the people stra
their garments in the way. Other cut down branches from the trees, and stra
them in the way. Moreover, the people that went before, and they also that c
after, rejoiced, praised God with a loud voice, saying, "Blessed be the King t
cometh in the name of the Lord: peace in heaven, and glory in the highest."

Luke xix. Jesus, in the midst of this glory, beholding the city Jerusalem, and afore-seeing
grievous plagues and most heavy tokens of God's wrath and vengeances that sho
fall upon that city, after few years, for the ingratitude and unthankfulness of
inhabitants thereof, because they knew not the time of their visitation, neither wo

[1 Folio, *what.*] [2 Folio, *come.*] [3 Folio, *poor have people.*]

ey receive it, but resist it, wept most bitterly, more sorrowing for their destruction,
an rejoicing in his own praise and commendation. When he was come to Jerusalem, Matt. xxi.
the city was moved, saying, "Who is this?" And the people said, "This is
sus, the prophet of Nazareth, a city of Galilee." And he went into the temple,
d cast out all them that sold and bought in the temple, and overthrew the tables
the money-changers, and the seats of them than sold doves, and said to them,
It is written, My house shall be called the house of prayer; but ye have made Isai. lvi.
a den of thieves." And he taught daily in the temple. And such as were diseased Jer. vii.
me unto him in [the] temple, and he healed them.

The Pharisees and scribes, hearing and beholding these things, were mad, and Matt. xxi.
ught to destroy him; but he conveyed himself from them, and went out of the city Mark xi.
nto Bethania, and had his abiding there. Returning again unto Jerusalem in the
orning, he was hungry; and, when he came unto a fig-tree, and found no fruit thereon,
e cursed it; and the tree straightways withered away. And when he was entered
to the city, and came into the temple, where he had much ado with the high
riests and rulers of the people, the scribes and the Pharisees brought unto him a woman John viii.
ken in adultery, that he might give sentence what should be done with her. But
esus, knowing their wicked devices, confounded them; so that they went away one
fter another, leaving the woman and Christ alone. Christ, seeing them all gone, set
he woman at liberty, charging her to amend her life, and no more to sin. Moreover, Mark xii.
esus, beholding them that cast their gifts into the treasury, commended a poor widow Luke xxi.
hat offered two mites, which is but a farthing, more than all the other. And he Luke xviii.
ut forth a parable unto certain men which trusted in their own righteousness, of the
roud Pharisee and poor publican. The same day Philip and Andrew declared unto John xii.
esus that certain of gentiles would gladly see him. To whom Christ said, "The
our is come that the Son of man shall be glorified." "O Father, glorify thy name."
nd a voice sounded from heaven on this manner, "I have glorified it, and I will
orify it." And when night came, he returned unto Bethania. Mark xi.

When he returned again on the[4] morning unto Jerusalem, they saw the fig-tree
ithered away; and Peter said to Christ, "Behold, the fig-tree is withered away." Matt. xxi.
nd the Lord answered, "If ye have faith, ye shall do whatsoever ye will." "For Mark xi. Luke xix.
l things are possible to him that believeth." And he added that in prayer we
ust have faith, and without ceasing continue in prayer. And unto this end he Luke xviii.
ut forth[5] a parable of an unrighteous judge and of an oppressed and wronged widow.
nd when he was come into the temple, the elders asked him by what authority Matt. xxi.
e did those things. And he asked them again another question, concerning John's Mark xi. Luke xx.
aptism, whether it were of God, or of men. And they held their peace, and
nswered nothing. Then he put forth a parable unto them of two sons, of the Matt. xxi.
hich one said that he would not go into the vineyard, and yet he went; and the other
id he would go, and went nothing at all. Again, he put forth another parable, Matt. xxi.
f an householder which planted a vineyard, and let it out to husbandmen, which Mark xii. Luke xx.
ew not only the householder's servants, but also his son and heir. He spake also
f that stone which the builders did refuse, and how notwithstanding it was made Psal. cxviii.
he head corner-stone. And unto this end he put forth a parable of a king which Matt. xxii.
rdained marriage for his son. Of the same matter speaketh Luke otherwise on this
anner: "A certain man made a great supper, and called many," &c. Luke xiv.

Then the Pharisees, going about to snarle him in his talk, demanded of him if it Matt. xxii.
ere lawful to pay tribute unto Cæsar, or not. The Sadducees also talked with him con- Mark xii. Luke xx.
erning a certain woman which had seven husbands, asking of him whose wife she
hould be at the resurrection. Immediately after, a certain scribe learned in the law
ame unto him, and demandeth of him which was the greatest commandment in the
aw, and what he should do to be saved. To whom the Lord answered that the
reatest commandment is to love God; and the next is to love our neighbour; and
dded, if he did this, he should live. And when he was demanded who is our Luke x.
eighbour, he put forth a parable of a wounded man, which fell into thieves, &c. At

[4 Folio, *the on.*] [5 Folio, *fayth.*]

John vii. that time the Pharisees and head-rulers sent their servants to apprehend him; whom he said, "Ye shall seek me, and ye shall not find me;" with many other thing which are recited in the gospel of John.

John vii. Then fell there a dissension and hurly-burly among the people concerning Chri For some said, "He is without all doubt a prophet." Other said, "He is Chris

Matt. xxii. Mark xii. Luke xx. Other asked if Christ should come from Galilee. For this cause, when the Ph risees were gathered together, Christ asked them what they thought of Christ, a whose son he should be. And when they had answered, David's, he objected un

Psal. ex. them this saying of David: "The Lord said to my Lord, Sit on my right han

Matt. xxiii. Afterward, turning himself to the people, he spake many things unto them of t scribes and of the Pharisees, exhorting to do whatsoever they teach, so long as th sit in Moyses' chair, but by no means to do according to their works. He bade t people also beware of the leaven of the Pharisees, of their hypocrisy, of their false do

Matt. xxiii. Mark xii. Luke xx. trine, &c. Afterward, turning himself unto the scribes and Pharisees, he crieth out up them, calling them hypocrites, and laying many things to their charge. He crieth o

Matt. xxiii. also upon Hierusalem for shedding innocent blood, and killing the prophets of God.

Matt. xxiv. Mark xiii. Luke xxi. And when he departed out of the temple, his disciples shewed unto him t gorgeous and glorious buildings of the temple. And going forth unto the mount Olive and sitting there right against the temple, he declared to his disciples the signs a tokens of the eversion and destruction of the temple and of the city, and also wh tokens shall go before his coming unto the judgment. And unto this end he put for

Matt. xxiv. Mark xiii. unto them a parable of a fig-tree. And speaking of the day of judgment, he warn them at all times to be ready. For that day shall come suddenly; no man knowe the certain time thereof, nor yet the angels in heaven, no, nor yet the Son of ma himself. Therefore he commanded them to watch and to pray, putting forth a similitu of a householder, which, if he knew what hour the thief would come, would sure watch, and not suffer his house to be broken up: he put forth a parable also of man that took his journey into far countries, which commanded the keeper of h

Matt. xxv. house that he should watch. Afterward he added the parable of ten virgins; a

Luke xix. another of the talents; and another of a certain nobleman, which went away in

Matt. xxv. a far country to take possession of a kingdom, and so to return again. He conclud with the separation or departing of the good and the bad at the day of judgmen as the shepherd separateth the sheep from the goats; where he describeth and sette forth the form and manner of the last judgment.

Matt. xxvi. When he had finished these his words, he declared aforehand to his disciples th he should suffer death after two days. On the Wednesday the high priests and elde of the people gathered a council in Caiphas' house, how they might betray Chris

Matt. xxvi. Mark xiv. and kill him. The very same day did Judas bargain with them to betray Jesus f thirty pence. Jesus all that day remained in Bethania with his disciples.

Mark xiv. Luke xxii. On the Thursday[1] he sent his disciples before into the city, to prepare the pas over, declaring unto them both the host and the parlour where they should mak ready the paschal lamb. When it was eventide, Jesus with his twelve disciples can into the city, and sat down at the table with them. And rising from supper,

John xiii. washed his disciples' feet, saying, "I have given you an example, that, as I ha done, so likewise ye should do." And when he was set down again, he w troubled in the spirit, and said, "One of you shall betray me." And when he sa that they were sad for this his speaking, he said, "He that putteth his hand wi me into the dish, he it is that shall betray me." Peter beckoned to John that

Matt. xxvi. should ask of Christ who it is that should betray him. For he leaned on Christ

Matt. xxvi. breast. And he said to Jesus, "Lord, who is it?" He answered, "He it is whom I shall give the sop." Then quod Judas straightways, "Is it I, master

Matt. xxvi. Luke xxii. And immediately Christ took bread, and the cup likewise, and gave them both his disciples, willing them to eat and drink thereof in the remembrance of his passi and death. After these things he said unto them, that all they would fall awa from him that night. Then said Peter, "Though all forsake thee, yet will I abi

[1 Folio, *thyrday*.]

y thee." To whom Christ answered, that he should deny him thrice before the cock ow once. And immediately after he made a comfortable sermon to his disciples, hich beginneth, "Let not your heart be troubled," &c. The sermon once done, he ade a long prayer unto his heavenly Father, praying both for his disciples and for l other that should believe in him and receive his word. John xiv. xv. xvi. John xvii.

And rising up from prayer, he went with his disciples into a place called Geth- emani, over the brook Cedron. And when he was come into the garden, he waxed ery heavy, and falling down on his face, and lying prostrate on the ground, he rayed divers times unto his Father that he would remove and take away that cup om him. After this he rebuked his disciples because they slept, and willed them watch and pray, that they fall not into temptation. And when he prayed again, is sweat was as drops of blood trickling down unto the ground. Then appeared here an angel unto him, comforting him. And he rising up came unto his dis- iples, and he said unto them, "Sleep now, and take your ease. It is enough, rise, nd let us go hence." Matt. xxvi. Mark xiv. Luke xxii. Luke xxii. Mark xiv.

And as he was yet speaking, behold, Judas came, and with him a great com- any. Jesus, knowing all things that should chance unto him, went forth and said nto them, "Whom seek ye?" And when he had thus said, they fell down to the round. And he said the second time unto them, "Whom seek ye?" And straight- ways they rose up again. And Judas, approaching unto Christ, betrayed him with a iss; and by and by they laid hands on Jesus, bound him, and led him away with them. Peter cut off Malchus' ear, whom the Lord healed, and said to Peter, "Put up thy word into his sheath," &c. Unto the company he said, "Ye are come out with our swords, as unto a thief." And his disciples immediately left him, and fled. Matt. xxvi. Mark xiv. Luke xxii. John xviii.

The ministers led Christ first of all unto Annas, which was father-in-law to Caiphas. A certain young man followed him clad in linen upon his bare; and they laid hand n him; but he, leaving his linen garment behind him, fled away naked. Peter fol- owed Christ afar off; but John, which was known to the bishop, led him into the all of the bishop; where he, coming unto the fire, and warming himself, denied the ord at the voice of an handmaid. Then the bishop asked Jesus of his doctrine. o whom when he had answered, "What askest thou me? Ask them that have eard me;" one of the bishop's servants smote him on the face, and said, "Dost ou so answer a bishop?" Jesus said, "If I have evil spoken, bear witness of evil; ut if I have well spoken, why smitest thou me?" And straightways Annas sent im bound unto Caiphas the high priest, where, when Peter had denied him again nd again, the Lord looked on him. And he, so soon as he heard the cock crow, ent out, and wept bitterly. John xviii. Mark xiv. John xviii. Matt. xxvi. Mark xiv.

When it was morning, they brought forth false witness against Christ to accuse im concerning the building again of the temple. Then Caiphas adjured him to tell he were Christ the Son of the blessed God. And when he had answered, "Ye hall see the Son of man sitting on the right hand of power, and come in the clouds f the sky," the high priest rent his clothes: other spat in his face, and buffeted him ith their fists. And other smote him with the palm of their hands, and afterward d him bound into the judgment-hall. When he was thither led, Judas, moved with epentance, brought again the money, confessed his fault, and afterward went and anged up himself. And forasmuch as they would not enter into the judgment-hall, ecause they should not be defiled, Pilate went out to them, saying, "What lay ou to this man's charge?" They answered, "If he were not a malefactor and a aughty pack, we would never have delivered him unto thee. He maketh himself a ing: he hath set the people in an uproar through his doctrine, even from Galilee nto this place. If thou let him go, thou art not Cæsar's friend." When Pilate eard mention made of Galilee, he sent Christ unto Herod. Herod mocked him, put white garment upon him, and with great contempt and despite he sent him again nto Pilate. Pilate, sitting in judgment in the place that is called *Licostratos*[2], although e was accustomed to deliver one prisoner at the feastful day of Easter, and although Matt. xxvii. Mark xv. Luke xxiii. John xviii. Matt. xxvii. Luke xxiii. Matt. xxvii.

[2 Λιθόστρωτος, the Greek term for Gabbatha.]

he right well knew that they had betrayed him even for very envy, and although had said, "I find no fault in him;" again, although his wife, called Procula, h tofore warned him that he should not meddle with that righteous man; yet, notwit
Matt. xxvii. Mark xv. Luke xxiii. standing, when the Jews cried, "Away with him: away with him: crucify hi crucify him: deliver us Barrabas," &c., delivered to them Christ, being first scourge to be crucified and put unto death. Then the soldiers, mocking him, wound a crow of thorns and put it on his head: they put on him a purple garment, gave him reed in his hand, and, kneeling before him in scorn, said, "Hail, King of Jews;" a they spat on his face, and smote him on the head with a reed.

Luke xxiii. After these things done, they put him on his own clothes again, and led him o of the city, having his cross on his back. As they were going unto the place execution, they met with a certain man called Simon, and compelled him to be Christ's cross. Women followed him weeping; to whom the Lord said, "O ye daughte of Jerusalem, weep not over me, but over yourselves and over your children:" a
John xix. so they led him into the mount of Calvary, which is called in the Hebrew tong Golgatha, where they crucified him, and two wicked persons with him.

Matt. xxvii. Mark xv. Luke xxiii. And when he was fastened to the cross, they gave him wine mingled with g to drink, or, as Mark hath, wine mingled with myrrh; but he received it not. Han ing on the cross, he prayed to his Father for his crucifiers and tormentors, sayin "Father, forgive them; for they know not what they do." After this the soldi
Matt. xxvii. Mark xv. Luke xxiii. John xix. divided one of his garments into four parts: upon the other, because it had no sea they did cast lots. In the mean season, Pilate wrote in the Hebrew, Greek, a Latin tongue this title: "Jesus of Nazareth, King of Jews;" and caused it to fixed on the cross. The thieves that were crucified with Christ railed on him. No
Luke xxiii. withstanding, one of them afterward repented, and turned him unto God in his hea saying, "Lord, remember me when thou comest into thy kingdom." To whom Jes answered and said, "Verily I say unto thee, this day shalt thou be with me
Matt. xxvii. Mark xv. paradise." And they that passed by said, "A shame on thee, that destroyest t temple of God!" Likewise also the high priests mocking him, with the scribes, elde and Pharisees, said, "He saved other: himself he cannot save. If he be the ki of Israel, let him now come down from the cross; and we will believe him. H trusted in God: let him deliver him now, if he will have him; for he said, I a the Son of God."

John xix. There stood by the cross Jesus' mother, and Mary Cleophee, and Mary Magdale and John; and he, commending his mother to John, said, "Behold thy mothe And contrariwise to his mother he said, "Woman, behold thy son." And short after he gave up the ghost, saying, "O Father, I commend my spirit into thy hands
Matt. xxvii. Mark xv. Luke xxiii. There was great darkness over all the land. And behold, the veil of the temple d rent in twain from the top to the bottom, and the earth did quake, and the ston did rent, and graves did open, and many bodies of the saints which slept arose, a
Matt. xxvii. Mark xv. came out of the graves, &c. When the centurion saw these things, he said, "Of surety this was the Son of God."

John xix. After these things the Jews desired Pilate that their thighs might be broke And when they had broken the thighs of the thieves, coming unto Jesus, and pe ceiving him to be dead, they brake not his thighs: but one of the soldiers with h spear thrust him into the side; and there ran out both water and blood.

Matt. xxvii. Mark xv. Luke xxiii. John xix. Now when the even was come, a rich man of Arimathia, named Joseph, cam unto Pilate, and begged the body of Jesus. And Pilate commanded the body to delivered unto him. And when it was taken down from the cross, Nicodemus cam and brought with him an ointment of myrrh and aloes mingled together, about a hundred pound weight. Then took they the body of Jesus, and wound it in line clothes with the sweet odours, and laid it in a new sepulchre, wherein was nev man laid. And when they buried him, there was Mary Magdalene, and his mothe and other women which followed him from Galilee, and ministered unto him. Wh the Lord was buried, Joseph and Nicodemus went their way from the grave, but t
Matt. xxvii. women sat against the sepulchre. The next day that followed the day of prepari the sabbath, the high priests and Pharisees gat themselves to Pilate, and said, "S

'e remember that this deceiver said, while he was yet alive, After three days I rise gain. Command therefore that the sepulchre be made sure until the third day, lest eradventure his disciples come and steal him away, and say unto the people, He is isen from the dead; and the last error shall be worse than the first." Pilate said nto them, "Ye have the watch. Go, and make it as sure as ye can." And they vent and made the sepulchre sure with a watch, and sealed the stone.

On the morrow after the sabbath, early in the morning, Mary Magdalene, and Mark xvi.
Mary Jacobi, and Salome, brought odours, that they might come and anoint Jesus. And when they came to the sepulchre, they said one to another, "Who shall roll us away the stone from the door of the sepulchre?" There was a great earthquake; Matt. xxviii.
or then did the Lord arise from the dead. And the angel of the Lord descended rom heaven, and came and rolled back the stone from the door: and, when the women ooked, they saw how the stone was rolled away; they saw also the angel sitting ipon it. The keepers or watchmen lay as dead for fear of the angel: for his countenance was like lightning, and his raiment white as snow; so that for fear of him the keepers were astonied, and became as dead men. But to the women the angel said, "Fear ye not. For I know that ye seek Jesus, which was crucified. He is not here. He is risen." And when the women were amazed, behold two men Luke xxiv.
stood by them in shining vestures, saying un[to] them, "Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. Go your way therefore, and tell his disciples that he is risen again. And behold, he goeth before you into Galilee: there ye shall see him. Lo, I have told you."

The women departed quickly from the sepulchre with fear and great joy, and did Matt. xxviii.
run to bring his disciples word. Mary Magdalene alone did run, declaring these John xx.
things to Peter and to John, saying, "They have taken away my Lord." They ran therefore, and saw the sepulchre empty, and they believed that to be true which the woman spake unto them. And they straightways returned unto their own houses. But Mary Magdalene, which came with them, tarried still at the grave, weeping and lamenting. And while she wept, she looked into the sepulchre, and saw two angels, John xx.
which said unto her, "Woman, why weepest thou?" She answered, "For they have taken away my Lord." Then she, turning herself back, saw Jesus standing, and thought him to be a gardener. And when she knew him, she would have embraced his feet; but he would not suffer her.

While these things were doing, the keepers declared to the bishops and rulers of Matt. xxviii.
the people the things that had happened; which corrupted the watchmen with money, and made them to say, and to publish abroad, that Christ's disciples came by night and stole him away, while they slept. At that time Mary Magdalene went to bear Matt xxviii.
the disciples tidings of Christ's resurrection; but, she meeting by the way the woman that had been with her, Jesus suddenly met with them all together, saying, "All hail!" And they came and held his feet, and worshipped him; which commanded them that they should go and tell his brethren that they go into Galilee, where they shall see him. But when the women declared these things to the disciples, they believed Mark xvi.
them not: their words seemed unto them feigned things. Only Peter ran unto Luke xxiv.
the sepulchre, and looked in, and saw the linen clothes laid by themself, and departed, wondering in himself at that which had happened. And when he returned from the Luke xxiv.
sepulchre thus marvelling, the Lord appeared unto him.

On the very same day Christ appeared to two disciples as they were going to Luke xxiv.
Emaus; which, after they knew him by the breaking of bread, returned unto Jerusalem, and finding the eleven disciples gathered together in one place, they[1] declared unto them the things that had happened. Notwithstanding, some of them did not Luke xxiv.
John xx.
believe, of whom Thomas was one. When Thomas was gone out, and it was late in the evening, the doors also were shut, Jesus stood in the midst of them and said, "Peace be unto you." And when they thought that they had seen a spirit,

[1 Folio, *theyr.*]

he said unto them, "Feel and see; for a spirit hath neither flesh nor bones, as
Luke xxiv. John xx. see me to have." And he shewed them his hands, feet, and side. When they we
yet marvelling at the matter, and not stedfastly believing, Jesus took a piece
John xx. broiled fish and an honeycomb, and did eat in their sight. The disciples rejoic
when they had seen the Lord. Then said he again, "Peace be unto you;" and
breathed upon them, and said, "Receive the Holy Ghost. Whosoever's sins
forgive, they are forgiven unto them; and whosoever's sins ye retain, they a
retained."

After this, when the Lord was gone, Thomas came again to the disciples, whi
said unto him, "We have seen the Lord;" which answered, that he would not b
lieve that Christ was risen from death, except he saw in his hands the print of t
nails, and put his finger in the print of the nails, and thrust his hand into his sid
After eight days Jesus came again, when the doors were shut, and stood in th
midst of them. And Thomas was there; to whom Christ said, "Peace be unto you
And Jesus said unto Thomas, "Bring thy finger hither, and see my hands; an
bring thy hand, and thrust it into my side; and be not faithless, but believing
Thomas answered and said unto him, "My Lord, and my God." Jesus said un
him, "Thomas, because thou hast seen, thou believest. Blessed are they that ha
not seen, and yet believe."

John xxi. After these things Jesus shewed himself again at the sea of Tiberias, where hi
disciples were fishing. Jesus, standing on the shore, commanded them to cast ou
their net on the right side of the ship; which at the commandment of Christ ca
out their net, and anon they were not able to draw it for the multitude of fishe
Then said John, "It is the Lord." When Peter heard that, he gird his coat
him, and sprang into the sea. The other disciples came by ship unto the shore. A
that time the disciples were all together at dinner; and Jesus was with them. The
did eat bread and roasted fish; and none of the disciples durst ask him what he was
for they knew it was the Lord. And when they had dined, the Lord said unt
Peter, "Simon Joanna, lovest thou me more than these?" He said unto him, "Lor
thou knowest that I love thee." Then said Christ unto him, "Feed my lambs
The second and the third time Christ demanded the same question of Simon Pete
and, receiving the same answer of Peter, said twice unto him, "Feed my sheep
Peter being sorry that Christ should so oftentimes ask one and the same questio
Then said Christ unto him: "Verily, verily I say unto thee, when thou wast youn
thou girdest thyself, and walkedst whither thou wouldest. But when thou art ol
thou shalt stretch forth thy hands; and another shall gird thee, and lead thee whith
thou wouldest not." This spake Christ, signifying by what death Peter should gl
rify God. Then said Peter to Christ concerning John, "Lord, what shall he he
do?" To whom Jesus answered and said, "If I will have him to tarry till I com
what is that to thee? Follow thou me."

Matt. xxviii. Then went the eleven disciples into Galilee, into a mountain where Jesus ha
appointed them. And when they saw him, they worshipped him. But some of then
Mark xvi. notwithstanding, doubted if it were he. Therefore he did cast in their teeth the
unbelief and hardness of heart.

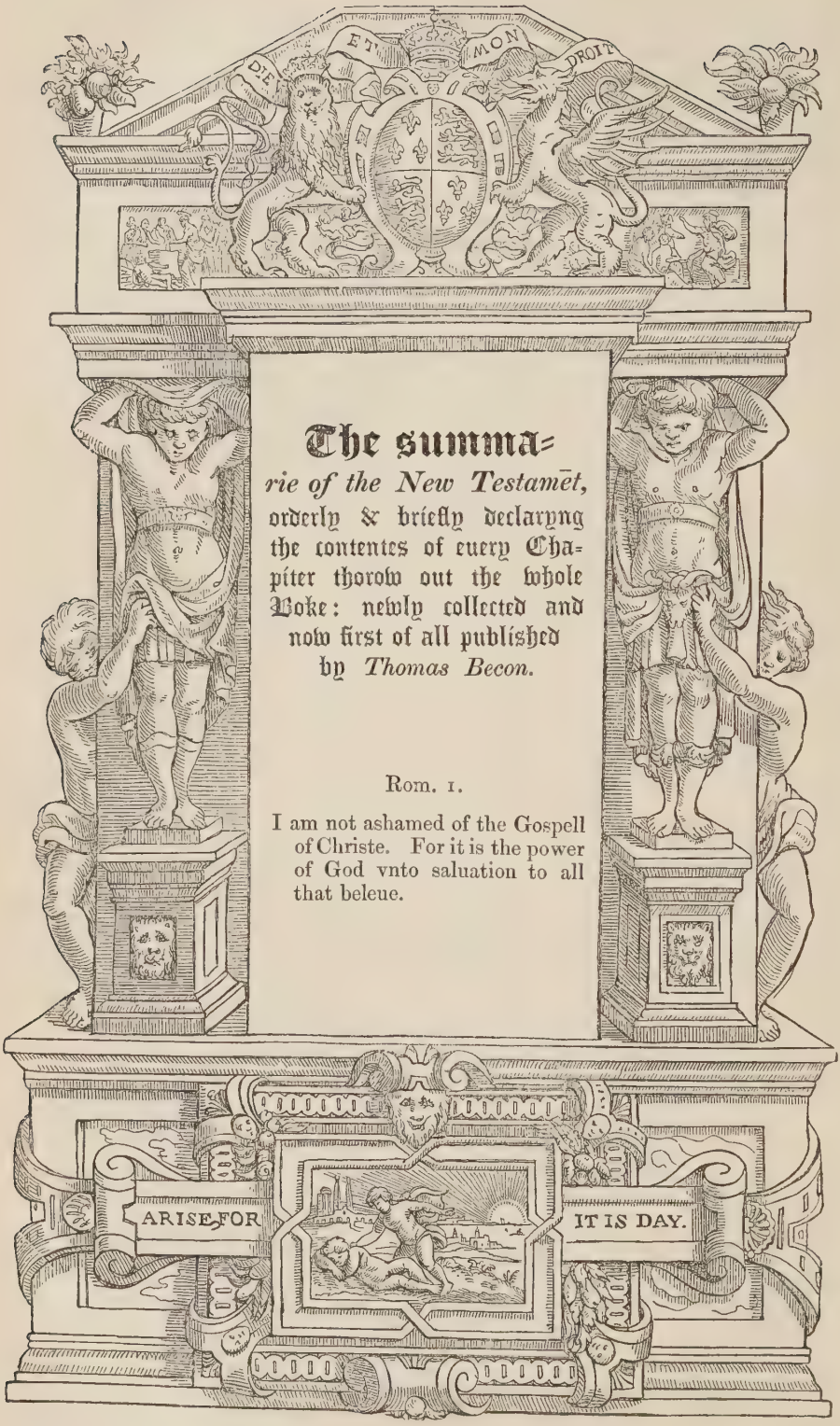
Matt. xxviii. Immediately after he said unto them: "All power is given unto me in heave
and in earth. Go therefore into all the world, and preach the gospel to every cre
ture; baptizing them in the name of the Father, and of the Son, and of the Hol
Mark xvi. Ghost, teaching them to observe all things whatsoever I have commanded you." "Fo
he that believeth and is baptized shall be saved: but he that believeth not sha
be damned. And these tokens shall follow them that believe. In my name the
shall cast out devils: they shall speak with new tongues, and shall kill serpent
And if they drink any deadly thing, it shall not hurt them. They shall lay the
hands on the sick; and they shall recover."

Acts i. Luke xxiv. On that day when Christ should ascend into heaven, he came to his disciple
in Jerusalem, and spake many things unto them of the kingdom of God, command
ing them that they should not depart from Jerusalem, but wait for the promise of th
Acts i. Father, that they might be endued with power from above. Then the disciples aske

m, if he would then presently restore again the kingdom to Israel. But he said
nto them: "It is not for you to know the times or the seasons, which the Father
ath put in his own power; but ye shall receive power of the Holy Ghost, which
hall come on you. And ye shall be witnesses unto me both in Jerusalem and in
l Jewry, and in Samaria, and even unto the uttermost parts of the world." "And Matt. xxviii.
ehold, I am with you alway, even until the end of the world." And when he had Luke xxiv.
poken these things, he led them out of Jerusalem into Bethany, and, lifting up his
ands, he blessed them. And it came to pass, as he blessed them, he departed from Acts i. Mark xvi.
hem, and was carried up into heaven, and sitteth on the right hand of God. But
while the disciples looked stedfastly up to heaven, as he went, behold, two men
tood by them in white apparel, which said unto them, "Ye men of Galilee, why Acts i.
tand ye gazing up into heaven? This same Jesus, which is taken up from you into
eaven, shall so come even as ye have seen him go into heaven." Then returned Luke xxiv.
hey unto Jerusalem with great joy, and were continually in the temple, praising and
auding God.

"There are also many other things that Jesus did, which if they should be written every one, I suppose the world could not contain the books that should be written." "But these things are written, that ye might believe that Jesus is Christ, the Son of God; and that in believing this ye might have life through his name." John xxi. John xx.

Give the glory to God alone.



The summa=

rie of the New Testamēt, orderly & briefly declaryng the contentes of euery Chapiter thorow out the whole Boke: newly collected and now first of all published by *Thomas Becon.*

Rom. 1.

I am not ashamed of the Gospell of Christe. For it is the power of God vnto saluation to all that beleue.

THE

SUMMARY OF THE NEW TESTAMENT,

BY

THOMAS BECON.

THE BOOKS OF THE NEW TESTAMENT.

1. The Gospel of St Matthew, containing twenty-eight chapters.
2. The Gospel of St Mark, containing sixteen chapters.
3. The Gospel of St Luke, containing twenty-four chapters.
4. The Gospel of St John, containing twenty-one chapters.
5. The Acts of the Apostles, containing twenty-eight chapters.
6. The Epistle of St Paul to the Romans, containing sixteen chapters.
7. The first Epistle of St Paul to the Corinthians, containing sixteen chapt
8. The second Epistle of St Paul to the Corinthians, containing thirteen chap
9. The Epistle of St Paul to the Galatians, containing six chapters.
10. The Epistle of St Paul to the Ephesians, containing six chapters.
11. The Epistle of St Paul to the Philippians, containing four chapters.
12. The Epistle of St Paul to the Colossians, containing four chapters.
13. The first Epistle of St Paul to the Thessalonians, containing five chapter
14. The second Epistle of St Paul to the Thessalonians, containing three chap
15. The first Epistle of St Paul to Timothy, containing six chapters.
16. The second Epistle of St Paul to Timothy, containing four chapters.
17. The Epistle of St Paul to Titus, containing three chapters.
18. The Epistle of St Paul to Philemon, containing one chapter.
19. The Epistle of St James, containing five chapters.
20. The first Epistle of St Peter, containing five chapters.
21. The second Epistle of St Peter, containing three chapters.
22. The first Epistle of St John, containing five chapters.
23. The second Epistle of St John, containing one chapter.
24. The third Epistle of St John, containing one chapter.
25. The Epistle of St Jude, containing one chapter.
26. The Epistle of St Paul to the Hebrews, containing thirteen chapters.
27. The Revelations of St John, containing twenty-two chapters.

TO

HIS LOVING FRIEND AND FAITHFUL BROTHER IN CHRIST,
AND FELLOW-WORKER IN THE LORD'S HARVEST,

MASTER THOMAS MOORE[1],

PARSON OF WETHRINGSET IN SUFFOLK,

THOMAS BECON WISHETH THE ASSISTANCE OF GOD'S SPIRIT
UNTO THE END.

I CAN none otherwise than offer immortal praises unto God the Father of our rd Jesus Christ, not only that it hath pleased his most merciful goodness in these r days to render unto the world the true knowledge of his only-begotten Son sus Christ, our alone Saviour (whom rightly to know is the right way unto ever- John xvii. ting salvation), but also, in the late cruel and bloody times—when not true religion t false superstition, not God's word but man's invention, not the preaching of rist's gospel but the declaring of antichrist's decrees, not charity but tyranny, not rks of God commanded but of men prescribed, ruled, reigned, triumphed—to pre- ve and keep safe from the ravening teeth of the most ravening wolves certain lly and learned preachers, which in the renovation of the evangelic doctrine might w themselves valiant and courageous workmen, unto the confusion of antichrist, l unto the utter destruction of his antichristian kingdom; in the company of the ich preachers and setters of God's most wholesome doctrine I number you to be ther the last nor the least.

And here see we the marvellous and singular work of God's providence, both in serving his heavenly doctrine, which shall abide for ever and ever (yea, heaven Isai. xl. Matt. v. l earth shall sooner perish, than one jot or tittle thereof shall perish), and also in Luke xvi. ping and defending the true preachers thereof; so that, although the devil roar, the rld rage, the flesh ruffle, yet with all their tyranny and power they cannot hinder let the determination of God; as Salomon saith: "There is no wisdom, no forecast, Prov. xxi. counsel, no device, that can prevail against the Lord." "The Lord," saith David, Psal. xxxiii. ringeth the counsel of the heathen to nought, and maketh the devices of the people be of none effect, and casteth out the counsels of princes. The counsel of the Lord ll endure for ever, and thoughts of his heart from generation to generation." y device," saith God by the prophet, "shall stand; and what my pleasure is, Isai. xlvi. t shall come to pass."

Wicked king Achab, with his most wicked wife queen Jezabel, made such a slaughter 1 Kings xix. he Lord's prophets, that Helias thought there had been none left alive but he . "I have," saith he, "been jealous for the Lord God of hosts' sake. For the dren of Israel have forsaken thy covenant, broken down thine altars, and slain the phets with the sword; and I only am left; and they seek my life to take it away." the Lord answered the prophet, and said: "I have left me seven thousand in

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[1] Little more than conjecture can be offered in ct to the person to whom this treatise is in- ed. The registers of the parish of which he incumbent have most obligingly been searched e Rev. Robert Moore, the present rector; but, gh they ascend to an earlier period than that at h we might hope to find his name, no trace m can be discovered. A family named Moore, e la More, was seated at Ivychurch in Kent, Brenzett (of which it will be recollected that Becon was once vicar), as early as the reign of Henry II. One of the descendants, John Moore, had several sons; from the younger of whom sprang the present noble house of Drogheda, and the extinct one of Charleville. The eldest son, Walter, was father of Thomas Moore of Benenden; by whose will, A.D. 1519, it appears that he had three sons, John, Edward, and Thomas: it is possible that the last-named may have been the friend of Becon.]

Israel, of which never man bowed his knees unto Baal, nor kissed him with
mouth." Although the reign of wicked king Achab was most bloody, most cr
most tyrant-like, yet in Achab's palace were there found which feared the L
1 Kings xviii. and preserved his prophets: among whom Obadia, governor of king Achab's ho
was one, which, when Jezabel destroyed the prophets of the Lord, took an hund
prophets and hid them, fifty men in one cave, and fifty in other, and provi
bread and water for them.

The Lord hath a special care and regard over all his people that trust in h
Zech. ii. but specially over the preachers of his holy word, whom he tendereth as the a
of his eye, and can by no means abide that they should be despised or dishonou
Matt. x. Luke x. 1 Thess. iv. "He that despiseth you," saith Christ, "despiseth me; and he that despiseth
despiseth him that sent me." "He that despiseth" (the preacher), saith the apo
Psal. xxxiv. "despiseth not man, but God, which hath sent his holy Spirit among you." "G
are the troubles of the righteous," saith the psalmograph; "but the Lord delive
him out of all. He keepeth all his bones, so that not one of them is broken.
misfortune shall slay the ungodly; and they that hate the righteous shall be deso
The Lord delivereth the souls of his servants; and they that put their trust in
shall not be destitute."

The tyrants of this world cannot kill whom it pleaseth them, but whom it plea
Acts xii. God to suffer them. King Herod had Peter the apostle of our Saviour Christ
in prison, and was full determined to have put him to death, as he tofore had
James the brother of John: but God, through the prayers of the faithful congregat
deceived Herod of his purpose; so that Peter escaped alive, and continued many y
after an earnest and faithful preacher of Christ's gospel. How many times was
life of the blessed apostle St Paul sought; as it appeareth in the chronicle w
St Luke wrote of the apostles' acts! and yet God from time to time wonderf
delivered him, that it may manifestly appear that tyrants cannot do to the fait
Eccles. xi. Christians what they will, but what God suffereth and appointeth. "Life and d
are in the Lord's hand," saith the wise man. How oft went the Jews about to
hand on Christ, and to dispatch him of his life, and yet brought their purpose
John vii. none effect! Why so? "Because his hour," saith the evangelist, "was not[1]
come." Afterward, when, according to the time of his heavenly Father appoi
from everlasting, Christ was apprehended and brought before the high priests
rulers of the temple, and so afterward adjudged to die, spake he not these w
Luke xxii. unto them? "Ye be come out as unto a thief, with swords and staves. Wh
was daily with you in the temple, ye stretched forth no hands against me.
this is even your very hour, and the power of darkness."

How many be there alive at this present day, even in this realm of Engl
which before few years were imprisoned, and their life most narrowly sought of
hypocrites and tyrants of this world, and yet most graciously escaped, being
constant and faithful workmen in the Lord's harvest! The devil could do no r
Job i. Matt. viii. to Job than God permitted him. The wicked spirits could not enter into the
of swine, till Christ gave them licence. If the devil himself can do nothing ag
the elect and chosen people of God, but that God permitteth and suffereth hi
do, what shall his captives and bond-slaves then be able to do against the mem
Psal. xci. of Christ, whom God hath promised to defend, and to hide them under the sha
Matt. x. of his wings? "Are not two sparrows sold for a farthing? And one of t
shall not light on the ground without your Father. Yea, even all the hairs of
head are numbered: fear ye not therefore; ye are of more value than many sparro
saith Christ.

As an hunter hath his dogs in a leash, so that the dogs run not when they
but when the hunter giveth them liberty, neither do they kill the hare or the
when they will, but when their master appointeth them, and letteth them lo
even so in like manner God hath the devil and all his devilish slaves in such bond
that they cannot do against the elect of God what they will and desire, but

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[1 Folio, *it.*]

l permitted and giveth them liberty to do. Neither shall they rage or range
her than God hath appointed.

When "certain of the Pharisees came unto Christ and said unto him, Get thee Luke xiii.
of the way, and depart hence; for Herod will kill thee; he answered them and
l: Go ye and tell that fox, Behold, I cast out devils, and heal the people to-day
l to-morrow, and the day following; for it cannot be that the prophet perish any
ıer where save at Jerusalem." Here our Saviour Christ sheweth, not only the
ıe of his death, but also the place where he must of necessity die. The elect are
written up in the hand of God, that nothing chanceth unto them without the
gular providence and fatherly appointment of God; so that the tyrants of this
rld cannot do what they will against the people of God, but whatsoever God in
s divine counsel hath appointed; as the apostles have in their prayer: "Lord, thou art Acts iv.
d, which hast made heaven and earth, the sea, and all that in them is; which
the mouth of thy servant David hast said, Why did the heathen rage, and the Psal. ii.
ople imagine vain things? The kings of the earth stood up, and the rulers
me together against the Lord and against his Anointed. For of a truth against
y holy child Jesus, whom thou hast anointed, both Herod and also Pontius Pilate,
th the gentiles and the people of Israel, gathered themselves together for to do
HATSOEVER THY HAND AND THY COUNSEL DETERMINED BEFORE TO BE DONE." There see
e that nothing was done of the fierce gentiles and cruel Jews to the Lord Christ which
as not tofore appointed to be done from everlasting of God the Father. And verily
is it with the members of Christ. God careth not for the head, and neglecteth
e members. "Behold," saith David, "he that keepeth Israel shall neither slumber nor Psal. cxxi.
ep. The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;
that the sun shall not burn thee by day, neither the moon by night."

Hereof cometh it to pass, that through this providence and protection[2] of God
many godly and learned preachers, and so many faithful Christians remain yet
ive in this our age, unto the great glory of God, and unto the singular beautifying
Christ's church; whom and whose life, notwithstanding, the bloody papists sought
less before certain years, than they did the lives of many of our brethren and
stern, which valiantly and stoutly, even with their blood, testified the truth of
hrist's gospel, even unto the death, against antichrist and against his kingdom.

O how much are we that live bound to give our heavenly Father thanks for
ese his benefits toward us, seeing that he hath not only preserved us in the bloody
me of antichrist, and kept us harmless and without jeopardy from the grievous and
vening wolves, which most cruelly sought our lives, but hath also restored us to
r country, to our livings, to our dear friends; not only that, but he hath also
ven unto his again his holy word and the true preaching of the same, with the pure
d uncorrupt administration of the blessed sacraments, which is so great and so sin-
ılar a benefit, as it may justly seem incomparable. What then now remaineth, but
at we, which live and presently enjoy these so noble benefits at the merciful hand
our most merciful Lord and God, unto the great consolation of our bodies and
uls, do study day by day, and shew all endeavour to the uttermost of our power,
st of all to be thankful to our heavenly Father for these his so large gifts and great
nefits, and afterward to walk worthy so exceeding great kindness, that we may be
und both before God and men not only favourers, but also followers of God's word;
t only lovers, but also livers of Christ's gospel; not only talkers, but also walkers
the holy scriptures; not only professors, but also practisers of God's true religion;
t only worders, but also workers of the Lord's blessed will in all our life and
anners, according to this admonition of the blessed apostle St Paul: "Only let our Phil. i.
nversation be as it becometh the gospel of Christ," "that in all points we may be Phil. ii.
ıch as no man can complain on, the unfeigned sons of God without rebuke, shining
s lights in the world among a crooked and perverse nation, holding fast the word
life"; lest we be found to be of the number of whom St Paul speaketh, saying:
With their mouth they profess that they know God, but with their deeds they deny Tit. i.

[2] Folio, *and providence protection.*]

him?" For with these two things God is highly pleased, that is to say, with than
Psal. l. giving and with innocency of life. God himself saith by the psalmograph: "Wh
offereth me thanks and praise, he honoureth me; and to him that ordereth his c
versation right will I shew the salvation of God."

Forasmuch, therefore, as nothing doth delight the Lord our God so greatly as pr
or thanksgiving for his benefits, and a conversation rightly framed, formed, and fashio
according to his blessed word, it remaineth that we, which are ministers of Chr
Matt. v. gospel, and called in the scripture "the salt of earth" and "the light of the wor
do set forth ourselves in this behalf as lively examples to the people of God, t
they, not only hearing our holy words, but also seeing our holy life, may thereby
provoked to follow our good example both in thanksgiving to our heavenly Fatl
and also in leading a godly and christian conversation.

Your diligence in this behalf I have known more than these twenty-four ye
unto the good example of all your parishioners and of so many as know you. A
what God hath wrought hitherto in you, I doubt not but he will confirm, m
perfect, and finish the same in you unto the glory of his name.

This little treatise that ensueth, entitled, "The Summary of the New Testament
send unto you as a token of mine unfeigned love toward you. The gift, I confess
small in quantity; yet, if it be diligently considered, it shall be found great
in utility and profit, namely to those that be studious of the new
testament, specially for helping of their memory. What-
soever it is, I pray you take it in good part; and
the grace of our Lord Jesus Christ be with
us all. Amen.

THE

SUMMARY OF THE NEW TESTAMENT.

THE GOSPEL OF SAINT MATTHEW.

aint Matthew in his Gospel doth specially write of Christ's humanity. And his Gospel containeth eight and twenty chapters.

THE FIRST CHAPTER.

1. It entreateth of the genealogy of rist after the flesh.
2. Of the espousing of Mary to Joseph r husband.
3. Of Joseph's determination to depart m Mary his wife.
4. Of the admonition given to Joseph the angel.

THE SECOND CHAPTER.

1. Of the wise men that came to see rist.
2. Of the craft and subtilty of king rod.
3. Of the slaying of the children.
4. Of Christ's fleeing and coming again.

THE THIRD CHAPTER.

1. Of the preaching of John Baptist.
2. Of Christ's baptism.

THE FOURTH CHAPTER.

1. Of Christ's fasting and temptation in wilderness.
2. Of his answers, wherewith he over- ne and repelled Satan.
3. Of Christ's coming into Galilee.
4. Of the vocation or calling of certain stles.
5. Of healing the sick and diseased.

THE FIFTH CHAPTER.

1. Of the true blessedfulnesses, and where- t consisteth.
2. Of the true and spiritual understand- of the law, and of the false interpre- on of the Pharisees.
3. Of anger, of adultery, of swearing, of fering wrong, and of love even toward enemies.

THE SIXTH CHAPTER.

1. Of alms, prayer, and fasting, and of the true use of them.
2. Of worldly care to be cast away.

THE SEVENTH CHAPTER.

1. Of rash judgment.
2. Of prayer unto God, and that all things are to be asked of him.
3. Of the strait and wide gate.
4. Of false prophets, and that we ought to beware of them.
5. Of doing the word, and not hearing only.

THE EIGHTH CHAPTER.

1. Of cleansing the leper.
2. Of healing the captain's servant.
3. Of Peter's wife's mother.
4. Of healing the possessed with devils.
5. Of them that came to follow Christ.
6. Of the stilling the tempest of the sea.
7. Of healing two men possessed of devils, and of the destruction of the swine.

THE NINTH CHAPTER.

1. Of healing the man diseased of the palsy.
2. Of the vocation or calling of Matthew from the custom.
3. Of Christ's answers for the defence of his disciples in that they did not fast.
4. Of Christ's eating and company-keeping with publicans and sinners.
5. Of healing the woman diseased of an issue of blood twelve years.
6. Of restoring Jairus' daughter to her health and life.
7. Of restoring two blind men to their sight.
8. Of healing a dumb man possessed of a devil.

9. Of Christ's preaching and healing all diseases.

10. Of labourers to be sent into the Lord's harvest.

THE TENTH CHAPTER.

1. Of choosing the twelve apostles, and sending them to preach.

2. Of power given to work miracles.

3. Of enarming the apostles against persecution, and of divers other good lessons.

THE ELEVENTH CHAPTER.

1. Of John's disciples sent to Christ.

2. Of Christ's answer to them.

3. Of Christ's commendation concerning John.

4. Of rebuking the unthankful cities.

5. Of Christ's calling all men unto him without exception.

THE TWELFTH CHAPTER.

1. Of the disciples plucking the ears of corn on the sabbath-day.

2. Of Christ's excuse for that their act.

3. Of healing the man that had his hand dried up.

4. Of curing a man that was both blind and dumb.

5. Of the Pharisees' malice against Christ, and of his defence against them.

6. Of the sin against the Holy Ghost.

7. Of the Pharisees requiring a sign.

8. Of an unclean spirit, and of his property.

9. Of Christ's mother and brethren desiring to speak with him.

THE THIRTEENTH CHAPTER.

1. Of certain parables; as of the seed, of tares, of the mustard-seed, of the leaven, of the treasure hid in the field, of the pearls, and of the net.

2. Of the ingratitude and unthankfulness of Christ's countrymen.

THE FOURTEENTH CHAPTER.

1. Of John's imprisonment and death.

2. Of five thousand men fed with five barley loaves and two fishes.

3. Of the tempest of the sea quieted by Christ.

THE FIFTEENTH CHAPTER.

1. Of Christ's rebuking the Phari because they transgress God's comm ments through their traditions.

2. Of meat, and that it doth not d man.

3. Of the woman of Cananee, an healing her daughter.

4. Of healing the multitude.

5. Of feeding four thousand men, bes women and children, with seven loaves a few little fishes.

THE SIXTEENTH CHAPTER.

1. Of the leaven of the Pharisees Sadducees, and what it is.

2. Of Peter's confession concerning Ch to be the Son of the living God.

3. Of the keys of heaven given to P and to the whole church of Christ.

4. Of bearing the cross.

THE SEVENTEENTH CHAPTER.

1. Of transfiguration of Christ in mount.

2. Of healing the lunatic.

3. Of paying tribute to Cæsar.

THE EIGHTEENTH CHAPTER.

1. Of humility to be practised of his ciples by the example of a child.

2. Of avoiding offences, or occasion evil.

3. Of the parable of an hundred shee

4. Of reproving our brother that fendeth.

5. Of the power of binding and loosen or of the keys given to the whole churc

6. Of a parable, whereby we are tau one to forgive another even with our hea

THE NINETEENTH CHAPTER.

1. Of the question concerning divo ment, and of Christ's answer to the sam

2. Of three kinds of chastelings[1].

3. Of young children, and how Ch layeth his hands upon them.

4. Of a certain young man, whic commanded to sell all that he hath, an give it to the poor, and to follow Christ

5. Of the reward which abideth t that forsake all things for Christ's sake.

[1 Chastelings: those who keep themselves chaste, eunuchs.]

THE TWENTIETH CHAPTER.

1. Of labourers hired to work in the ineyard.
2. Of Christ's passion, death, and resurection.
3. Of the mother of Zebede's children.
4. Of the disciples' indignation against Zebede's children.
5. Of humility to be practised of Christ's isciples.
6. Of two blind men restored to their ight.

THE TWENTY-FIRST CHAPTER.

1. Of Christ's riding to Jerusalem.
2. Of casting out buyers and sellers out f the temple.
3. Of the fig-tree, which withered.
4. Of the excellency of faith.
5. Of the disputation between Christ and he high priests concerning his authority.
6. Of two sons sent into the vineyard to work.
7. Of the parable of the vineyard.

THE TWENTY-SECOND CHAPTER.

1. Of the parable of the marriage of the ing's son.
2. Of the subtile question, whether tribute is to be paid to Cæsar, or not.
3. Of the woman that had seven brethren o her husbands; where Christ confuteth he opinion of the Sadducees, which deny he resurrection of the dead.
4. Of the doctor of law's question concerning the commandments.
5. Of Christ's question to the Pharisees, whose son Christ is.

THE TWENTY-THIRD CHAPTER.

1. Of Christ's invectives against the scribes, Pharisees, and such-like hypocrites.
2. Of the ingratitude and unthankfulness f the inhabitants of Jerusalem.

THE TWENTY-FOURTH CHAPTER.

1. Of the destruction of the temple of Jerusalem.
2. Of the end of the world, and what signs shall go before it.
3. Of the sudden coming of Christ unto he judgment.
4. Of Christ's exhortation to watch, and to set ourselves in a readiness against his coming.

THE TWENTY-FIFTH CHAPTER.

1 Of the parables of the ten virgins.
2. Of the servants which received the talents.
3. Of the general judgment.

THE TWENTY-SIXTH CHAPTER.

1. Of the assembly of the high [2] priests, scribes, &c. to condemn Christ.
2. Of the supper in Simon the leper's house, where Mary Magdalene anointed Christ, whereat Judas had great indignation.
3. Of eating the paschal lamb.
4. Of the betraying of Christ.
5. Of the institution of the Lord's supper.
6. Of Christ's tofore telling to his disciples that they all should fall away from him.
7. Of the stoutness of Peter.
8. Of Christ's praying in the garden.
9. Of Christ's apprehension, and of the smiting off of Malchus' ear.
10. Of Peter's denying Christ.

THE TWENTY-SEVENTH CHAPTER.

1. Of Judas' repentance for betraying Christ, and of the restitution of the money, again, of his most miserable end.
2. Of Christ's examination before Pilate.
3. Of Barrabas' setting at liberty, and of Christ's condemnation unto death.
4. Of Christ's passions and sufferings, and how he was hanged between two thieves.
5. Of Christ's death.
6. Of divers miracles which then were done.
7. Of the confession of the centurion, that Christ is the Son of God.
8. Of the burying of Christ's body.
9. Of watchmen keeping Christ's sepulchre.

THE TWENTY-EIGHTH CHAPTER.

1. Of Christ's resurrection.
2. Of the women [3] that went unto Christ's sepulchre, and of the angel's words unto them.
3. Of the watchmen corrupted.
4. Of Christ's appearing to the women [3].
5. Of Christ's appearing to his disciples, and of sending forth them to preach.

[2] Folio, *his.*

[3] Folio, *woman.*

THE GOSPEL OF SAINT MARK.

Saint Mark in his Gospel doth principally treat of Christ's power and resurrection; and his Gospel containeth sixteen chapters.

THE FIRST CHAPTER.

1. Of John Baptist, and of his[1] office.
2. Of Christ's baptism.
3. Of Christ's fasting and preaching.
4. Of the calling of certain disciples.
5. Of healing a man vexed with an unclean spirit.
6. Of Peter['s] wife's mother restored to her health.
7. Of healing the multitude of divers diseases.
8. Of cleansing the leper.

THE SECOND CHAPTER.

1. Of healing the man diseased of the palsy.
2. Of the vocation or[2] calling of Levi, otherwise Matthew the customer.
3. Of Christ's eating with sinners.
4. Of Christ's disciples plucking the ears of corn on the sabbath-day; whom Christ defendeth against the Pharisees with the example of David.

THE THIRD CHAPTER.

1. Of healing the man that had a dried hand.
2. Of the conspiracy of the Pharisees and of the Herodians against Christ.
3. Of choosing the apostles.
4. Of the indurate malice of the scribes, which ascribed the power of Christ to Belzebub, prince of the devils.
5. Of Christ's answers to them, refelling their wicked sentence.
6. Of the sin against the Holy Ghost.
7. Of Christ's brother, sister, and mother.

THE FOURTH CHAPTER.

1. Of the parable of the sower, and of the exposition of the same.
2. Of the parables of the tares, and of the mustard-seed.
3. Of the tempest that rose up in the sea.

THE FIFTH CHAPTER.

1. Of a man possessed with an unclea spirit, and of the herd of swine drowned.
2. Of the woman diseased long with bloody issue.
3. Of Jairus' daughter raised from deat to life.

THE SIXTH CHAPTER.

1. Of Christ's doctrine, and how he despised of his own country folk.
2. Of sending the apostles to preach an to heal diseases with divers commandmen and injunctions.
3. Of king Herod and of John Baptist.
4. Of feeding five thousand people in th wilderness.
5. Of Christ's praying on an hill.
6. Of Christ's walking on the sea.
7. Of the sick that touched Christ, an were healed.

THE SEVENTH CHAPTER.

1. Of the Pharisees finding fault wit Christ's disciples, that they did eat mea with unwashed hands, and walked not aft the traditions of the elders.
2. Of Christ's answer to the Pharisees.
3. Of meat, and that nothing whic entereth into the mouth defileth man.
4. Of a woman which was a Greek ou of Syrophenicia, and of the healing of he daughter.
5. Of a man that was deaf and dumb.

THE EIGHTH CHAPTER.

1. Of the feeding of four thousand wit seven loaves.
2. Of the Pharisees asking a sign.
3. Of the leaven of the Pharisees.
4. Of rebuking the disciples.
5. Of a blind man restored to his sight.
6. Of Peter's confession concerning Chris to be the Son of God.
7. Of rebuking Peter.
8. Of bearing the cross.
9. Of confessing or denying Christ.

[1 Folio, *hye.*] [2 Folio, *of.*]

THE NINTH CHAPTER.

1. Of the transfiguration of Christ in the ountain.
2. Of the disciples' demand concerning [elias.
3. Of healing the lunatic.
4. Of rebuking the disciples for lack of ith.
5. Of faith.
6. Of the ambition of the disciples.
7. Of humility to be practised.
8. Of avoiding offences or occasions of vil.
9. Of salt.

THE TENTH CHAPTER.

1. Of divorcement.
2. Of children brought unto Christ.
3. Of a certain rich man that came unto hrist.
4. Of the reward that they shall have hich forsake all things for Christ's sake.
5. Of the sons of Zebedeus, and of their etition.
6. Of the indignation of the disciples gainst the sons of Zebedeus.
7. Of superiority among the disciples of hrist forbidden.
8. Of a blind man restored to his sight.

THE ELEVENTH CHAPTER.

1. Of Christ's riding to Jerusalem.
2. Of the honourable receiving of Christ.
3. Of Christ's return unto Bethania.
4. Of the fig-tree accursed.
5. Of casting out the sellers and buyers ıt of the temple.
6. Of the power and strength of faith.
7. Of prayer, and forgiving one another.
8. Of questions between Christ and the harisees.

THE TWELFTH CHAPTER.

1. Of the parable of the vineyard.
2. Of paying tribute to Cæsar.
3. Of the Sadducees, which denied the resurrection of the dead.
4. Of a scribe, and of his question concerning the law.
5. Of Christ's question, how Christ is the son of David.
6. Of eschewing hypocrites.
7. Of the offering of the poor widow.

THE THIRTEENTH CHAPTER.

1. Of the end of the world.
2. Of the signs that shall go before the end of the world.
3. Of the uncertainty of the time concerning Christ's coming unto the judgment.
4. Of watching and setting ourselves in a readiness against the coming of Christ.

THE FOURTEENTH CHAPTER.

1. Of Mary Magdalene's anointing of Christ.
2. Of eating the paschal lamb.
3. Of the Lord's supper.
4. Of Christ's apprehension, and of divers other things appertaining unto the history of his passion.

THE FIFTEENTH CHAPTER.

1. Of the diversity of pains which Christ suffered.
2. Of Christ's death and burial.

THE SIXTEENTH CHAPTER.

1. Of Christ's resurrection.
2. Of Christ's appearing to Mary Magdalene and to the apostles.
3. Of preaching the gospel throughout the world.
4. Of the signs that shall follow them that believe.

THE GOSPEL OF SAINT LUKE.

Saint Luke's Gospel treateth specially of the passion and death of Christ; and it hath four and twenty chapters.

THE FIRST CHAPTER.

1. Of the parents of John Baptist, and his conception and birth.
2. Of Christ's conception.
3. Of Mary visiting Elizabeth, wife to Zachary the priest.
4. Of the songs of Mary the virgin, and of Zachary the priest.

THE SECOND CHAPTER.

1. Of taxing the world.
2. Of the birth of Christ.
3. Of the shepherds.
4. Of the circumcision of Christ.
5. Of Simeon and Anna.
6. Of Christ found among the doctors in the temple.
7. Of Christ's obedience to Joseph and Mary.

THE THIRD CHAPTER.

1. Of John Baptist's preaching.
2. Of John's witness concerning Christ.
3. Of John's imprisonment.
4. Of Christ's genealogy.

THE FOURTH CHAPTER.

1. Of Christ's temptation and fasting in the wilderness.
2. Of Christ's victory over Satan.
3. Of Christ's preaching.
4. Of the ingratitude and unthankfulness of Christ's countrymen toward him.
5. Of a man possessed with an unclean spirit.
6. Of Peter's wife's mother.
7. Of multitudes cured from their diseases.

THE FIFTH[1] CHAPTER.

1. Of Christ's preaching in the ship, and of the diligent attendance of the people.
2. Of the great multitude of fishes taken at the word of Christ.
3. Of the disciples forsaking all, and following Christ.
4. Of a leper cleansed from his leprosy.
5. Of a man diseased with a palsy.
6. The vocation of Levi otherwise called Matthew.
7. Of Christ's company-keeping with publicans and sinners.
8. Of fasting.
9. Of old bottles and new wine.

THE SIXTH CHAPTER.

1. Of plucking the ears of corn on the sabbath-day.
2. Of a man that had his right hand dried up.
3. Of Christ praying on a mountain all the night.
4. Of Christ's sermon, wherein he expoundeth the law of God, not only after t letter, as the scribes and Pharisees did, b after the spirit.

THE SEVENTH CHAPTER.

1. Of healing the captain's servant.
2. Of raising up the widow's son fro death to life.
3. Of John's disciples sent to Christ.
4. Of John's commendation and praise.
5. Of the Pharisees despising the couns of God.
6. Of the Pharisee that desired Christ eat with him.
7. Of the woman that anointed Christ feet.

THE EIGHTH CHAPTER.

1. Of Christ and his apostles preachir in every town.
2. Of certain women that followed Chri and his apostles for their doctrine sake, ar ministered unto them of their substance.
3. Of the parable of the sower, and the exposition of the same.
4. Of Christ's mother and brethren.
5. Of the tempest in the sea.
6. Of a man poss[ess]ed with a devil.
7. Of a woman diseased with a blood issue.
8. Of Jairus' daughter raised up fro death to life.

THE NINTH CHAPTER.

1. Of sending forth the twelve apostl to preach with certain commandments ar injunctions.
2. Of the apostles' return, and of the good success.
3. Of feeding five thousand with fi barley loaves and two fishes.
4. Of the divers opinion of the peop concerning Christ.
5. Of Peter's confession concerning Chri to be the Son of God.
6 Of the cross.
7. Of the transfiguration of Christ.
8. Of healing the lunatic child.
9. Of the disputation among the disciple who should be greatest.
10. Of humility.
11. Of the ingratitude and ungentlene of the Samaritans.
12. Of the too hot zeal of James a John for not receiving Christ and his co pany.

[1 Folio, xxi.]

13. Of Christ's answer to them, wherein e forbiddeth vengeance.
14. Of certain that offered their service nto Christ.
15. Of him that doth not persevere unto he end.

THE TENTH CHAPTER.

1. Of sending forth the seventy disciples o preach.
2. Of certain unthankful cities, and of heir damnation.
3. Of the return of the seventy disciples, nd of their good success.
4. Of Christ's most worthy answers to hem.
5. Of Christ's rejoicing in the spirit, and hanksgiving to his Father.
6. Of the blessedness of his disciples.
7. Of the question of the lawyer.
8. Of the parable of the wounded man.
9. Of Martha and Mary.

THE ELEVENTH CHAPTER.

1. Of the Lord's prayer.
2. Of the benefits of prayer.
3. Of a man possessed with a devil, which vas dumb.
4. Of the obstinate malice of certain gainst Christ, his doctrine, and miracles.
5. Of Christ's answers.
6. Of a certain woman that lifted up her oice and praised Christ, and of Christ's nswer to the same.
7. Of them that require signs and tokens.
8. Of a Pharisee that bade Christ to eat vith him.
9. Of Christ's invectives against the Pha- isees, lawyers, and such like hypocrites.

THE TWELFTH CHAPTER.

1. Of the leaven of the Pharisees.
2. Of persecution, and consolation against he same.
3. Of the inheritance to be divided be- ween two brethren.
4. Of Christ's admonition to beware of ovetousness.
5. Of the parable of a certain rich man.
6. Of dissuasions from the too much care f worldly things.
7. Of watching and setting ourselves in readiness against the coming of Christ.

THE THIRTEENTH CHAPTER.

1. Of the Galileans whom Pilate slew, nd of those that died in Siloe.
2. Of repentance.
3. Of the parable of the fig-tree.
4. Of a crooked woman diseased by the space of eighteen years, healed on the sabbath-day.
5. Of the kingdom of God.
6. Of the little number that shall be saved.
7. Of Christ's answer concerning Herod.
8. Of Christ's tender affection toward Jerusalem, and of the ingratitude of the same toward him.

THE FOURTEENTH CHAPTER.

1. Of a man diseased of the dropsy and healed of Christ.
2. Of the sabbath-day.
3. Of a parable teaching humility.
4. Of those whom we ought to call unto our table.
5. Of the parable of him that prepared a great supper.
6. Of the cross, and that such as will follow Christ must prepare themselves to the cross.

THE FIFTEENTH CHAPTER.

1. Of certain parables, wherewith Christ setteth forth the mercy and love of his heavenly Father toward penitent sinners. Of the lost sheep. Of the lost groat. And of the prodigal and wasteful son.

THE SIXTEENTH CHAPTER.

1. Of the parable of the unrighteous steward.
2. Of the mercy to be shewed to the poor in this world.
3. Of the perpetuity and constancy of God's word.
4. Of divorcement.
5. Of the rich man, and of the poor Lazarus.

THE SEVENTEENTH CHAPTER.

1. Of the offences or occasions of evil, and that they ought to be eschewed.
2. Of forgiving the offending brother, if he repent.
3. Of the power of faith.
4. Of our unrighteousness, and that we are all unprofitable servants.
5. Of the ten lepers.
6. Of the latter days, and of the coming of Christ.

THE EIGHTEENTH CHAPTER.

1. Of the parable whereby Christ teacheth that we ought continually to pray, and not to be weary.
2. Of the Pharisee and the publican.
3. Of children brought unto Christ.
4. Of a certain ruler that asked Christ what he should do to obtain everlasting life.
5. Of rich men, and that they hardly enter into the kingdom of God.
6. Of the reward that abideth them which forsake all things for Christ's sake.
7. Of Christ's passion, death, and resurrection.
8. Of a blind man restored to his sight.

THE NINETEENTH CHAPTER.

1. Of Zacheus.
2. Of a certain nobleman that went into a far country.
3. Of Christ riding into Jerusalem.
4. Of Christ's lamentation over the city Jerusalem, and of the evils that shall chance to her because she hath not known the time of her visitation.

THE TWENTIETH CHAPTER.

1. Of the disputation between Christ and the high priests concerning Christ's authority.
2. Of the parable of the vineyard.
3. Of the malice of the high priests against Christ.
4. Of paying tribute to Cæsar.
5. Of the Sadducees whose mouths Christ stoppeth.
6. Of the question how Christ is David's son.
7. Of the scribes, and that we ought to beware of them.

THE TWENTY-FIRST CHAPTER.

1. Of the poor widow which cast into the treasury two mites.
2. Of the destruction of Jerusalem.
3. Of the signs that shall go before the day of judgment.
4. Of surfeiting, drunkenness, and cares of this world.
5. Of watching and praying.

THE TWENTY-SECOND CHAPTER.

1. Of the betraying of Christ by his disciple Judas for money.
2. Of eating the paschal lamb.
3. Of the institution of the Lord's supp
4. Of the disciples contending who sh be greatest.
5. Of Peter's stoutness.
6. Of prayer.
7. Of Christ's fervent praying in t mount Olivet.
8. Of Christ's apprehension.
9. Of Christ's leading into the hi priest's house.
10. Of Peter denying Christ.
11. Of Peter's repentance.
12. Of Christ mocked, stricken, blin folded, and despitefully entreated.
13. Of Christ brought before the counc and of his examination.

THE TWENTY-THIRD CHAPTER.

1. Of Christ brought before Pilate a Herod.
2. Of Barrabas' deliverance, and of Chris condemnation.
3. Of the women[1] that lamented Chri and of Christ's answer to them.
4. Of Christ's praying for his crucifie and tormentors.
5. Of the conversion of one of the evi doers that were hanged with Christ, and Christ's answer to him.
6. Of the wonders done about the tin of Christ's death.
7. Of Christ's death.
8. Of Christ's burial.

THE TWENTY-FOURTH CHAPTER.

1. Of Christ's resurrection.
2. Of the women[1] that came unto Christ sepulchre.
3. Of the angel appearing to the wome and comforting them.
4. Of Peter's running to the sepulchre.
5. Of the two disciples that went un Emaus, to whom Christ appeared.
6. Of Christ's appearing to the eleve disciples gathered together.
7. Of certain evident tokens of Christ resurrection.
8. Of opening the disciples' wits understand the scriptures.
9. Of repentance and remission of sins be preached universally.
10. Of Christ's ascension into heaven.
11. Of the disciples' return unto Jer salem.

[1 Folio, *woman.*]

THE GOSPEL OF SAINT JOHN.

Saint John in his Gospel treateth principally the mysteries of Christ's divinity; and in his Gospel are contained one and twenty chapters.

THE FIRST CHAPTER.

1. Of Christ's divinity from everlasting, nd of his incarnation.
2. Of John Baptist, of his office, and of is testimony concerning Christ at Betha- ara beyond Jordan.
3. Of the calling of Andrew, Simon, 'hilip, and Nathanael.

THE SECOND CHAPTER.

1. Of a marriage in Cana of Galilee, vhere Christ turned water into wine.
2. Of driving buyers and sellers out of he temple.
3. Of his death and resurrection, signified y the destruction of the temple and uilding up of it again in three days.
4. Of Christ's being at Jerusalem at Easter.

THE THIRD CHAPTER.

1. Of the communication between Christ nd Nicodemus.
2. Of the new birth and spiritual regene- ation.
3. Of Christ's passion and death.
4. Of God's exceeding great love toward he world.
5. Of the disciples of Christ's baptism.
6. Of the question concerning purifica- ion.
7. Of John's witness concerning Christ, nd of his preaching of the gospel.

THE FOURTH CHAPTER.

1. Of the communication of Christ with he woman of Samaria.
2. Of the true worshipping of God.
3. Of healing the ruler's son.

THE FIFTH CHAPTER.

1. Of healing a man that had been tofore iseased eight and thirty years.
2. Of the maliciousness of the Jews a- ainst Christ for healing the man on the bbath-day.
3. Of Christ's answers unto them.

THE SIXTH CHAPTER.

1. Of feeding five thousand men with five barley loaves and two fishes.
2. Of making Christ a king.
3. Of Christ fleeing all worldly pomp and dignity.
4. Of the eating and drinking of Christ's body and blood.
5. Of the apostles' faith and confession concerning Christ.
6. Of Judas Iscarioth.

THE SEVENTH CHAPTER.

1. Of Christ's being at Jerusalem, where he teacheth the Jews and reproveth them.
2. Of the dissension among the people concerning Christ, and of their diverse opinion of Christ.
3. Of sending the Pharisees' and high priest's ministers to apprehend Christ.
4. Of Nicodemus defending Christ.

THE EIGHTH CHAPTER.

1. Of the woman taken in adultery.
2. Of the christian liberty or freedom.
3. Of the Jews falsely accusing Christ, and of Christ answering and refuting their accusations.
4. Of the Jews going about to stone Christ.

THE NINTH CHAPTER.

1. Of a man born blind restored to his sight.
2. Of Christ confessing himself to the blind man to be the Son of God.

THE TENTH CHAPTER.

1. Of Christ the true shepherd, and the door of the sheep.
2. Of Christ's sheep, and that they cannot perish.
3. Of the dissension among the Jews concerning Christ.
4. Of the Jews' madness against Christ.

THE ELEVENTH CHAPTER.

1. Of the raising up of Lazarus.

2. Of the high priests and Pharisees taking counsel together to slay Christ.
3. Of Caiphas' prophecy concerning the death of Christ.
4. Of Christ conveying himself from the furious Jews.

THE TWELFTH CHAPTER.

1. Of Mary Magdalene anointing Christ's feet.
2. Of Judas murmuring for that act of the woman.
3. Of Christ's excuse for the woman.
4. Of Christ's riding to Jerusalem.
5. Of certain Greeks which came to Philip and desired to see Christ.
6. Of the virtue of Christ's death.
7. Of the infidelity of the Jews.
8. Of Christ's word.

THE THIRTEENTH CHAPTER.

1. Of Christ's washing his disciples' feet, shewing an example both of love and also of humility.
2. Of Judas Iscarioth the traitor.
3. Of love one toward another.
4. Of Simon Peter.

THE FOURTEENTH CHAPTER.

1. Of consolation against the cross, and of many other godly and goodly sweet lessons.
2. Of the promise of the Holy Ghost.
3. Of Christ's corporal departure out of this world.

THE FIFTEENTH CHAPTER.

1. Of Christ the true vine.
2. Of love one toward another.
3. Of things to be asked in Christ's name.
4. Of most sweet consolations against persecution.

THE SIXTEENTH CHAPTER.

1. Of persecution.
2. Of Christ's corporal departure.
3. Of sending the Holy Ghost.
4. Of consolation against the cross.
5. Of prayer to be made in the name Christ.

THE SEVENTEENTH CHAPTER.

1. Of Christ's prayer unto his Father f all those that receive his word.

THE EIGHTEENTH CHAPTER.

1. Of the betraying and apprehension Christ.
2. Of the virtue of Christ's words wher with the soldiers were down to the groun
3. Of Peter denying Christ.
4. Of the examination of Christ concer ing his doctrine before the high priest.
5. Of Christ's kingdom.
6. Of the malice of the Jews again Christ.

THE NINETEENTH CHAPTER.

1. Of the authority of the higher power
2. Of Christ's crucifying.
3. Of Mary and John.
4. Of the death and burial of Christ.

THE TWENTIETH CHAPTER.

1. Of Christ's resurrection.
2. Of Christ's appearing to Mary Mag dalene, and to his apostles, after his resu rection.
3. Of Thomas' infidelity concerning th resurrection of Christ.
4. Of Thomas confessing Christ to be h Lord and God.
5. Of the power of faith.

THE TWENTY-FIRST CHAPTER.

1. Of Christ's appearing to his disciple by the sea of Tiberias.
2. Of the commandment given of Chris to Peter and to all spiritual pastors dil gently to feed his sheep.
3. Of Peter and John.
4. Of the innumerable miracles an works which Christ did.

THE ACTS OF THE APOSTLES.

nt Luke, in this his book, describeth the assumption of Christ, the sending of the Holy Ghost, the eeds of the apostles, and the infancy of the church; and the book containeth twenty-eight chapters.

THE FIRST CHAPTER.

1. Of the resurrection of Christ confirmed many tokens.
2. Of the commandment which Christ ve to his apostles, that they should not part from Jerusalem.
3. Of Christ's ascension into heaven.
4. Of the election of Matthias instead of das.
5. Of the apostles' prayer before the ction.

THE SECOND CHAPTER.

1. Of the coming down of the Holy host upon the apostles.
2. Of the diversity of tongues wherewith e apostles spake after they had received e Holy Ghost.
3. Of Peter's sermon at Jerusalem.
4. Of three thousand people that through ter's sermon were converted unto the ith of Christ, and baptized.
5. Of the godly fellowship of the apostles, d of the other faithful, in the beginning of hrist's church.

THE THIRD CHAPTER.

1. Of a man born halt restored to the rfect use of his limbs.
2. Of Peter's preaching to the people ncerning the resurrection and glorification Christ.

THE FOURTH CHAPTER.

1. Of the apostles' apprehension and imisonment.
2. Of the examination of the apostles fore the rulers and high priests.
3. Of Peter's answer.
4. Of salvation in Christ alone.
5. Of no more preaching in the name of rist.
6. Of Peter and John's answer, that God more to be obeyed than men.
7. Of the apostles' prayer to God.
8. Of the liberal and free distribution of e faithful men's goodness to the poor and edy.

THE FIFTH CHAPTER.

1. Of the dissembling of Ananias and Saphira, and of their punishment.
2. Of miracles done by the apostles.
3. Of healing the multitude.
4. Of the imprisonment of the apostle[s], and of the deliverance by the angel of God by night.
5. Of the apostles' preaching in the temple notwithstanding the rulers' commandment.
6. Of the apostles brought before the head rulers, of their examination and answers.
7. Of Gamaliel's counsel.
8. Of the apostles' rejoicing in their trouble for Christ's sake.

THE SIXTH CHAPTER.

1. Of deacons ordained in the congregation to minister unto the poor.
2. Of Stephen, which is accused of the Jews.

THE SEVENTH CHAPTER.

1. Of Stephen's answer to his accusations, wherein he declareth the acts of the ancient fathers in the old law, and mightily rebuketh the hard-necked Jews.
2. He prayeth for his enemies, and is stoned unto death.

THE EIGHTH CHAPTER.

1. Of persecution against the congregation of God at Jerusalem, and of the dispersion of the faithful.
2. Of the lamentation of the faithful for Stephen's death.
3. Of Saul persecuting the Christians.
4. Of Philip's preaching in Samaria.
5. Of Simon Magus, and of his baptism.
6. Of miracles wrought by Philip.
7. Of the wickedness and dissimulation of Simon Magus, and how he was rebuked of Simon Peter.
8. Of the eunuch reading the scriptures, of his conversion, and baptism.

THE NINTH CHAPTER.

1. Of the conversion of Paul.
2. Of Paul's preaching, and confounding the Jews.
3. Of Jews counselling together how to kill Paul.
4. Of Eneas restored to his health by Peter.
5. Of Tabitha raised from death to life by Peter.

THE TENTH CHAPTER.

1. Of the vision that Peter saw.
2. Of Peter's coming to Cornelius, and of his preaching.
3. Of Cornelius' conversation unto the faith of Christ.
4. Of the Holy Ghost given to the gentiles or heathen, yea, and that before they were baptized.

THE ELEVENTH CHAPTER.

1. Of the Jews reasoning with Peter why he went to the heathen.
2. Of Peter's answer.
3. Of the conversion of the gentiles unto the faith.
4. Of Barnabas sent unto Antioch to preach, which joined Paul unto him.
5. Of Agabus prophesying dearth for to come.

THE TWELFTH CHAPTER.

1. Of king Herod persecuting the congregation of God.
2. Of the death of James the apostle.
3. Of Peter's apprehension and imprisonment.
4. Of the faithful congregation earnestly praying to God for Peter.
5. Of Peter's wonderful deliverance by the angel of God.
6. Of the shameful and horrible death of king Herod.

THE THIRTEENTH CHAPTER.

1. Of Paul and Barnabas sent by the Holy Ghost's appointment to preach the gospel to the heathen.
2. Of Elymas the sorcerer resisting their preaching.
3. Of Paul's answer to Elymas, which is also plagued.
4. Of Paul's preaching at Phisidia.
5. Of salvation by Christ alone.
6. Of the diligent affection of the heath toward the word of God.
7. Of casting away the Jews for th stiff-neckedness.
8. Of Paul and Barnabas persecuted the word of God.

THE FOURTEENTH CHAPTER.

1. Of Paul and Barnabas preaching Iconium.
2. Of division among the people for d trine sake.
3. Of Paul healing a certain man th was lame in his feet.
4. Of Paul and Barnabas supposed to gods, and of honour to be done unto the which they refused.
5. Of Paul stoned, and drawn out of t city for dead.
6. Of tribulation.

THE FIFTEENTH CHAPTER.

1. Of the variance about circumcision.
2. Of the determination of the apost in this behalf.
3. Of the dissension between Paul a Barnabas.

THE SIXTEENTH CHAPTER.

1. Of Timothy circumcised and join to Paul.
2. Of Paul forbidden by the Holy Gh to preach in Asia.
3. Of Paul's departure unto Macedo to preach the word.
4. Of a certain woman named Lydia seller of purple.
5. Of a certain damsel possessed with spirit that prophesied, whom Paul healed
6. Of Paul and Silas beaten with ro and cast into prison.
7. Of the keeper of the prison convert with all his family.
8. Of Paul's and Silas' deliverance out prison.

THE SEVENTEENTH CHAPTER.

1. Of Paul's coming to Thessaloni and of his preaching there.
2. Of the malice of the Jews against P and Silas, and against Jason their host, a of an uproar made by them in the city.

3. Of Paul preaching at Athens against
latry, and declaring to the people the
ie and living God.
4. Of the resurrection of the dead.

THE EIGHTEENTH CHAPTER.

1. Of Paul preaching at Corinthum,
ere he found Aquilla with Priscilla his
fe.
2. Of Paul working for his living on the
ek-days, and preaching on sabbath.
3. Of Paul's continuance at Corinthum
the space of a year and six months,
aching the word of God.
4. Of Paul's vow.
5. Of Apollos.

THE NINETEENTH CHAPTER.

1. Of Paul's return unto Ephesus, and of
preaching there.
2. Of miracles wrought by Paul.
3. Of certain Jews that were exorcists.
4. Of books burnt at Ephesus.
5. Of Demetrius the silversmith, and of
malice against Paul.
6. Of the commotion at Ephesus for
ul's doctrine.

THE TWENTIETH CHAPTER.

1. Of breaking bread on the sabbath-
y, and of Paul preaching.
2. Of Eutychus raised up to life by Paul.
3. Of Paul's exhortation to the bishops
l elders of Ephesus.

THE TWENTY-FIRST CHAPTER.

1. Of Philip the evangelist, and of his
r daughters.
2. Of Agabus the prophet.
3. Of Paul's journey toward Jerusalem.
4. Of Paul's receiving at Jerusalem, and
he counsel that was given him.
5. Of Paul purifying himself after the
nner of the Jews.
6. Of an uproar made in the temple be-
se of Paul.
7. Of Paul's deliverance out of the Jews'
ds.

THE TWENTY-SECOND CHAPTER.

1. Of Paul's oration to the Jews in the Hebrew tongue.
2. Of the Jews' malice against Paul.
3. Of Paul's deliverance out of bonds.

THE TWENTY-THIRD CHAPTER.

1. Of Paul brought before the council.
2. Of Ananias the high priest, and of his ungentle entreating of Paul.
3. Of Paul's answer to Ananias.
4. Of the dissension between the Pharisees and the Sadducees.
5. Of Paul put in prison, and how God comforteth him.
6. Of certain that conspired Paul's death.
7. Of Paul's deliverance from the conspirators, and of his sending unto Felix.

THE TWENTY-FOURTH CHAPTER.

1. Of Paul's accusation before Felix the high deputy.
2. Of Paul's answer.

THE TWENTY-FIFTH CHAPTER.

1. Of Paul accused of the Jews before Festus.
2. Of Paul appealing unto Cæsar.

THE TWENTY-SIXTH CHAPTER.

1. Of Paul making his excuse before king Agrippa and Festus, wherein he declareth his vocation.

THE TWENTY-SEVENTH CHAPTER.

1. Of Paul's sailing unto Rome, and of the shipwreck.

THE TWENTY-EIGHTH CHAPTER.

1. Of the viper not hurting Paul's hand.
2. Of Publius' father sick of a fever, restored to his health by Paul.
3. Of Paul preaching the kingdom of God at Rome.

THE EPISTLE[S] OF SAINT PAUL: AND FIRST UNTO THE ROMANS.

The argument of the epistle unto the Romans.

The apostle calleth the Romans both from the errors of the gentiles, and also from the ceremonies Moses' law, unto the true faith of Christ, which alone justifieth, and unto those good works wh proceed out of faith, and are called the fruits of the Spirit.

THE FIRST CHAPTER.

1. Of Paul's vocation or calling unto the office of an apostle.
2. Of Paul's love and good-will toward the Romans.
3. Of Paul's desire and purpose to see the Romans.
4. Of the gospel of Christ, and what it is.
5. Of righteousness, which cometh by faith alone.
6. Of the beastliness of the flesh.

THE SECOND CHAPTER.

1. Of the Jews, whom the apostle sharply reproveth, and proveth them in sin nothing inferior to the gentiles.

THE THIRD CHAPTER.

1. Of the preferment and excellency of the Jews for the word and promise sake.
2. Of all men being sinners, both Jew and gentile, without exception.
3. Of our justification by the grace of God in Christ through faith alone.

THE FOURTH CHAPTER.

1. Of Abraham; by whose example he proveth that we are justified by faith alone, and not by the works of the law.

THE FIFTH CHAPTER.

1. Of the fruit of faith, and of the power of our justification.
2. Of God's exceeding great love toward mankind.
3. Of Adam and Christ compared together.

THE SIXTH CHAPTER.

1. Of a new life to be led of them that are regenerate in Christ.
2. Of baptism.
3. Of the strife between the flesh and the Spirit.
4. Of the mortification of the flesh.

THE SEVENTH CHAPTER.

1. Of our deliverance from the law a death by Christ.
2. Of the strength of the law, and of t power of sin.
3. Of the great conflict between the o ward man and the inward man.

THE EIGHTH CHAPTER.

1. Of the blessed state of them that grafted in Christ Jesu.
2. Of the law of the Spirit.
3. Of the imperfection of the law.
4. Of our fulfilling of the law by Chri
5. Of the flesh and of the Spirit, and their diversity.
6. Of the afflictions of this life.
7. Of the infirmity of man, which kno eth not what to ask in his prayer as ought.
8. Of God's elect and chosen people.
9. Of God's exceeding great love towa us.

THE NINTH CHAPTER.

1. Of Paul's sorrow for the stubbornn of the Jews, which have not received b rejected Christ.
2. Of God's predestination and sec election.
3. Of receiving the gentiles because th believed, and of the rejecting of the Je because of their unbelief.

THE TENTH CHAPTER.

1. Of the unfaithfulness of the Jews.
2. Of two manner of righteousnesses.
3. Of the true righteousness which com by faith alone in Christ.
4. Of the preachers of the gospel.
5. Of the calling of the gentiles.

THE ELEVENTH CHAPTER.

1. Of God's election.
2. Of the Jews, and that all of them not cast away.

3. Of Paul's admonition to the gentiles, at they be not high-minded nor despise e Jews.
4. Of God, and that he hath wrapped l nations in unbelief, that he might have ercy on all.
5. Of the judgments of God.

THE TWELFTH CHAPTER.

1. Of divers godly instructions belonging God, to ourselves, and to our neighbour.

THE THIRTEENTH CHAPTER.

1. Of obedience toward the high powers.
2. Of love, which is the fulfilling of the w.
3. Of putting away the works of dark-ess, &c.

THE FOURTEENTH CHAPTER.

1. Of bearing the infirmities of the weak.
2. Of indifferent things, as days, meats, &c., and that all things ought to be done without offence.
3. Of faith.

THE FIFTEENTH CHAPTER.

1. Of the strong in faith, and that they ought to bear the weakness of such as be yet weak, after the example of Christ.

THE SIXTEENTH CHAPTER.

1. Of divers salutations.
2. Of false teachers, and that both they and their doctrine ought to be eschewed.

THE FIRST EPISTLE OF SAINT PAUL TO THE CORINTHIANS; containing sixteen chapters.

The argument of the same epistle.

The apostle calleth them home again which were deceived, partly through the crafty persuasions of false apostles, and partly under the pretence of the observation or keeping of Moses' law.

THE FIRST CHAPTER.

1. Of thanksgiving unto God for the orinthians' knowledge.
2. Of unity and concord.
3. Of the division among the Corinthians.
4. Of worldly wisdom.
5. Of Christ our wisdom, our righteous-ss, &c.

THE SECOND CHAPTER.

1. Of Paul's simple doctrine among the rinthians.
2. Of the blindness of a natural man in iritual things.

THE THIRD CHAPTER.

1. Of the diversity of sects among the rinthians.
2. Of Christ the alone foundation of the istian church.
3. Of fire, whereby is understand afflic-n, trouble, persecution, cross, &c.
4. Of worldly wisdom.

THE FOURTH CHAPTER.

1. Of the preachers of God's word, and what is to be thought of them.
2. Of the apostles of Christ, and of their miserable state in this world.

THE FIFTH CHAPTER.

1. Of excommunicating the man that committed fornication with his mother-in-law.
2. The manner and form of excommunication in the apostle[s'] time.
3. Of them whose company we ought to eschew.

THE SIXTH CHAPTER.

1. Of going to law together, yea, and that before the heathen.
2. Of uncleanness, and all other vices to be eschewed.
3. Of meats.
4. Of whoredom before all other sins to be abhorred.

THE SEVENTH CHAPTER.

1. Of married folk, of maids, and of widows.

THE EIGHTH CHAPTER.

1. Of knowledge, and that without charity it profiteth nothing.
2. Of meat dedicate to idols.
3. Of christian liberty in things indifferent, and that we ought not to abuse it unto the slander and offence of such as are weak, and not yet perfectly instructed in the way of truth.

THE NINTH CHAPTER.

1. Of the apostles, and of their wives.
2. Of the reward due to the preachers of God's word from their auditors.
3. Of Paul forbearing that he might lawfully require.
4. Of preaching the gospel.
5. Of Paul's behaviour to win all men to the gospel.
6. Of Paul's exhortation to run forth in the course that they have begun.

THE TENTH CHAPTER.

1. Of certain examples borrowed out of the old testament to fray away from sin.
2. Of temptation.
3. Of the Lord's supper.
4. Of the fellowship of the wicked to be avoided.
5. Of meats freely to be eaten.

THE ELEVENTH CHAPTER.

1. Of Paul rebuking the Corinthians their disorder and abuse about the Lor supper.
2. Of the institution of the Lord's su per, and of the right use thereof.
3. Of the Corinthians grievously p nished of the Lord for abusing the Lor supper.

THE TWELFTH CHAPTER.

1. Of the manifold gifts of God given divers for the edifying of his church.
2. Of a comparison between the body Christ's church and a natural body.

THE THIRTEENTH CHAPTER.

1. Of charity or love, and of the natu and property thereof.

THE FOURTEENTH CHAPTER.

1. Of prophesying, interpreting, preaching the word of God, and that far excelleth the gift of tongues.
2. How prophesying and speaking wi tongues ought to be used.
3. That all things ought to be done the congregation unto edifying.

THE FIFTEENTH CHAPTER.

Of the sum and principal points christian doctrine, and namely of the r surrection of the dead.

THE SIXTEENTH CHAPTER.

1. Of gathering for the poor.
2. Of certain salutations.

THE SECOND EPISTLE OF SAINT PAUL TO THE CORINTHIANS

containing thirteen chapters.

The argument of the same epistle.

The apostle comforteth and praiseth them of Corinth for their repentance and amendment of life.

THE FIRST CHAPTER.

1. Of tribulation, and of God's present assistance in that behalf.
2. Of Paul's love toward the Corinthians, and of his excuse that he came not unto them.
3. Of Paul's troubles, of his constancy, and pureness of conscience.

THE SECOND CHAPTER.

1. Of Paul's dear love toward the Cori thians, and of the cause of his absence.
2. Of forgiving the man that was falle and of receiving him again into the christi fellowship.
3. Of the purity of Paul's doctrine.

THE THIRD CHAPTER.

1. Of human praise.
2. Of our insufficiency in matters of God's irit.
3. Of the glory of the gospel, and that it surmounteth the glory of the law.
4. Of the blindness of the Jews.
5. Of liberty.

THE FOURTH CHAPTER.

1. Of the sincerity of Paul's doctrine.
2. Of the gospel of Christ.
3. Of preachers, that they be the servants of the faithful.
4. Of the cross or trouble, and of consolation in the same.

THE FIFTH CHAPTER.

1. Of the reward of them that suffer for rist's sake.
2. Of our appearance before the judgent-seat of God.
3. Of our reconciliation by Christ.

THE SIXTH CHAPTER

1. Of receiving the word of God with nkfulness
2. Of leading a life according to our prosion.
3. Of Paul's diligence in the travail of the spel.
4. Of avoiding the company of the wicked d unfaithful.

THE SEVENTH CHAPTER.

1. Of a virtuous and holy life to be emced.
2. Of Paul's innocency.
3. Of repentance or godly sorrow, and of the fruits thereof.
4. Of the obedience and love of the Corinthians toward Paul.

THE EIGHTH CHAPTER.

1. Of collections and gatherings for the poor.

THE NINTH CHAPTER.

1. Of large and glad distribution to the poor.

THE TENTH CHAPTER.

1. Of the christian weapons.
2. Of Paul's answer concerning those things which were wrongfully laid to his charge of the false apostles.

THE ELEVENTH CHAPTER.

1. Of Paul commending himself, and defending his authority against the false apostles.

THE TWELFTH CHAPTER.

1. Of Paul's visions and revelations, and of his taking up into the third heaven.
2. Of Paul's temptations and tribulations.
3. Of Paul's excellency and dignity.
4. Of Paul's dear love toward the Corinthians.

THE THIRTEENTH CHAPTER.

1. Of Paul's coming unto the Corinthians.
2. Of his exhortations unto faith and godliness.
3. Of salutations.

THE EPISTLE OF SAINT PAUL TO THE GALATIANS;

containing six chapters.

The argument of the same epistle.

apostle calleth again the Galatians unto the true faith, which, after they had received the true gospel, were notwithstanding deceived of the false apostles, insomuch that they returned and fell back again unto the law and unto circumcision.

THE FIRST CHAPTER.

1. Of the Galatians rebuked of the apo- for their backsliding from the gospel.
2. Of the gospel of Christ, and that none er doctrine ought to be received of the faithful Christians.
3. Of Paul's conversation.
4. Of setting forth his office.
5. Of his journeys and travail in the business of the gospel.

THE SECOND CHAPTER.

1. Of withstanding Peter in the face.
2. Of the law and of circumcision, and that they are not necessary unto salvation.
3. Of our justification by faith alone in Christ.

THE THIRD CHAPTER.

1. Of the unstedfastness of the Galatians.
2. Of the unperfection of the law.
3. Of our salvation[1] by faith alone in Christ.

THE FOURTH CHAPTER.

1. Of our deliverance from the curse of the law by Christ.
2. Of the Galatians' backsliding from the gospel of Christ unto weak and beggarly ceremonies.
3. Of Abraham and his two sons, and of the allegory of the same.
4. Of the persecution of the faithful.

THE FIFTH CHAPTER.

1. Of the christian liberty to be ma tained.
2. Of circumcision, and of the unpro ableness thereof.
3. Of the justifying faith which work by love.
4. Of the christian liberty, and that ought not to abuse it.
5. Of the battle betwixt the Spirit[2] a the flesh.
6. Of the works of the flesh, and of fruits of the Spirit.

THE SIXTH CHAPTER.

1. Of instructing them that fall.
2. Of bearing one with another.
3. Of the auditors or hearers, and wh they owe to their teachers.
4. Of good works to be done in our li time.
5. Of circumcision, and that it ought be eschewed.
6. Of the passion and death of Christ.

THE EPISTLE OF SAINT PAUL TO THE EPHESIANS;

containing six chapters.

The argument of the same epistle.

The apostle praiseth the Ephesians, because they did persevere and continue in the gospel of Christ a they had received it. He sheweth what we are of ourselves, and what we are by the grace of G through faith in Christ. He openeth to divers degrees their office and duty.

THE FIRST CHAPTER.

1. Of our election in Christ Jesu.
2. Of our redemption through the same Christ Jesu.
3. Of the Ephesians' constancy in the word of God.
4. Of Christ's dominion.

THE SECOND CHAPTER.

1. What we are by nature.
2. What we are by our regeneration in Christ.
3. Of our salvation by grace alone through faith.
4. Of good works.
5. Of the great benefits which we have received by Christ.
6. Of Christ our peacemaker and head corner-stone.

THE THIRD CHAPTER.

1. Of Paul's imprisonment.
2. Of the gentiles, and that they a are heirs of the promise by Christ.
3. Of Paul's request, that the Ephesia faint not in the business of the gospel cause of his trouble.
4. Of Paul's prayer unto God for Ephesians, that they may be made stro and stedfast in his Spirit.
5. Of thanksgiving unto God.

THE FOURTH CHAPTER.

1. Of Paul's exhortation unto the pr tice of divers virtues.
2. Of unity and peace to be kept amo us, that we may grow into one body.
3. Of divers officers in the church

[1 Folio, *salvations.*]

[2 Folio, *spirits.*]

hrist appointed of God unto the edifying ereof.
4. Of strange doctrine to be eschewed.
5. Of the old conversation to be put way, and a new life to be taken and exer-ised.

THE FIFTH CHAPTER.

1. Of charity or love.
2. Of fornication, adultery, covetousness, c., to be avoided.
3. Of walking in a new life.
4. Of matrimony, and of the duty of he wives toward their husbands, and of the husbands' duty toward their wives.

THE SIXTH CHAPTER.

1. Of the duty of children toward their parents.
2. Of the office of fathers and mothers toward their children.
3. Of the duty of servants toward their masters.
4. Of the office of masters toward their servants.
5. Of our battle against Satan and his army, and with what armours we ought to fight.

THE EPISTLE OF SAINT PAUL TO THE PHILIPPIANS;

containing four chapters.

The argument of the same epistle.

The apostle praiseth the Philippians, because they gave no ear to the false apostles, but remained constant and stedfast in the faith of Christ.

THE FIRST CHAPTER.

1. Of Paul's good affection toward the hilippians.
2. Of his exhortation unto love and urity of life.
3. Of Paul's imprisonment.
4. Of Paul's joy that Christ is preached y any manner of means.
5. Of godly conversation, of love, of con-ord, of unity, &c.

THE SECOND CHAPTER.

1. Of unity and brotherly love to be mbraced. Of strife, contention, and vain lory to be abhorred.
2. Of Christ, and of his humbleness.
3. That God worketh in us both the ood will and the good deed.
4. Of pureness of life to be practised mong God's enemies.
5. Of Timotheus and Epaphroditus.
6. How all seek their own, and not Jesu hrist.
7. Of true preachers joyfully and thank-lly to be received.

THE THIRD CHAPTER.

1. Of false prophets to be avoided.
2. Of man's righteousness to be cast away.
3. Of the righteousness which cometh not by the law, but by faith in Christ.
4. Of perfection, unity, and concord.
5. Of the enemies of the cross of Christ.
6. Of Christ's coming unto the judg-ment, and of the transfiguration of our bodies.

THE FOURTH CHAPTER.

1. Of certain godly women, among whom Paul's wife (after the opinion of certain learned men) is numbered, whom he calleth his faithful yoke-fellow.
2. Of rejoicing in the Lord.
3. Of carefulness to be avoided.
4. Of prayer.
5. An exhortation unto all godliness and virtue.
6. Of the Philippians' care for Paul.
7. Of Paul's contented mind in all things.
8. Of certain salutations.

THE EPISTLE OF SAINT PAUL TO THE COLOSSIANS; containing four chapters.

The argument of the same epistle.

Forasmuch as the Colossians in certain points were prevented, yea, and seduced of false prophets, t apostle charitably reproveth them, and exhorteth them to abide stedfast in the gospel of Chr Furthermore, besides divers dehortations from vice, and many exhortations unto virtue, he describ the offices of certain degrees, and concludeth his epistle with friendly salutations.

THE FIRST CHAPTER.

1. Of Paul's thankful heart to God for the faith, love, and hope of the Colossians, and of his fervent prayer unto God for their increase in the same.
2. Of God's goodness toward us through Christ.
3. Of our salvation by Christ alone.
4. What we are by nature, and what we are by Christ.

THE SECOND CHAPTER.

1. Of Paul's care for all congregations.
2. Of false prophets, and that they are to be eschewed.
3. Of philosophy, and of the doctrines of men.
4. Of our reconciliation and victory ov all our enemies by Christ.
5. Of ceremonies and of the ordinances men, concerning days, meats, clothes, &c.

THE THIRD CHAPTER.

1. Of the spiritual resurrection from si
2. Of all vice and corrupt living to be la aside.
3. Of innocency of life.
4. Of the offices and duties of dive degrees.

THE FOURTH CHAPTER.

1. Of the duty of masters.
2. Of prayer and thanksgiving.
3. Of walking wisely, and of godly tal
4. Of certain salutations.

THE FIRST EPISTLE OF SAINT PAUL TO THE THESSALONIANS containing five chapters.

The argument of the same epistle.

The apostle praiseth the Thessalonians, and greatly commendeth their faith, love, and constancy, and th glad and willing sufferings for Christ and his word. He exhorteth them to godly conversation, a instructeth them of the coming of Christ unto the judgment, of the resurrection of the dead, of t last day, &c.

THE FIRST CHAPTER.

1. Of thanksgiving to God for the Thessalonians.
2. Of the Thessalonians' faith, love, good works, and constancy in the gospel of Christ.

THE SECOND CHAPTER.

1. Of Paul's godly conversation among the Thessalonians.
2. Of his doctrine.
3. Of his labour and travail for his own living.
4. Of the Thessalonians' sufferings for the gospel's sake.
5. Of Paul's glory in the Thessalonians.

THE THIRD CHAPTER.

1. Of Paul's carefulness for the Thess lonians, and of sending Timotheus un them.
2. Of Timotheus' report concerning t godliness of the Thessalonians.
3. Of Paul's prayer to God for the The salonians.

THE FOURTH CHAPTER.

1. Of Paul's exhortation unto all god ness and virtue.
2. Of whoredom to be avoided, wi other sins.
3. Of brotherly love.

4. Of eschewing idleness.
5. Of labour.
6. Of the resurrection of the dead.

THE FIFTH CHAPTER.

1. Of the day of judgment, and of the ming of the Lord.
2. Of watching and setting ourselves in a readiness against the day of judgment.
3. Of the preachers of God's word, and that they ought lovingly to be entertained.
4. Of certain godly exhortations concerning the unruly, the feebleminded, the weak, &c. Item, of patience, of forbearing one another, of doing good to all men, of prayer, of thanksgiving, &c.

HE SECOND EPISTLE OF SAINT PAUL TO THE THESSALONIANS;

containing three chapters.

The argument of the same epistle.

The apostle instructeth the Thessalonians of the last day, and of antichrist.

THE FIRST CHAPTER.

1. Of Paul's thanksgiving to God for the hessalonians' faith, love, and patience in ouble for the gospel's sake.
2. Of God's vengeance against the wicked rsecutors.
3. Of Paul's praying to God for the hessalonians.

THE SECOND CHAPTER.

1. Of the coming of the Lord unto judgent.
2. Of antichrist, of his false doctrine, and ing or counterfeit miracles, signs, or wonrs, and how he shall be slain with the breath of the Lord's mouth, &c.
3. An exhortation to stand stedfast in the doctrine of Christ.
4. Paul's prayer.

THE THIRD CHAPTER.

1. Of prayer to be made, that the gospel may prosper and have free passage.
2. Of faith.
3. Of idle persons, and that they ought to work for their living.
4. Of the apostles' travail and labour with their own hands for their living.
5. Of certain exhortations concerning inordinate persons, and well-doing, &c.

THE FIRST EPISTLE OF SAINT PAUL TO TIMOTHY;

containing six chapters.

e apostle exhorteth Timothy to be constant and stedfast in the doctrine of the gospel. He instructeth him in all matters concerning the office of a bishop or spiritual overseer, adding and interlacing many goodly and godly lessons.

THE FIRST CHAPTER.

1. Of Paul's exhortation, that Timothy ould wait upon his office, and see that thing be taught in the church of Christ t the sincere and pure word of God.
2. Of charity or love.
3. Of false preachers.
4. Of the law, and of the use thereof.
5. Of Paul's former life in the time of his daism.
6. Of Christ, and why he came into this world.
7. Of certain persons excommunicate.

THE SECOND CHAPTER.

1. Of prayer to be made for all men.
2. Of Christ our alone Mediator.
3. Of prayer.
4. Of women's apparel, and of their silence and subjection.

THE THIRD CHAPTER.

1. Of a bishop or spiritual pastor, and what manner a man he ought to be.
2. Of the bishop's children.
3. Of the deacons, and what manner men they ought to be.
4. Of the bishops' and deacons' wives, and what manner women they ought to be.
5. Of the church of God, and what it is.
6. Of Christ, God and man.

THE FOURTH CHAPTER.

1. Of false prophets that should come in the latter time, and of their doctrine.
2. Of meats.
3. Of godliness, and of the profit thereof.
4. Of innocency of life.
5. Of reading the scripture.

THE FIFTH CHAPTER.

1. Of divers degrees, and how they oug to be entreated.
2. Of widows, both old and young.
3. Of the elders of Christ's congregatio and how they ought to be entreated.
4. Of ministers not rashly to be admitte
5. Of sins.

THE SIXTH CHAPTER.

1. Of the duty of servants toward th masters.
2. Of them that will not be satisfied wi God's word.
3. Of godliness, and of a contented mi
4. Of covetousness.
5. A good lesson for rich men.

THE SECOND EPISTLE OF SAINT PAUL TO TIMOTHY;

containing four chapters.

The argument of the same epistle.

The apostle, as tofore, instructeth Timothy concerning matters of godliness, and telleth him aforehand things that shall come to pass in the latter time. He maketh mention also of his passion.

THE FIRST CHAPTER.

1. Of earnestness and stoutness to be shewed in preaching God's word.
2. Of patience in persecution.
3. Of Christ, and of his benefits.
4. Of innocency of life.

THE SECOND CHAPTER.

1. Of manly sufferance for the truth's sake.
2. Of Christ's resurrection.
3. Of consolation in the cross.
4. Of innocency of life.
5. Of the word of God.
6. Of God's election, and that it is certain.
7. Of certain good exhortations, as tofore.

THE THIRD CHAPTER.

1. Of Paul's prophecy concerning t latter times.
2. Of hypocrites, and of their falsehoo
3. Of the holy scripture, and of the su ficiency thereof.

THE FOURTH CHAPTER.

1. Of putting Timothy in remembran of his duty.
2. Of such as in the latter time will f away, and not abide the doctrine of Chri &c.
3. Of Paul's martyrdom.
4. Of Paul's faithfulness in the gospel Christ, and of his reward.

THE EPISTLE OF SAINT PAUL TO TITUS;

containing three chapters.

The argument of the same epistle.

ıe apostle instructeth Titus concerning the appointment of spiritual pastors. He treateth many things of godly conversation, and at the last of eschewing heretics.

THE FIRST CHAPTER.

1. Of the appointment of elders in every ɔngregation.
2. Of an elder, and what manner a man e ought to be.
3. Of a bishop's office, which is both to xhort with wholesome doctrine, and also to ɪprove them that speak against it.
4. Of false teachers, and that they ought ıarply to be rebuked.
5. Of all things pure to the pure.
6. Of mouth-christians.

THE SECOND CHAPTER.

1. Of divers degrees, and how or what they ought to be taught.
2. Of the goodness of God toward man through Christ.

THE THIRD CHAPTER.

1. Of obedience to such as be in authority.
2. Of foolish and unprofitable questions to be avoided.
3. Of sectaries, or heretics.
4. Of good works.

THE EPISTLE OF SAINT PAUL TO PHILEMON;

containing one chapter.

The argument and sum of the same epistle.

1. Of Paul's rejoicing concerning the ıith and love of Philemon.
2. Of Paul's desire to the aforesaid Philemon to receive again his servant Onesimus, and to forgive him.

THE EPISTLE OF SAINT PAUL TO THE HEBREWS;

containing thirteen chapters.

The argument and sum of the same epistle.

he apostle, among many other things, sheweth how Christ is the true Bishop and Mediator between God and man.

THE FIRST CHAPTER.

1. Of the excellency of Christ, and that e far passeth the angels, being coequal with he Father in power and majesty.

THE SECOND CHAPTER.

1. Of obedience to the gospel.
2. Of the low degree of Christ in his ıanhood; and, notwithstanding, that we ught not to be offended at it.
3. Of Christ's very humanity, and true ıanhood.

THE THIRD CHAPTER.

1. Of obedience to the word of Christ.
2. Of Christ and Moses, and that Christ far excelleth Moses; the one being but a servant in the house, the other a son.
3. Of the punishment of them that are hard-hearted against the word of God.
4. Of infidelity or unbelief.

THE FOURTH CHAPTER.

1. Of the sabbath or rest of the Christians.

2. Of the punishment of unbelievers.
3. Of the nature of God's word.

THE FIFTH CHAPTER.

1. Of the high priest, and of his office.
2. Of Christ, and that he alone is the true bishop.

THE SIXTH CHAPTER.

1. Of them that willingly fall from the word of God.
2. Of God, and that he is faithful and true in his promise.

THE SEVENTH CHAPTER.

1. Of the excellency of Christ's priesthood, being compared with the priesthood of Melchisedech.
2. Of Christ our intercessor.
3. Of the necessity of Christ's priesthood.

THE EIGHTH CHAPTER.

1. Of the office of Christ, and that it far excelleth[1] the priest's office of the old law.
2. Of the old and new testament bargain, or covenant.

THE NINTH CHAPTER.

1. Of the old testament abolished, and of the new stablished by Christ.
2. Of Christ's priesthood, and of the dignity thereof.
3. Of the sufficiency and full perfection of Christ's sacrifice.
4. Of death, and of the last judgment.

THE TENTH CHAPTER.

1. Of the law, and that it cannot ta away sin.
2. Of Christ, and that by the virtue the sacrifice of his body, done once for a sin is taken away.
[3.] Of wilful falling from the gospel.
4. Of patience.

THE ELEVENTH CHAPTER.

1. Of faith, and of the commendati thereof, with divers examples.

THE TWELFTH CHAPTER.

1. Of patience and stedfastness in adve sity and trouble.
2. Of peace and holiness.
3. Of the grace of God.
4. Of the new testament.
5. Of God.

THE THIRTEENTH CHAPTER.

1. Of love.
2. Of hospitality.
3. Of them that are in adversity or tro ble for the truth's sake.
4. Of wedlock.
5. Of whoredom.
6. Of covetousness.
7. Of Christ, and that he is an eve lasting Saviour.
8. Of strange doctrine.
9. Of meats.
10. Of suffering rebuke with Christ.
11. Of our short abode in this world.
12. Of the sacrifice of praise.
13. Of doing good to the poor.
14. Of obedience to our superiors.

THE EPISTLE OF SAINT JAMES;

containing five chapters.

The argument of the same epistle.

Saint James in his epistle moveth unto patience, teacheth that there is no respect of persons before G declareth that faith without works is dead, openeth the evils of the tongue, forbiddeth discord, reprov the rich men, exhorteth unto virtue, dehorteth from vice.

THE FIRST CHAPTER.

1. Of bearing the cross joyfully and patiently for the truth's sake.
2. Of all good things to be asked of God with faith.
3. Of temptation, trouble, or persecuti for the word's sake.
4. Of temptation unto evil.

[1 Folio, *it is far excelleth.*]

5. That all good gifts come from God.
6. Of hearing and speaking.
7. Of wrath.
8. Of preparing ourselves to hear God's ord.
9. Of not only hearing, but also doing e word.
10. Of the true religion, or God's service.

THE SECOND CHAPTER.

1. Of respect of persons not to be had.
2. Of the poor to be regarded.
3. Of the whole law to be kept.
4. Of faith and works.

THE THIRD CHAPTER.

1. Of the tongue, and of the evils that me thereof.
2. Of the difference between the godly d fleshly wisdom.

THE FOURTH CHAPTER.

1. Of dissension and strife.
2. Of prayer.
3. Of worldly friendship.
4. Of the works of repentance.
5. Of backbiting and slandering.
6. Of the vanity and shortness of this life.

THE FIFTH CHAPTER.

1. Of ungodly rich men.
2. Of defrauding the labourers of their hire.
3 Of patience to be practised of the faithful, after the example of Job and the prophets.
4. Of swearing to be avoided.
5. Of them that are sick, and what is to be done.
6. Of confession or brotherly reconciliation.
7. Of prayer.
8. Of labouring to bring one another from error unto truth.

THE FIRST EPISTLE OF SAINT PETER;

containing five chapters.

The argument of the same epistle.

int Peter giveth thanks to God, which by his Son Christ hath saved mankind, and instructeth divers states of men how they ought godly to live.

THE FIRST CHAPTER.

1. Of our regeneration or new birth in rist.
2. Of our salvation by Christ, and that is no new doctrine, but old and ancient.
3. Of godly conversation worthy of regeration.
4. Of our redemption by the blood of rist.
5. Of the word of God.

THE SECOND CHAPTER.

1. Of vice to be laid aside, and of virtue be embraced.
2. Of the christian priesthood.
3. Of the dignity of the Christians.
4. Of obedience to the higher powers.
5. Of the behaviour of servants toward ir masters.
6. Of suffering affliction or trouble, after example of Christ.

THE THIRD CHAPTER.

1. Of the duty of wives toward their husbands, and how they ought to behave themselves in all points.
2. Of the duty of husbands toward their wives.
3. Of unity and love.
4. Of the tongue.
5. Of suffering trouble patiently for righteousness' sake.
6. Of true baptism.

THE FOURTH CHAPTER.

1. Of putting off the old conversation.
2. Of discretion, sobriety, prayer, charity, hospitality, &c.
3. Of rejoicing in that trouble which is suffered for Christ's sake.
4. Of judgment to begin at the house of God.

THE FIFTH CHAPTER.

1. Of feeding the Lord's flock.
2. Of humility, or lowliness of mind.
3. Of the devil.
4. Of faith.

THE SECOND EPISTLE OF SAINT PETER;

containing three chapters.

The argument of the same epistle.

Saint Peter in this his latter epistle teacheth faith, exhorteth unto godly conversation, setteth forth t doctrine of Christ, uttereth the falsehoods of false prophets, and describeth the coming of Chr unto the judgment.

THE FIRST CHAPTER.

1. Of faith to be confirmed with good works.
2. Of our calling and election to be made sure by well-doing.
3. Of St Peter's death.
4. Of Christ, and that he is the natural Son of God.
5. Of the word of God, and of attendance to be given to the same.

THE SECOND CHAPTER.

1. Of false prophets, and what manner men they be.
2. Of the punishment of false prophets
3. Of the great danger of them that fa away from the way of righteousness.

THE THIRD CHAPTER.

1. Of mockers and scorners that sha come before the day of judgment.
2. Of Christ coming unto the judg ment.
3. Of the new heavens and new earth after the day of judgment.
4. Of Paul's epistles, and of the hardne of them to be understood.

THE FIRST EPISTLE OF SAINT JOHN;

containing five chapters.

The argument of the same epistle.

Saint John declareth all our salvation to consist in Christ alone, God and man, exhorteth unto love a good works, dissuadeth from hearing false prophets and antichrists, and above all things inculk and beateth in true faith in Christ, God's Son, yea, God himself.

THE FIRST CHAPTER

1. Of the Godhead and manhood of Christ.
2. Of sinners, and that they have no fellowship with God.
3. Of the blood of Christ, whereby alone we are purged from sin.
4. That no man is without sin.
5. Of the confession of our sins to God, and of the remission of the same.

THE SECOND CHAPTER.

1. Of Christ, and that he alone is our advocate and mercy-stock.
2. Of the knowledge of God, and of the just trial of the same.
3. Of brotherly or neighbourly love.
4. Of the world and worldly lusts to be eschewed.
5. Of antichrist.
6. Of Christ's appearance.

THE THIRD CHAPTER.

1. Of God's love towards us.
2. Of Christ's satisfaction, and of his i nocency.
3. Of love one toward another.
4. Of hatred toward our neighbour.
5. Of the world.
6. Of Christ's love toward us.
7. Of the works of mercy.
8. Of true love toward other.
9. Of prayer.

THE FOURTH CHAPTER.

1. Of the difference of spirits, and h they may be known.
2. Of Christ's incarnation.
3. Of the love of God and of our neig bour.

THE FIFTH CHAPTER.

1. Of faith.
2. Of love.

. Of faith.
. Of prayer.
. Of the sin unto death.
6. Of the world.
7. Of Christ, very God.
8. Of images.

THE SECOND EPISTLE OF SAINT JOHN;

containing one chapter.

The argument and sum of the same epistle.

1. He exhorteth unto true charity, and warneth to take heed of heretics or deceivers.

THE THIRD EPISTLE OF SAINT JOHN;

containing one chapter.

The argument and sum of the same epistle.

He commendeth the godliness of Gaius, and his tender pity and compassion which shewed unto the poor saints of Christ that travelled from country to country.

THE EPISTLE OF SAINT JUDE;

containing one chapter.

The argument and sum of the same epistle.

1. Of epicures and fleshly livers.
2. Of the punishment of the unbelieving aelites, and of the disobedient angels, l of certain wicked cities for their un-anness.
3. Of the battle between Michael and the devil for Moses' body.
4. Of the fruits of the epicures and beastly livers.
5. Of heretics or false prophets.
6. A godly exhortation to continue in brotherly love, faith, prayer, &c.

HE BOOK OF THE REVELATIONS OF SAINT JOHN THE DIVINE;

containing twenty-two chapters.

The argument of the said book.

is book entreateth of the revelations done to Saint John, of the troubles of the church of Christ, and of the punishments of the damned, and of the rewards of the chosen.

THE FIRST CHAPTER.

1. Of reading and hearing the word of od.
2. Of the seven congregations in Asia.
3. Of seven golden candlesticks, which nify the seven congregations.
4. Of seven stars, which are the messen-rs of the seven congregations.

THE SECOND CHAPTER.

1. He exhorteth the congregations of Ephesus, Smyrna, Pergamos, and Thyatira, unto repentance, and sheweth the reward of him that overcometh.

THE THIRD CHAPTER.

1. He instructeth the angels, that is to

say, the preachers, of Sardis, Philadelphia, and Laodicia, declaring also the reward of him that overcometh.

THE FOURTH CHAPTER.

1. St John seeth the heaven open, and the seat, and one sitting upon it, and four and twenty seats about it, and four and twenty elders sitting upon them, and four beasts praising God day and night.

THE FIFTH CHAPTER.

1. He seeth a Lamb opening the book sealed with seven seals; wherefore the four beasts and the four and twenty elders praise the Lamb.

THE SIXTH CHAPTER.

1. The Lamb openeth the six seals; and many things follow the opening thereof.

THE SEVENTH CHAPTER.

1. St John seeth the servants of God sealed in their foreheads out of all nations and people, which though they suffer trouble, yet the Lamb feedeth them, and leadeth them to the fountains of living water; and God shall wipe away all tears from their eyes.

THE EIGHTH CHAPTER.

1. The seventh seal is opened: there is silence in heaven: four angels blow the trumpets; and great plagues come upon the earth.

THE NINTH CHAPTER.

1. The fifth and sixth angel blow their trumpets: the star falleth from heaven: the locusts come out of the smoke. The first wo is past: the four angels that were bound are loosed; and the third part of men is killed.

THE TENTH CHAPTER.

1. The angel cometh down from heaven, having in his hand a book open, which he giveth unto John; and he eateth it up.

THE ELEVENTH CHAPTER.

1. The temple is measured: the beast cometh out of the bottomless pit; and the seventh angel bloweth his horn.

THE TWELFTH CHAPTER.

1. A woman clothed with the sun peareth in heaven: Michael fighteth w the dragon, which persecuteth the woma

THE THIRTEENTH CHAPTER.

1. A beast riseth out of the sea w seven heads and ten horns: another b cometh out of the earth with two horns

THE FOURTEENTH CHAPTER.

1. The Lamb standeth upon the mo Sion, and the undefiled congregation w him. The angel exhorteth to the fea God, and telleth of the fall of Babylon.

THE FIFTEENTH CHAPTER.

1. He seeth seven angels, having se vials full of wrath.

THE SIXTEENTH CHAPTER.

1. The angels pour out their vials of wrath.

THE SEVENTEENTH CHAPTER.

1. He describeth the woman sitting u the beast with ten horns.

THE EIGHTEENTH CHAPTER.

1. The lovers of the world are sorry the fall of Babylon; but they that be of have cause to rejoice at her destruction.

THE NINETEENTH CHAPTER.

1. Praises or thanks are given to for judging the whore, and for avenging blood of his servants. The angel will be worshipped. The fowls and birds called to the slaughter.

THE TWENTIETH CHAPTER.

1. The dragon is bound for a thous years. The dead arise and receive judgm

THE TWENTY-FIRST CHAPTER.

1. The new and spiritual Jerusalem described.

THE TWENTY-SECOND CHAPTER

1. The river of the water of life.

2. The fruitfulness and light of the of God.

3. The Lord giveth ever his serv warning of things for to come.

4. The angel will not be worshipped.

5. To the word of God nothing may added, nor any thing minished and ta away therefrom.

Thus endeth the Summary of the New Testament.

Give the glory to God alone.

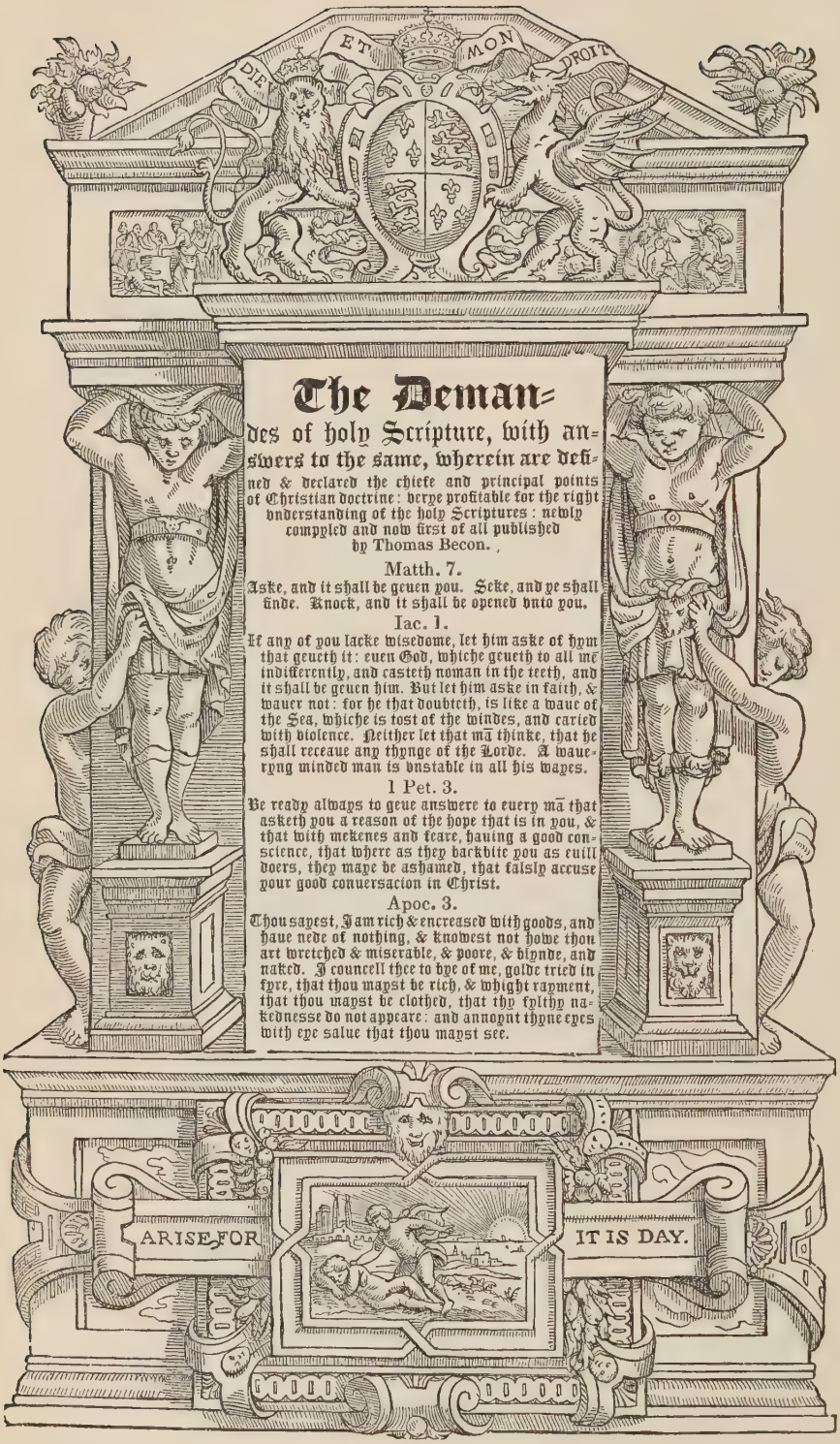
THE

DEMANDS OF HOLY SCRIPTURE,

WITH ANSWERS,

BY

THOMAS BECON.



The Demandes of holy Scripture, with answers to the same, wherein are defined & declared the chiefe and principal points of Christian doctrine: verye profitable for the right vnderstanding of the holy Scriptures: newly compyled and now first of all published by Thomas Becon.

Matth. 7.

Aske, and it shall be geuen you. Seke, and ye shall finde. Knock, and it shall be opened vnto you.

Iac. 1.

If any of you lacke wisedome, let him aske of hym that geueth it: euen God, whiche geueth to all men indifferently, and casteth noman in the teeth, and it shall be geuen him. But let him aske in faith, & wauer not: for he that doubteth, is like a waue of the Sea, whiche is tost of the windes, and caried with violence. Neither let that mā thinke, that he shall receaue any thynge of the Lorde. A waueryng minded man is vnstable in all his wayes.

1 Pet. 3.

Be ready always to geue answere to euery mā that asketh you a reason of the hope that is in you, & that with mekenes and feare, hauing a good conscience, that where as they backbite you as euill doers, they maye be ashamed, that falsly accuse your good conuersacion in Christ.

Apoc. 3.

Thou sayest, I am rich & encreased with goods, and haue nede of nothing, & knowest not howe thou art wretched & miserable, & poore, & blynde, and naked. I councell thee to bye of me, golde tried in fyre, that thou mayst be rich, & whight rayment, that thou mayst be clothed, that thy fylthy nakednesse do not appeare: and annoynt thyne eyes with eye salue that thou mayst see.

TO THE

GODLY AND RIGHT WORSHIPFUL SENATE,

HE MAYOR[1] AND HIS BRETHREN OF SANDWICH IN KENT,

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

So oft as I consider the blessed state of your town, whereof God by his divine ovidence and unsearchable counsel hath made you rulers under the queen's majesty r sovereign and liege lady, I am entirely provoked and stirred up to give most tire thanks to the Prince of princes and Lord of lords, that mighty God of hosts, r his so great and singular benefits so bounteously and largely poured upon you and her the inhabitants of your town. For I do not well know if any thing may any here be found meet to beautify a commonweal, that justly may be counted to lack you; so plentifully hath God poured his blessings upon you.

Who is able to express what a goodly ornament, precious jewel, and noble ouche ristian doctrine is to a christian commonweal? The sage and prudent philosophers, d other wise and expert men of this world, judged these commonweals most blessed, ppy, and fortunate, most noble, beautiful, and flourishing, where the princes and lers thereof were either philosophers or studious of philosophy. But how much is at commonweal to be counted happy and blessed, where not human philosophy, nether we respect natural or moral, but divine philosophy brought from the high avens by him which is the Wisdom of the Father, prospereth, flourisheth, triumpheth; here also not vain and curious philosophers, but true, faithful and godly philosophers, reign and bear rule? Whatsoever the philosophers taught, although never so uch enforced with sugared eloquence, probable reasons, and apparent arguments, it as the fruit of the earth and of man's brain; but that which Christ delivered unto came out of the bosom of his Father; so that, look how much the noble heavens rmount and pass the vile and base earth in height and dignity, so much and inmparable wise more doth the heavenly philosophy, whereof the Holy Ghost alone the author, exceed the earthy philosophy, whereof man is the deviser. "He that John iii.
meth from an high," saith that blessed Baptist, "is above all. He that is of the rth is earthy, and speaketh of the earth. He that cometh from heaven is above ; and what he hath seen and heard that he testifieth, and no man receiveth his timony. He that hath received his testimony hath set to his seal that God is ue. For he whom God hath sent speaketh the words of God." What other thing this divine philosophy whereof we now speak than the holy word of God? And hat other are these faithful and godly philosophers than the true preachers and prosors of the sacred scriptures?

All these are to be found among you plentifully. The christian philosophy, I an the word of God, reigneth, ruleth, and triumpheth among you; so that accordg unto it all things are ordered among you in that your town. In other places s divine and christian philosophy is counted heresy, new learning, strange doctrine, e mother of errors, the cause of rebellion, sedition, insurrection, &c., and the plain oversion of commonweals; but with you, and that most justly, it is reputed and ken for the alone truth, for the ancient doctrine of the patriarchs, prophets, and

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[1] The respectable magistrate, to whom this treais dedicated, was Sir Matthew Mennes or Mennys, served the office of mayor of Sandwich, in 1563, 1, 1587, 1600, and 1608. He was the son of drew Mennes, Esq., whose family was of Scotorigin. He died in his mayoralty in 1608. Sir tthew Mennes had one son, Andrew, who deceased during his father's life-time, leaving several children by his two wives, Elizabeth Warham, and Jane Blechenden. One of his sons, Sir John Mennes, was a great traveller and noted seaman, distinguished in the civil wars, and after the restoration made governor of Dover Castle.]

apostles, for the mother of all godliness and virtue, for the only and alone cause unity, concord, quietness, amity, obedience, and for the alone stay, upholding, maintenance of all christian and well-ordered commonweals; so that, where this not, there is a chaos and plain confusion of things.

This holy word of God among you swimmeth not in your lips only, but it a shineth in your life and conversation, unto the good example of all them that are c versant with you. By this word, according to the commandment of God given Josua, ye do not only frame your own life, but ye also govern your town, and ju all causes that come before you, as a rule from the which it is not lawful for y by any means to depart. Of this word ye reverently talk, commune, confer, sing, a have continual meditation, as your chief joy and comfort. This word is unto y
Matt. xiii. that noble "treasure hid in the field, the which a man found and hid, and for j thereof goeth and selleth all that he hath, and buyeth the field." This word is you more sweet than the honey or the honeycomb, and more precious than gold precious stone.

And, as this most blessed and holy word doth occupy the principal and highest pl among you, so have you both godly professors and faithful preachers of the same, u the great joy and singular comfort of all the inhabitants of your town. For, as th cannot be a greater jewel in a christian commonweal, than an earnest, faithful, a constant preacher of the Lord's word; so can there not be a greater plague among a people than when they have reigning over them blind guides, dumb dogs, wicked wolv hypocritical hirelings, popish prophets, which feed them not with the pure wheat God's word, but with the wormwood of men's trifling traditions, and with the s leaven of the papistical Pharisees: as Salomon saith: "When the preaching of Go word faileth, the people perish and come to nought."

Verily, as there is not a greater blessing given of God to any nation than the gift his word, so I know not if a greater curse from God can be cast upon any peo than when the word of God and the true preaching thereof is taken away from the
Amos viii. as these words of God spoken by the prophet do manifestly declare: "Behold, time cometh (saith the Lord God), that I shall send an hunger into the earth, the hunger of bread, nor the thirst of water, but an hunger to hear the word of Lord; so that they shall go from the one sea to the other, yea, from the north to east, running about to seek the word of the Lord, and shall not find it."

In this behalf therefore are ye, the inhabitants of Sandwich, greatly blessed of Lord our God, which hath not only very richly given you his word to be preach taught, and read among you, but also hearts to receive and believe the same; as if
Acts xvi. read of Lydia, "whose heart," saith blessed Luke, "the Lord opened, that she atten to the things which Paul spake." Out of this your fervent zeal and brenning love tow this divine and heavenly philosophy, many godly and christian fruits of God's Spirit h issued and plentifully come forth, as brotherly concord and unfeigned amity am yourselves; not yourselves only, but also among all the inhabitants of your town; so th all contention, strife, debate, discord, enmity, variance, tumults, quarrels, lawings, banished and avoided, benevolence, love, concord, agreement, unity, amity, friendsh gentleness, humanity, and whatsoever maketh unto the bond of peace, ruleth and reign among you; which godly unity and concord doth so evidently declare you to be of G
John xiii. as nothing more. "In this shall all men know that ye are my disciples," saith Chr "if one of you love another."

As discord bringeth all things to havoc, so doth concord conserve, keep in good or and make to increase whatsoever is good and profitable to a commonweal, or to any p thereof. As Sallustius saith: "By concord small things increase and grow; but discord mighty and great things decay and come to nought[2]." It was very wittily learnedly answered of Terence, when the noble senate of the most noble Rom demanded of him, after the destruction of Carthage, what he thought to be the caus

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[1 Folio, *it*.]

[2 Concordia res parvæ crescunt, discordia maximæ dilabuntur.—Sallust. in Bell. Jugurth.]

e subversion of[3] so ample, populous, and flourishing city, whether the puissance of the mans, whose force seemed to be incomparable, or the feebleness of the Carthaginenses t being able to resist: "No," saith he, "neither your valiance nor our want of puissance is the subversion of our city, but the discord of the citizens." The mightiest fortress d strongest bulwark, that either city or town can have, is the concord of citizens, thout the which all puissance, all force, all wit, all policy, all castles, all martial mouries[4], are vain and unprofitable: verily, in this behalf are ye also greatly blessed God, which both in godly and worldly affairs are of one mind and of one meaning, thout all dissension among you. O blessed fruit of God's Spirit!

Moreover, how [is] idleness, that chief mistress of vices all, utterly exiled and banished t of your town! No man liveth there idly. All degrees of persons are godly, virtuously, d profitably occupied, every man according to his vocation and calling. All "study to quiet, and to meddle with their own business, and to work with their own hands, at they may not only eat their own bread, according to the commandment of God, it also, through those their labours, have whereof they may give unto such as have ed;" as Saint John saith: "He that hath two coats, let him give one to him that Luke iii. th none; and he that hath meat, let him do likewise." Certes diligent and virous travail upholdeth the city; but idle and sluggish hands root up the foundations ereof.

Furthermore, who can enough praise and sufficiently commend your studious carefulss and painful travail in making provision for the poor members of Christ, which have t of themselves whereof to live? Verily ye have a fatherly care for your poor, that ne of them should want. Ye count their lack your own lack. Neither are ye less oved with their miseries than if ye yourselves were touched with the same, according this saying of Saint John: "He that hath the substance of this world, and seeth his 1 John iii. other have need, and shutteth up his compassion from him, how dwelleth the love of od in him?" Unmercifulness toward the poor was one of the chief causes why that urishing and too much wealthy city Sodom (as the prophet teacheth) was destroyed Ezek. xvi. ith fire and brimstone from heaven. Verily, even so, contrariwise, where the works mercy are diligently practised upon the poor, there is the blessing of God, conservation the town or city, increase of goods, and fortunate success in all honest and godly vails. As Salomon saith: "He that giveth to the poor shall not want. He that ndeth to the Lord, that sheweth mercy to the poor, and it be recompensed him to the termost." As our Saviour Christ saith: "Give, and it shall be given unto you: good Luke vi. easure, and pressed down, and shaken together, and running over, shall men give into ur bosoms." For he that giveth but a cup of cold water for Christ's sake shall not se his reward. "If thou wilt break thy bread to the hungry," saith God by the Isal. lviii. ophet, "and lead the needy wayfaring man into thy house, and cover the naked man, d not turn away thy face from the poor; thy light shall break forth as the morning, d thy health flourish right shortly: yea, thy righteousnesses shall go before thee; and e glory of the Lord shall embrace thee. Then if thou callest, the Lord shall answer ee: if thou criest, he shall say, Here I am." "O blessed is the man," saith the almograph, "that considereth the poor and needy: the Lord shall deliver him in the ne of trouble. The Lord shall preserve him, and keep him alive, that he may be ssed upon earth, and not be delivered into the will of his enemies. The Lord shall nfort him when he lieth sick upon his bed, yea, and make his bed in his sickness."

Again: what shall I speak of your gentle and loving entertainment of strangers and eigners, which, for the testimony of Christ's most glorious gospel, and for the quietness their conscience, that they may the more freely serve God with a pure mind, are not ly content to suffer unworthy banishment with the loss of their goods, but also day and ght to labour with their own hands for their living, that they may be no burden to any an? These most willingly and gladly ye admit, receive, embrace, cherish, entertain, d comfort. These ye lodge and place among you, not as strangers, but as citizens, t as foreigners, but as your dearly-beloved christian brothers, for whom also ye are no

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[3 Folio, *if.*] [4 Folio, *armonies.*]

less careful than for yourselves, that nothing be lacking unto them, but that they m
have sufficiency of all good and necessary things. This is the true hospitality, I me
the gentle entertainment of godly strangers, which are afflicted for the word's sake.

Exod. xxii. Levit. xix. Of these speaketh God on this manner: "If a stranger sojourn with thee in yo land, ye shall not vex him. But the stranger that dwelleth with you shall be as o of yourselves; and thou shalt love him as thyself." Of these speaketh Christ on t

Matt. xxv. Rom. xii. Heb. xiii. Gen. xix. wise: "I was harbourless; and ye took me in." Of these speaketh St Paul thus: "D tribute to the necessity of the saints. Be ready to harbour." Again: "Be not forget to lodge strangers; for thereby have divers men lodged angels unwares." Of th

1 Pet. iv. speaketh St Peter on this sort: "Be ye harbourous one to another, without grudgin Of these speaketh St John on this manner: "Thou doest faithfully whatsoever th

Levit. xix. and xxiii. Deut. xxiv. 1 Tim. iii. Tit. i. doest to the brethren and to the strangers." Of these God in his law giveth a spec charge both to the rich men and also to the bishops and spiritual pastors of his cong gation, that they should see to them, and make provision for them, that they lack nothi Highly in God's favour must the godly strangers be; seeing God giveth to his people great charge over them. Who therefore can otherwise than highly commend the lovi gentleness and gentle love, the bounteous liberality and liberal bounty, which ye sh to the poor scattered members of Christ? These be worthy fruits of the gospel. Th works shew that ye have not received the grace of God in vain, and that ye be not

Tit. i. the company of those gospellers, which "with their mouth profess God, but with th deeds deny him; being abominable, and disobedient, and unapt unto every good wor Such professors, or rather perversers of the gospel, are like to that son which promi his father to work in his vineyard, and wrought nothing at all. Yea, they are, as

Jude. Jude termeth them in his epistle, "clouds without water, trees without fruit, ragi waves of the sea, foaming out their own shame; wandering stars, to whom is reserv the mist of darkness for ever; fleshly, having no Spirit," &c.; and, indeed, like to th

Matt. xxv. five foolish virgins, which had lamps, but in their lamps no oil; and not unlike to t fig-tree without fruit, which Christ cursed for her barrenness.

But God, right worshipful and dearly beloved, hath given you another mind, a grafted in you a better spirit, that ye do not only know God, but also earnes labour to do his holy and blessed will, that by this means ye may be found n only favourers but also followers, not only talkers but also walkers, not only lov but also livers, not only professors but also practisers, not only worders but a workers, of the holy scripture, and so become blessed; as our Saviour Chr saith: "If ye know these things and do them, blessed are ye. For not every o that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he th doth the will of the Father which is in heaven," he shall enter into the kingdom heaven. "Ye are my friends if [ye] do those things that I command you." "

that hath my commandments, and keepeth them, he it is that loveth me." For in

Rom. ii. Gal. v. sight of God, as the apostle saith, "they are not righteous which hear the la but the doers of the law shall be justified." "If any man be in Christ, he is a n creature." "They truly that are Christ's have crucified the flesh with the affecti

Eph. ii. Tit. iii. and lusts." "We are the workmanship of God, created in Christ Jesu unto go works, which God hath ordained that we should walk in them." "Let ours lear saith St Paul, "to excel in good works, as far forth as need requireth, that they

John xv. not unfruitful." "Herein is my Father glorified," saith our Saviour Christ, "th ye bear much fruit, and become my disciples." "Ye have not chosen me; but have chosen you, and ordained you to go and bring forth fruit, and that your fr should remain."

Go therefore forth, right worshipful and dearly beloved, as ye have begun, in way of righteousnesses. Receive the gospel of Christ, which is the word of yo salvation and bread of life, with greedy and desirous minds. Call on God daily ye do) with fervent prayer, and cease not to be thankful unto him for his benef Be an ensample in life and conversation to them that are under you. Seek the qui ness and commodity of your town and of the inhabitants of the same, rather th your own gain and profit: study rather to be loved than feared. To the wicked a sinful be severe and sharp; but to the good and godly be gentle and loving. C

inue your goodnesses and liberality to the poor strangers which are exiled for the estimony of the Lord Jesus, and tender them as yourselves. Suffer not idleness to reep within the bounds of your town, but rather provide that all be well and virtuusly occupied. Of the poor have diligent consideration; but as for the sturdy and azy lubbers, which gladly live of the labour of other men's hands, and hate to be vell occupied themselves, either compel to work, or else banish them your town. Look diligently to the bringing up of your youth, either in good letters, or else in ome virtuous exercises, that in time to come they be not unprofitable members of he commonweal. But above all things, see that they be brought up in the nurture nd fear of the Lord, and in the knowledge of his holy word, that they may learn even from their cradles to serve their Lord God in holiness and righteousness all the lays of the Lord.

And that this thing may the more conveniently be brought to pass, as ye have earnestly intended, and to that end have provided large sums of money among yourselves, so with all expedition provide that your school may be erected and set up for he godly and virtuous education of your youth[1]. So shall you both do a noble acrifice unto God, deserve well of many, and also leave to your posterity a worthy nonument of a most worthy enterprise.

And to help forward some point of godly doctrine to be taught in your newerected school, after I had finished this little treatise entitled, "The Demands of Holy Scripture," I thought it not unfitting nor unworthy our friendship to dedicate the same to your worships, and so by you to commend it to the christian youth of your school. In it they shall learn to know and understand the principal and chief points of God's doctrine, so that by this means they shall be able to render a reason both of their faith and doctrine which they profess, and not be like horses and mules that have no understanding. The book is little, if the number of the leaves be considered; but if the matter thereof be diligently pondered, it shall be found both great and profitable.

Thus for this present taking my leave of you, I wish to you and to the whole town all good and prosperous things, both for your bodies and souls; most humbly beseeching God to finish that good work which he hath begun in you, unto the glory of his name, and unto the profit of his holy congregation.

Amen.

From my house at Cauntorbury, the First of September, 1563.

[1 Sandwich school was founded and endowed chiefly by the efforts and liberality of Sir Roger Manwood, afterwards lord chief baron of the exchequer. The licence in mortmain issued Oct. 1, 1563.]

THE

DEMANDS OF HOLY SCRIPTURE.

Gen. i. Ecclus. xviii. Psal. cxlvi. Acts xiv. xvii. Rom. v. Gen. iii. What sin is.

Who did create us? God, who also made all the world of nought.

What thing damned us? Sin: insomuch as Adam did eat, by the persuasion of Eva, of the apple forbidden him of God. For sin is the breaking of the commandments of God.

Gen. iii. Rom. v. 1 Tim. ii. Rom. v. Eph. i. ii. Col. i. 1 John iii. John i. Gal. iv.

Who redeemed us, and set us in the favour of God again? Jesus Christ, by taking our nature on him.

What is God unto us? Whereas before he was a severe and strait judge, through Christ he is become our most loving, tender, and merciful Father.

What are we? His dearly-beloved children.

What God is.

What thing is God? An infinite substance, which only with his word of might did create and make all thing, and with his most high and incomparable wisdom governeth all thing, and of his inestimable goodness suffereth and preserveth all thing. I call that infinite both which hath neither beginning nor ending, and that which cannot be comprehended nor compassed by man's brain what thing it is. And in both these significations God is infinite. Furthermore, that is to every man God or a god that he loveth, dreadeth, and worshippeth with all his heart. The scripture also calleth the judges and officers of the earth gods.

God is infinite.

Exod. xxii. Psal. lxxxii.

What a strange god is.

What is a strange god, or another god? Whatsoever thing we worship besides the very living God. And that also that doth alienate and turneth our heart from God's word is called a strange or another god.

What faith is. Rom. x. Heb. xi.

What thing is faith? It is a full and perfit confidence and trust in God through Christ, engendered in our heart by hearing the word of God; and as St Paul defineth faith: "Faith is a sure confidence of things which we look for, and the certainty of promises."

What hope is.

What is hope? A stiff and firm expectation of such things as be promised us of the word of God.

What charity is. Matt. xxv.

What is charity? The principal fruit of faith, a prompt and ready will to do good to our neighbour. Otherwhiles the works of mercy are called charity.

What the law of God is.

What is the law? It is the lively will of God, given us by commandment as well in the new testament as in the old, whose work and operation is to shew sin, to shew that God is angry with us for our evil doing and daily transgression of his commandment; whose duty is to accuse us in our conscience, to cast us down and make us seem vile and nought worth in our sight, and by this means either bringeth us to utter desperation, or else leadeth us (as it were by the hand) to Christ the only true pacifier of the conscience.

The office of the law. John vii. Rom. vii. 2 Cor. iii. Gal. iii.

What the gospel is. Rom. i.

What is the gospel? It is a glad tiding. Or else you may call it every promise that God made of Christ, and of other his good benefits, whereby the clouds of the conscience be put away, and man's mind erected and made merry, whether these promises be in the [new] testament or in the old. Paul saith, it is "the power of God, whereby all that believe are brought to health and safeguard."

Who is godly.

What is it to be a godly man, or who is godly? He or she that hath faith and the fear of God before their eyes.

Who is ungodly.

Who is wicked, or ungodly? He or she that believeth not the promises of God and that hath not the dread of God before them.

Who is a Christian.

Who is a christian man? He that believeth on Christ, and liveth according to his word.

Who is an ethnick.

Who is an ethnick or miscreant? He that useth not those laws and ordinances

and hath not the faith that we have. Or else, he that seeketh to be saved by some other means than by Christ.

Who is an heretic? He which thinketh and stiffly maintaineth any thing against the doctrine of faith, that is to say, the word of God. Mark here the word of God to be called the doctrine of faith, because faith draweth from no whence else her principles than from the word of God: because she only learneth, marketh, and beareth away the word of God. An heretic, who. The word of God is the doctrine of faith.

What is the kingdom of heaven? It is where the word of God is truly preached and received, and where it beareth fruit meet for the doctrine, whose King and Lord is Christ. The kingdom of heaven, what it is.

What is the world? An heap and muster of men without the word of God, among whom the word of God is despised and persecuted, where is a rabblement of all vices, whose prince and god is Satan. In some place it is called an hot boiling sea, which cannot rest and be assuaged. The world, what it is.

What is the word of God? It is the decreed sentence, word, and will of God, expressed and left behind of the prophets and apostles to us in the canonical books of the new testament and the old; which word he that receiveth (that is to say, knowledgeth in his heart to be true and holy, and liveth according to it) receiveth God; and he that refuseth it despiseth God, and as much as lieth in him he maketh God a liar. The word of God hath sundry names in scripture; as, "the sword of the Spirit," "a two-edged sword," a fiery[1] sword, an iron wall, a strong-hold, a well-fenced tower, "consuming fire." It is also called wheat, the rod of the mouth of the Lord, the breath of the mouth of the Lord, a mystery, an oracle, the print or secret will of the Lord. The word of God, what it is. The names of the word of God. Eph. vi. Heb. iv. Jer. xxiii. 2 Thess. ii.

What are man's traditions? Whatsoever man's reason hath or doth imagine without the word of God, and ordaineth and willeth it to be reputed and taken as good, godly, and pleasant in the sight of God. They be called in scripture "cockle" and "chaff." Of these speaketh Christ, where he saith: "They do serve me in vain, while they teach such doctrine as are nothing but the commandments of men." What men's traditions are. Matt. xiii. Jer. xxiii. Matt. xv. Mark vii. Matt. xix.

Who be good? Only God is good. Notwithstanding, because all they that have the Spirit of God, and are ruled by his word, be of the flock of God, and under his keeping; therefore God doth communicate and impart his goodness to them, and so they be called good; as their Father, Lord, and Governor, is. How men are good.

Who be evil? They that have not [the] Spirit of God, nor be ruled by this word, whether they live upright outwardly, and according of the letter of the law, as Cato, Socrates, and they that be counted good and virtuous among the Turks and Jews; or else they that be open transgressors of the law. For in Christ only is salvation and remission of sins. And unto that time that our sins be remitted we be evil, unclean, and under damnation. And on this fashion we are all evil and sinners by nature. Who be evil. Acts iv. Eph. ii.

Who is just, or righteous? He that hath faith. For through faith we are justified. To be justified is to have our sins not imputed unto us, but to have them forgiven in Christ, and for Christ. Even as David saith: "Blessed are they whose unrighteousnesses are forgiven, and whose sins are covered. Blessed is that man to whom the Lord imputeth no sin." Now, because the faithful man only receiveth and enjoyeth this mercy, forgiveness, and this no imputing of sin through faith, therefore he is called just, and we through faith said to be justified. Sometime in scripture the hypocrites, and they that think to be saved by their works, are called just or righteous; as we read: "I came not for the righteous," &c. Who is righteous. What it is to be justified. Psal. xxxii. Rom. iv. Rom. iv. v. Gal. ii. iii.

Who is unrighteous? He that hath no faith. Unrighteous, who.

What is everlasting life? It is the taste of the favour and manifold mercies of God, the peace of the conscience, a fervent desire of heaven, and to be with Christ, which the Holy Ghost doth kindle in the hearts of the faithful. Otherwhiles everlasting life is called to know the very living God, and Jesus Christ whom he sent Everlasting life, what. John xvii.

[1 Folio, *fyre.*]

1 John v. down. As it is said: "He that hath the Son, and believeth in him, hath everlasting life."

Hell, or everlasting death, what it is. What is everlasting death, or hell? In this life it is the perpetual grudge and horrible fear of conscience, the distress and tediousness of the mind, dreading the wrath of God, which the devil increaseth in the unfaithful; as it is plainly declared. Also

Hell diversely taken. 1 Sam. ii. Isai. lxvi. Rev. xxii. Matt. xiii. xxii. xxv. hell is taken for extreme temptation, which almost leadeth us down to desperation as we read: "The Lord leadeth us down to hell, and bringeth us up again." After this life it betokeneth the fire of hell, where the damned souls be. It is called also a fiery furnace, and the "utter darkness," where is "wailing and gnashing of teeth," and utter desperation of the mercy of God.

What the blessing of God is. What thing is the blessing of God? It is the favour, the grace, the help, and beneficence of God, &c.

What the curse of God is. What is the curse of God? It is the anger, extreme wrath, and the lack of all the good benefits of God.

What a good conscience is. What is a good conscience? It is the peace of the mind, a spiritual joy, and a plain feeling and perceiving of the goodness of God towards us, through faith in Jesus

Rom. v. Isai. lvii. xxxv. Christ, which is described and set out; and is no more to say, but that, when we perceive that through faith in Jesus Christ our sins be forgiven, and that we be in the favour of God, we be heart-whole, merry, and sound.

What is an evil conscience? It is an inward boiling heat, and tossing of the mind for a man's wickedness, and when for pure anguish of the sight and horror of sin the heart fainteth and faileth him. It is called in scripture the worm of the conscience.

What truth is. John xiv. John xvii. What is verity and truth? Christ himself, the word of God, and whatsoever else agreeth with the word of God. For as Christ saith: "I am the way, the truth and the life." Also: "Thy words be the truth." There is also a civil truth, or verity, as it is called, and that is when with that which is said the thing agreeth and when we find words agreeing with the thing itself.

What falsehood is. What is leasing or falsity? Whatsoever thing is enemy and not agreeing to the truth and the word of God; as man's traditions or doctrines, that serve not to the same word of God.

The fear of God, what it is. What is the fear of God? Such an humbleness and low behaviour as natural sons have towards their loving fathers. It is also a ready, glad, and wilful wariness ☞ in ordering ourselves that we do not commit any thing against God and his word for fear lest we should offend so loving and tender a Father. Which fear as it ¶ springeth only out of faith, so it is only in the faithful. Then we fear God wisely when with heart and mind we so endeavour to live and order ourselves, as if we had God a witness and looker of all our deeds, words, yea, and of our privy thoughts and cogitations. This loving dread engendereth wisdom, and bringeth God's blessing

Rom. viii. on us, and driveth out sin out of the breast. The servile and bond fear is the amazing dread, and abashing of the mind that the wicked men have of the wrath of God engendered by laying the law to their evil living.

What the contempt or despising of God is. What is the contempt of God? A despising or a light regarding of the doctrine and the commandments of God, proceeding of an unclean heart and wicked mind, a pleasure and delight in sin, and ignorance, the root of all mischief, which fruit of incredulity God never left unpunished; as it appeareth, Exod. and Numb. &c.

Thanksgiving, what it is. What is thanksgiving? It is a remembrance and a thankful acknowledging of the benefits of God; when we surely think all that we have cometh of him. It is

Psal. l. called in the scripture "sacrifice of praisegiving."

Unkindness and murmuring against God, what it is. What is unkindness and privy murmuring against God? It is to grudge and not to be content with the works of God, and to forget his beneficence. Examples hereof we read.

Exod. xvi. xvii. What is it to have the Holy Ghost? To be godly disposed, to have an heavenly brenning in the mind, ever upright, whole, sincere, and pure, virtuous, alway judging

To have the Holy Ghost, what it is. Gal. v. the best, willing and wishing well to every body; the fruits of whom be all virtues which ye may see in the Galatians.

To be evil-minded, or to have the devil, what it is. What is an evil mind, or to have the devil? It is to have an evil, cankered mind, to be against God and his word, to be given all to wickedness, to misdeem and judge all to the worst.

What is a good angel? The messenger of God, or whatsoever ye will, by which God worketh us, and in us that that is good, profitable, and commodious. A good angel, what it is.

What is Satan, or an evil angel? An adversary and enemy of God, a worker of all mischief and death unto us. Otherwhiles it is put only for the devil. An evil angel, what it is.

What is the cross? It is all manner of grievance given to every manner of vocation and kind of life, grounded on faith and the word of God, and when that we do goeth not forward as we would. It is also the teaching, warning, chastising rod and staff of the Lord, which names be for to be seen in the Proverbs and Psalms. The cross of Christ is his passion and the preaching of the same, and the persecution that followeth the preachers and believers of the same. The cross, what it is. What the cross of Christ is.

What is pleasure, and the ease of this life? It is when we have all at will, when God leaveth us to ourselves, and troubleth us not with any adversity for faith and the word of God. What the pleasure and ease of this life is.

What is sin? It is the transgression and breaking of any of God's commandments. It is also a natural propension and inclination to naughtiness, engendered with us at our birth. "Whatsoever is not of faith is sin." It is also the distrust in God, and the ignorance and contempt of him, and a trust and confidence in our own works. What sin is.

What is original sin? It is the poison and corruption that we have in our birth, through the infection of our nature in Adam, which doth bring forth in us the fruit of incredulity, and all wickednesses, and maketh us unable to the works of the law, as the law requireth them to be done of us, until Christ and his word hath made us a new creature. Original sin, what it is.

What is original justice? The integrity, wholeness, and soundness of the powers of the body and the soul, whereby both the soul and the body could verily obey, do, and fulfil the law of God. Wherefore, after the poison of sin entered, nature lost her integrity and soundness, and the venom of sin made weak, faint, and feeble, the whole nature of man; so that it could not in nowise will or do the work that it whole before could do. And not this only, but it infected and corrupted the flesh and the soul, and all the powers of them both, which infection engendered in the nature of man, thus feebled, the ignorance and contempt of God, the distrust in God, the murmuring against God, when he sendeth adversity or sickness. It causeth, furthermore, man to be without the fear of God, to hate the judgment of God, to flee and run away from God, when he chasteneth us, to be angry with him and despair, and to trust in things corruptible, &c. These be the horrible boils, sores, pocks, and carbuncles, that disfigure the face of man. Which though they be never so high, yet our schoolmen and canonites (I mean the professors of the bishop of Rome's laws) could never see or perceive. These Christ, through faith at our baptism, doth suppress and abate their power, and at the last by death doth utterly vanquish and kill. Original justice, what it is. Rom. vii. 2 Cor. iii. The corruption of the nature of man.

What mean ye by these words, *pœna* and *culpa?* This word *culpa*, which is in English a 'fault' or 'trespass' properly, in this place betokeneth the guilt (as we call it) or the trespass, and that which the law punisheth in the deed or fact; as, in an act of felony, the law punisheth not the coming to the horse, nor yet the bridling, no, nor the leading of the horse from the stable, meadow, or common; for all these may be done without the evil and unlawful desire of the horse, and, again, with the owner's leave. But the law punisheth the coming, the bridling, and taking away the horse against the owner's will, and with the mind of stealing him, and calleth the fact theft or felony. This word *pœna*, which is in English 'pain', is the wages and punishment taken for the fault. And thus some kind of vices, all hurts, damages, sickness, pestilences, perils, errors, and the lack of God's word that we have among us, be pains and punishments of sin. That God punisheth sin with loss and danger both of body and goods, with sickness, pestilence, and such other, none I think doubteth; but that he punisheth sin by sin, and sin by errors and heresies, the world cannot so clearly perceive. Howbeit Paul doth plainly declare it, where he saith, because the gentiles "turned the glory of God, and worshipped the creature more than the Maker, &c.; therefore," saith he, "God gave them up unto shameful lusts," &c. Which lusts be there straight after expressed. And this punishment (I mean to punish sin by sin) is a very sore punishment. What this word *culpa* signifieth. What this word *pœna* signifieth. Rom. i.

He punisheth sin by errors and heresies thus. When the word of God is plenteously and sincerely preached, as it is now; and yet men still kick against it, or in case many receive it, yet few or none regard it, or live according to it, but with their words make on it only for a fleshly liberty; then, I say, God taketh his word away from thence as who be not worthy of it, and letteth the world prevail against his preachers, and suffereth antichrist (who must needs succeed Christ) to kill them, so that antichrist peaceably enjoyeth his kingdom (as he hath done already this great while); and he must needs have like doctrine to himself. So did he punish the Jews his own elected people at sundry times more than two thousand year, and suffered them to worship false gods, or else to set up their own traditions, God's precepts neglected. So also hath he punished our forefathers these eight or nine hundred years. And now, except we thankfully receive his word, and live thereafter in the newness of life, according as we are called, no doubt of it, he will not only revolve and cast us down again to our old ignorance, captivity and bondage, but also shortly take such vengeance on us as he threatened Bethsaida, Chorazin[1], &c.

Matt. v.

Note well.

Now God remitteth the crime, guilt, and trespass, to his elect through faith in Christ; but he reserveth (after a certain manner) a little portion of the pain, not to counterpoise therewith, or satisfy his justice for the crime (as the bishop of Rome with his complices hath taught us this great while), but to chastise their flesh withal, and sometime to be an example unto other to forbear like crimes, for fear of like punishment, or to declare the ire of God for such crimes. So that what trouble, vexation, grief, loss, sickness, soever the best men that be have, they deserve it, with much more. Howbeit no, not thus God would beat, scourge, and try his, and it were not for their own profit and avail. For by this means he nurtureth, reineth, and humbleth his elect, that they may know themselves the better, and lest they run at large after the world; as it appeareth by the advoutry of David, and many other stories in the bible.

God punisheth sin in this world, not after this life in purgatory; as the papists feign.

1 Cor. xi. 2 Sam. xii.

Innocency, what it is.

What is innocency? The pureness of the mind; and when the conscience is not guilty, or findeth itself culpable in any thing. This innocency only the faith in Jesus Christ engendereth in us. In this state was Paul (after many interpreters' minds) when he said: "I know nought by myself," &c. He said not this, that he thought not himself a sinner, and that he trespassed not afore God (for then had he been a liar; for Moyses saith to the Lord, "It is thou that takest away trespass, iniquity, and sin, and none innocent before thee"), but he meaneth of his conversation. In this state also was Ezechias, the good king, when he turned him to the wall and wept. Here we call, not to be guilty or culpable, to have the peace of the conscience; and that is when we believe through Christ that our sins be hid; for unto that time the law ceaseth not to accuse us in our conscience.

1 Cor. iv.

1 John i.

Exod. xxxiv.

2 Kings xx.

What the spirit is.

What is the spirit? It is a heavenly sense or understanding, springing out of the word of God (or else the self word of God), exceeding the sense of the flesh and reason. "The words that I speak unto you they be spirit and life;" meaning, they amount[2] and pass the flesh and sense of reason; they be spiritual and heavenly. It is sometime put for whatsoever liveth and breatheth, as: "All the spirits, praise ye the Lord;" sometime for the breath and wind.

John vi.

Psal. cl. John iii.

What the flesh is.

What is the flesh? Every affection, the heart, the mind, and thought of man, and whatsoever else man doth or can do by all the powers of his reason, destitute of the word of God. For Christ saith: "That which is born of the flesh [is flesh]"; that is, it understandeth not things that be spiritual. Flesh otherwhile betokeneth the letter and fleshly understanding. "The flesh profiteth nothing: it is the Spirit that quickeneth."

John iii. 1 Cor. ii.

John vi.

What the new man is. John iii.

What is the new man? It is the man that is renewed and born again by faith and the word, through the Spirit of God. "Except a man be born anew, he cannot see the kingdom of heaven." To be born anew, he calleth, where as before we were but carnal and fleshly, not understanding the mysteries of the Spirit, we must be born again in spirit, that is, to become spiritual and more meet to understand spiritual things.

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[1] Folio, *Choram.*]

[2] Amount: surmount.]

What is the old man? Our affections, appetites, and understanding, according to reason, without faith; even as we be all naturally born of our mother; as it appeareth in divers places of the scripture. Also the whole body of sin is called the old man in scripture; and they live according to the old man, that live in ignorance, and follow the lusts of their heart, not walking in the newness of life. What the old man is. Psal. li. Eph. ii. Col. ii.

Who is blessed or happy? Albeit I may answer with Christ, "Blessed is he that heareth and keepeth the word of God;" yet is he otherwise defined in the scripture: as he is to be thought happy, who holdeth himself well content with his fortune, and thankfully receiveth whatsoever God sendeth him, and who is at one with God and all creatures, that is, doth not murmur against God, and on the other side, envieth nor despiseth any man. Blessed or happy, who. Luke xi.

Who is a wretch, or unhappy? He that holdeth not himself content with that that God hath sent him: he with whom nothing goeth forward, nor agreeth not with God nor man. Who is unhappy.

Who is poor? He that cannot make no great boasts or cracks of himself, and who is destitute of all help; as be they of whom Christ saith: "Blessed are the poor in spirit." In scripture he is called low, humble, and hungry, and he who is now in adversity. Poor, who is. Matt. v.

Who is rich? He is called rich in scripture, which needeth no help concerning his salvation, but hath works enough, and more than enough, to bring him to heaven; and (as a man may call it) full up to the throat of righteousness; as be all hypocrites, Pharisees, and justifiers of themselves. They also be called rich in scripture which be proud, mighty, and drunken with fortune and prosperity, ever polling the poor. Rich, who is. Luke i. vi. Luke xvi. James v.

Who is wise and circumspect? He which knoweth God and his word, which, when he doubteth, asketh counsel, and doth all thing thereafter. Wise and circumspect, who

Who is a fool? He that rashly is carried hither and thither with every motion, that considereth nothing, regardeth nothing, nor suffereth himself to be corrected and warned of his evil doing; but headlong runneth as he began, forcing not whether he sink or swim, or what becometh of him; and who, as he knoweth not the word of God, so he passeth not on it. The wisdom of God, taken as foolishness before the world, is the preaching of the cross of Christ, and the justifying by faith: that is to say, though to suffer persecution for the word of God, and to preach that we [be] justified by faith, be godly and the wisdom of the Spirit, yet the world laugheth it to scorn, and counteth it high foolishness. "The wisdom of the flesh is foolishness before God." A fool, who. ¶ 1 Cor. iii.

What is a child, or to be a child? A child in scripture is a wicked man, or he that is ignorant and not exercised in godliness and God's word, be he old, or be he young: or he that lacketh spiritual judgment in discerning and choosing things. "Wo be to the country whose king is a child." "And he shall die a child of a hundred year old." A child also is sometime taken for humble or meek. "Whosoever humble himself as this child is greatest in the kingdom of heaven." A child, what. Eccles. x. Isai. lxv. Matt. xviii.

What is an old man, ancient, or elder? He which is well taught and instructed in the word of God, and exercised therein. He which liveth honestly, and without reproof, having hoarness of manners, authority, gravity, and high knowledge in the word of God. What an elder is.

What is Christ? The anointed King and Priest of God, sitting on the right hand of the Father, having full power to defend and warrant his flock, and being a ready Advocate for his at their need. And by him all christian men be anointed kings and priests. They be called kings, when in Christ and through Christ they subdue their vild affections, the devil, and death. They be called priests and sacrificers, when they offer up their bodies into a lively, holy, and acceptable sacrifice unto God, which is our reasonable serving of God." What Christ is. Exod. xix. 1 Pet. ii. Rev. i. Rom. xii.

What is antichrist? The adversary of Christ, and he which goeth about to obcure or utterly to abrogate and pull away his glory; teaching, defining, and determing that Christ is not the king, priest, and advocate of his flock. What antichrist is.

What is prayer? A brenning desire or petition of the mind, lift up and directed into God (springing and coming of the need and lack that we find in our self), as far Prayer, what it is.

forth as faith and the promise of God suffereth and permitteth us; where mark that we ask such things as be honest and lawful. Sometime it is taken for the lifting up of the hands, the desire, crying, and sighing of the poor, and such as stand in need. And some doth call it more generally the lifting up of the mind to God.

Temptation, what it is.

What is temptation? The proof and trial of our faith, and an exercise and practice of the word. Otherwhiles it is called the rod and staff of the Lord, and the discipline whereby we see ourselves, and perceive how well we have profited and gone forward in the word, which may best be tried then when that we go about doth not go forward as we would.

Desperation, what it is.

What is desperation? It is when in temptation and such trying of us (whether it be by adversity or any other thing) we fall down, distrust, and cast away all hope of the mercy and goodness of God; then, I say, when of no side appeareth any hope or succour, and when we be, as seemeth to us, utterly forgotten and cast away of God. Of which temptation we may see a manifest example. To speak properly desperation is the utter and final despair and distrust of help.

Job vii.

Vocation, or calling, what it is.

What is vocation or calling? It is the manner of life unto which God hath called thee, or else the common consent (as mayors and other officers), or else thou hast appointed and purposed thyself unto by thy own accord. Or else ye may call it every kind of life in which we exercise faith and charity. To be called to the kingdom of heaven is to hear the word of God. To be chosen or elected is to believe it.

Matt. xx.

Predestination, what it is. Rom. ix. x. xi.

What is predestination? It is the secret election of the wisdom of God to eternal life, without our deserving. They be predestinate and called to everlasting life, which hear and receive the word of God.

Free-will, what it is.

What is free-will? It is the liberty that man hath in doing outward things and the natural work of man in such things as be not spiritual; as in ordering himself after a civil and political fashion, and outward fulfilling of the moral virtues. Howbeit he hath not the power, no, nor yet the will to love God, dread God, and to know him, until that he be renewed, and that Christ hath set him at liberty. For then, as John saith, "If the Son hath made ye free, then are ye free indeed." For unto that time that we know God, we cannot love him nor dread him. And when we love him and dread him, then have we power through him to keep the law.

John viii.

Ecclus. xv.

Yet when man was in the state of original justice, that is to say, when he had the integrity, wholeness, and soundness of the powers of the body and soul, then might he obey, do, and fulfil freely the law of God; but after the poison of sin entered, it made weak and feeble the whole nature of man.

The temple of God, what it is. 1 Cor. iii. 2 Cor. vi.

What is the temple of God? A pure, clean, and single heart, without all guile, fraud, and doubleness. Also the church wherein God is worshipped.

The church, what it is. The church of Christ.

What is the church or congregation of Christ? It is the company, assemblement and consent of good men on the word of God, and in the faith of Jesus Christ.

The church of Satan.

What is the church of Satan? It is the multitude of wicked men conspiring against God and his word.

To keep holy-day, what it is. Isai. lvi.

What is the sabbath-day, or to keep holy-day? It is to abstain from the outward works of the flesh, and to pray unto God in spirit, hear his word, and to have our mind set on his law, after what manner true Christians ever keep the law. You may else say, that the holy day is wherein we remember the benefits of God and give him thanks for them.

Grace, what it is.

What is grace? The good-will of God toward us, his favour and bounteous goodness freely employed on us without our deserving.

Merits and works, what.

What be merits and works? They be called and counted in scripture to be the refusing and contempt of the favour of God, and a confidence to be saved by a man's own power, strength, and deserts.

The name of God, what it is.

What is the name of God? It is whatsoever pertaineth to God, or else to every name which we assign unto God and call him by; as the God of hosts, the strong and jealous God, &c. Also his glory, honour, and majesty.

What it is to shew the word of God.

To shew the word of God is to preach sincerely the gospel, that is to say, that all that believe have their sins forgiven them, that they be delivered from death and hell, and hath given them everlasting life freely through Jesus Christ.

What is it to serve God? To live according to his word, to believe and put ıst in him, to refer all thing unto his glory, and to love and help our neighbour. To serve God, what it is.

What is it to serve the devil? It is to resist the word, to serve mammon, his lly, his fleshly appetites, the world, and carnal affections. To serve the devil, what it is.

What is to worship God? It is not only to pray unto him, but also to shew d exhibit in the outward gesture honour and reverence unto him. To worship God, what it is.

What is to believe in God? It is wholly to commit a man's own self in all ıtters to him, and to have a sure hope in himself, that whatsoever God promiseth all be performed. To believe in God, what it is.

What is to fast? To beware lest we overlade our body with surfeiting in meats drinks, that we live chastely and soberly, to abstain from vice, to keep our body w, giving it that only that is necessary. To fast, what it is. Luke xxi.

What is it to follow Christ? It is to believe in him, to mark and follow his ctrine, and to follow him whithersoever he leadeth us or calleth us, and to suffer llingly whatsoever he layeth on our backs. To follow Christ, what it is.

What is to leave and forsake all that a man hath, to sell all, and to deny a an's self? To leave, forsake, and sell, is to repute and reckon such things as we ve as none of ours, yea, gladly to forsake and leave for Christ's sake (if the matter me to that point) wife, children, parents, country, house, land, and all other such; somuch that (if need required) we would, for Christ's sake and the gospel's quarrel, er ourself to all dangers, and death at conclusion. To deny a man's self is frankly d freely to grant his works and all his other good endeavourings to be unable to s salvation, and utterly to kill the old Adam in him, with all his affections. What it is to leave all things for Christ's sake. To deny a man's self, what it is.

What is it to visit? When it is taken in the good part, it betokeneth that God ɔketh upon and sendeth his benefits some whither. "The Lord hath visited his ople." When it is taken in the evil part, it betokeneth as much as the Lord nisheth and scourgeth wicked and cursed, when he taketh vengeance on them for eir wickedness: as, "I the Lord thy God am a jealous God, visiting the sin of e fathers upon the children unto the third and fourth generation of them that hath te me," &c. To visit, what it is. Luke vii. Exod. xx.

What is the hand of God? It is the power or strength of the Lord, whereby he lpeth and doth good unto the godly, and whereby he worketh mischief and taketh ngeance on the cursed. The arm of God betokeneth the power of him, and Christ mself, whereof ye may read abundantly. The finger betokeneth the Holy Ghost. What the hand of God is. The arm of God. Isai. liii. The finger of God. Luke xi.

What be the eyes of God? The respect, care, and regard that he hath upon the od, and his gentleness, mercy, and readiness to defend them. His countenance is ɛen for the strait and narrow looking of the wicked to their destruction and per- ɪion. "The eyes of the Lord be on the righteous, and his ears attent unto their ayers: but the countenance of the Lord is upon the sinners." His face betokeneth vour, benevolence, and the gladness in the Lord. But "as soon as thou hast turned y face, they shall be confused, and will turn again unto their earth." The mouth the Lord hath great vehemency and pith in it; for the prophets, when they will ve their words marked and regarded, say: "The mouth of the Lord hath spoken is." The outward appearance of any thing is also called the face; as we say, "Judge t according to the face and outward sight." The face of the anger of God is the ling of the curse and wrath of God: also the presence, sight, and judgment of God called his face; as, "Let all the earth hush, or be still, before the face of the Lord." As the wax vadeth[1] and consumeth in the face of the fire, so shall all sinners perish fore the face of God." The eyes of God. Psal. xxxiv. The countenance of God. Psal. xxxiv. The face of God. Psal. civ. The mouth of the Lord. Isai. i. What the face of the anger of God is. Hab. ii. Psal. lxviii.

What is the eye of man? It is reason, or the wisdom of the flesh. A single eye reason instructed with the word of God. A wicked eye is reason depraved and ɪrupt, and envy engendered against their neighbour for the gifts of God. Other- ıiles the eye, hand, right foot, &c. betoken our kinsmen and best beloved friends. The eye of man, what. A single eye. A wicked eye. Matt. xxi. Matt. v. xviii.

What betoken feet in scripture? The feet be and betoken the affections, desire, d will of the heart. "My foot stood straight forth," that is to say, I have neither Feet, what they signify. Psal. xxvi.

[1] Vadeth: departeth.

hurt any man, nor would hurt. And though perchance I have hurt any, yet I will

To wash one another's feet, what it is.

none evil, or hated any, &c. To wash one another's feet is one to love another, a to will well one to another.

Slander or offendicle, what it is.

What is a slander, to offend, or to be offendicle[1] to any man? It is whereby t faith or charity of our brother is offended or hurt. The faith of the brother is offend when any man preacheth and teacheth other things than the word of God. Of th

Matt. xviii.

kind of slander speaketh Christ: "Whosoever offendeth one of these little ones," & The charity of our neighbour is offended or hurt, when we help not the poor, wh we be not glad of our neighbour's prosperity, and sorry in his adversity, &c. It the obstacle and let whereby we fall and stumble in the way of the Lord, that is say, we have not a life upright and worthy the Lord; I mean, when we stagger the faith, or love towards our neighbour, in which two every Christian ought stout

Phil. iii.

and still to walk; "forgetting," with St Paul, "the things that be behind our back endeavouring to come to the mark set before our eyes." Otherwhiles slander or offen

Matt. xiii. xiv. xv.

ing is taken in scripture for the offending whereby the wicked cannot bear the word

Hypocrite.

What is an hypocrite? It is the wicked man coloured and cloaked with good ness. Wherefore hypocrisy is called feigned holiness.

Envious man.

What is an envious man? He whose heart for anger burneth at another man prosperity, nor can suffer (with his will) any other to be enriched with the benef

Gen. iv. 1 Sam. xviii. 2 Sam. xx. John iii. 1 Sam. xviii.

of God. So did Cain envy Abel his brother, Saul David, and Joab Amasas. B John did not envy Christ his successor, when he said, "He must increase, and I d crease." Nor Jonathas Saul's son did not thus hate David, his loyal and trus friend and companion.

God to sleep, what it is. Matt. viii.

What is for God to sleep? When he seemeth to us to forsake us in our tem tation, nor helpeth us. So slept Christ in the ship, his apostles being in danger a

Psal. xliv.

jeopardy. And so doth David call upon God to awake, saying: "Arise and wak Lord: why dost thou sleep so long?"

Men to sleep, what it is. Matt. xiii. Acts vii.

What is it for men to sleep? When they, without all care of the word of Go slug and sleep in sin and ignorance, when they refuse, contemn, and regard it no To rest and sleep in the Lord is to die in faith, &c.

To be awake.

What is to be awake? To exercise and put in ure the word of God and o faith.

Fortune.

What is fortune? It is fate or destiny chancing to any man by the will of Go without man's providence.

Brother. Matt. xxiii.

Who is my brother? He that hath one father with me, that is to say, God.

Weak brother. Rom. xiv.

Who is my weak brother? He that hath one faith with me in God, and favoure the gospel, but yet wavereth and doubteth in his conscience of some things, as meats a difference of days.

Neighbour.

Who is my neighbour? He on whom I exercise charity and love, or he wh needeth my help.

Lord or master.

Who is a lord or master? He that hath a servant, governeth and ruleth anothe as he which keepeth under vices and lewd appetites is lord and master over them; through faith in Jesus Christ we be lords over the devil, death, and sin. Also that useth the sabbath or holy day as he seeth need, that is to say, doubteth not he see the love of his neighbour requireth the contrary) to break it, that man, I sa

Mark ii.

is the "lord of the sabbath-day."

Servant.

Who is a servant? He that hath a master, and is not his own man; or else that is at the beck and commandment of another. Thus Paul calleth himself "t

John viii.

servant of Christ;" as he that doth and accomplisheth the will of sin, he is " servant to sin."

A true and faithful servant. Matt. xxiv.

What is a true and faithful servant? He that hath faith, and doth his duty wi all diligence, according to his vocation and calling.

A slothful and unfaithful servant.

What is a slothful and unfaithful servant? He which believeth not in God, neg gently ordereth himself in his vocation, and refuseth to bear his cross.

Magistrate. Rom. xiii.

What is an officer or ruler? Every lawful power among men, ordained of God

[1] Offendicle: a stumbling-block.]

e defence and protection of that that is good, and to prohibit and to punish that that evil, according to right and equity.

What is a tyrant? An unlawful and unjust ruler, which administereth all thing he list, and layeth great burdens and yokes upon the people, doing against all conence and equity. Such a one was Pharao to the children of Israel. Howbeit such not to be resisted of christian men, but obeyed in all things, save where they will ve us do that that God forbiddeth us, and have us not do that that God biddeth. nd we must tarry till God deliver us out of such tyrants' hands; as the children of rael did. Tyrant. Exod. i. Note well.

What is matrimony or wedlock? The lawful coupling and resort of man and woman, cording to the ordinance and commandment of God. Matrimony. Gen. ii.

What is adultery? The unlawful company of man and woman; as is the marriage ith the mother, sister, aunt, brother's wife, and such other wherein Moyses treateth. that pertaineth stupre[2], incest, fornication, and like abominations touched in the resaid chapters. Adultery.

What is properly man's work, or that man can do? Whatsoever that reason and e nature of man can invent and do; as to rule his house well, to govern the commoneal, build, and search the nature of things, and dispute and reason upon them. Man's work.

What is that that is above man's power, otherwise called spiritual and heavenly? hatsoever surmounteth reason, and that man cannot attain unto, except God granteth and giveth power to obtain it; as that our sins be forgiven through faith, and that e be saved by Jesus that died on the cross; that God is our defender and loving ather, yea, in adversity and trouble; that God is just, yea, when he suffereth e good men to be persecuted and troubled, and, on the other side, letteth the evil en to enjoy and have all their pleasure and will here, and prevail against the good en. Works passing man's power.

What is flesh and blood? The circumlocution and very description of man. For an of himself is nothing but fleshly and carnal. "Blessed art thou, Simon, the son of nas; for flesh and blood hath not opened this unto thee, but my Father that is in aven," saith Christ. Flesh and blood, what it is. John iii. Matt. xvi.

What is care and thought? A plain token of diffidence and distrust in God. It an unfaithful care and pensiveness of the mind for meat, drink, clothing, and such her necessaries, which in whomsoever you do see it, surely it cannot be denied but that both is destitute[3] of faith in God, and that his mind is set overmuch to worldly things. Therefore I say unto you, be not careful for the life," &c. "After all such things do e heathen[3] seek," saith Christ. The care and thought of faith is prohibited by God's ord. For faith only looketh and leaneth to God's word and promises. Now to take ought and care lest God will not fulfil his word and promises, is to mistrust and not lieve God, and so, as much as lieth in us, to make God a liar. Wherefore, as I said ore, all thought and care of matters pertaining to faith is utterly to be put away. ne care and sorrow in things belonging to charity and love in every man's vocation commanded by God's word, as one to be sorry for another's mischance and misery. Care and thought, what it is. Matt. vi.

What is the gladness of the heart? A token of confidence in God, when in adrsity, trouble, or affliction, we wail not, frown, or fret within ourselves, but rejoice, k stoutly on it, and hold ourselves well apaid, having this ever before our eyes: The son whom God loveth and receiveth he useth to chasten and beat." Contrarise, it is also a token of worldly wealthiness and delight in pleasures of the flesh, om God threateneth. "Wo be unto you that laugh here; for ye shall weep and wail," ith Christ. Gladness of heart, what it is. Prov iii. Heb. xii. Luke vi.

What is to sin against the Father, and the Son? It is to resist and persecute e word of God, but yet by ignorance, and of a good zeal; as Paul did before he s converted. Sin against the Father and the Son. 1 Tim. i.

What is the sin against the Holy Ghost? It is when any resisteth the open, manit, and known truth, when any believe not the open and plain promises of God, and en any despaireth finally in the mercy of God. Sin against the Holy Ghost.

[2] Stupre: rape.]

[3] Folio, *destinate*, and *heaven then*.]

Zeal, what it signifieth.

What is meant by this word "zeal" in scripture? Zeal is anger meddled and mix with love; as, when the loving father is angry with his child for doing amiss, he do it not because he hateth his son, but in doing so he signifieth his fatherly love towar him; willing by that that he shall do no more so, but endeavour to better. For wh the child is thus chidden or beaten, he taketh heed that he doth not so again, for fe of a more grievous punishment. It betokeneth also the anger that chanceth betwi

Jealousy.

them that love heartily together, &c. From hence cometh jealousy, which springeth o

Why God is called a jealous God.

of vehement love. God is called in scripture "a jealous God," not that because a should think that any such affections were in God, but that we might learn that G doth all the things that are done for nothing else but for their sake only whom loveth so tenderly, even his elect: not because he looketh for any vantage or profit it, but that they may be saved, and enjoy the kingdom prepared for them.

The body of Christ, what it is. Eph. i. Col. ii.

What is the body of Christ? The congregation of all faithful, and of all that belie wheresoever they be, whose head is Christ himself. In Christ's body there is mo flesh than bones, that is to say, there be more weak in the faith than there strong. The body also of Christ is the sacrament of thanksgiving after a certa manner.

To eat the flesh and to drink the blood of Christ, what it is. John viii. 1 Cor. x.

What is to eat the flesh and drink the blood of Christ? It is to believe that Chri suffered his passion for our sins. All the patriarchs and prophets believed in Chris and Abraham, as Christ saith, saw his day, and did rejoice in it, &c. And they al did eat the flesh and drink the blood of Christ spiritually.

Virgin.

What is a virgin? In scripture it signifieth any honest, faithful, woman, or t spouse of Christ: which spouse is either any soul believing in Christ, and livi honestly, according to his word, or else the whole congregation and church of t faithful.

Harlot or whore.

What is an harlot or whore? It is the unfaithful soul (whether it be man or woma which seeketh health other where than of Christ, apostatizing[1] and running away fro God's word, and faith in Christ, unto man's traditions. False doctrine and ma reason be oftentimes called of the prophets whores and harlots. Besides these, a wh or harlot signifieth a woman which committeth adultery with another man.

Virtue.

What is virtue? A firm readiness of the will to goodness, engendered by the wo of God, and made easy by oft and great exercise in doing well. The moral virtu and the outward fulfilling of the law be also engendered and gotten by often exercisi them. Some define them thus, saying that virtue is the mean between two excess which excesses be called vices. Otherwhiles the fruits of the Spirit in scripture called virtues. And here ye must note that all virtues consist in the deed and doi

1 Cor. iv.

of them; as we read: "The kingdom of God standeth not in words, but in powe effect, and doing of it.

Vice.

Rom. vii. James i.

What is vice? The fruit and work of our corrupt nature, and the old man, a a readiness of the will to naughtiness. "There dwelleth not in me (that is to sa in my flesh) ought that is good." Wherefore whatsoever is in us that is good come of God.

Sacraments, what they are.

Gen. iii. ix. xvii.

What be sacraments and signs? Good assurances and confirmation of the word God. Some define them thus: Sacraments be signs and witnesses of the will of G towards us, by which he moveth and stirreth our hearts to believe. Such were the ski wherewith God clothed Adam and Eva, the rainbow, circumcision, &c. Such be wi us baptism and the sacrament of Christ's body and blood.

Baptism.

Tit. iii.

What is baptism? The dipping into the water, in token of repentance, and newn of life to follow. It is also defined to be the badge and cognizance, whereby not only be known to be of the flock of Christ, but that also we be stablished in our conscien that we be in the favour of God, our sins forgiven. It is called the clean and pure wat the lavacre[2] of our regeneration, or fountain of the new birth.

The supper of the Lord.

What is the sacrament of Christ's body and blood, or of thanksgiving? An h mystery of the body and blood of Christ, institute of Christ to be eaten of all christi men, in token of remission of sins through Christ; that, even as sure as we take t

[1 Folio, *apostasying*.]

[2 Lavacre: laver.]

read and eat it with the mouth of the body, and drink the wine, so verily and certainly, ren at the same instant, with the mouth of our faith we receive the very body and lood of Christ; and there it doth as actually comfort and sustain the soul, as doth the read and the wine nourish and comfort the heart, and the outward man. And as verily the most sovereign plaster and salve, laid to a wound or sore, draweth out the filth nd healeth it, so verily and really doth the body and blood of Christ, thus received, ut away the sores and deformities of the soul, and not alonely maketh it whole, but so pure, clean, without scar, wrinkle, and spot, and so maketh it a delectable, lovely, nd fair spouse in the sight of God. Lo, what it is to receive the body and blood of hrist in faith.

What is penitence or repentance? We read of two manner of kind of repentances. Repentance.
ne was a legal, in the old law, used of the Jews and Israelites. This kind of repent-nce is a certain contrition of the mind, and hatred and detestation of our sin, with sorrow and compunction of the heart, which springeth and riseth as soon as we begin o feel and perceive the abomination of our sin, by laying our deeds and desires of our eart to God's law. Such was the repentance and penitence of the Ninivites, and of Jonah iii. 2 Chron. Manasses, and of other which were greatly sorry and compunct in their heart, what xxxiii. y considering their offences on one part, and the anger and just wrath of God hanging ver their head for these offences. The tokens and outward signs of which repentance The signs of repentance. mongst the Jews was commonly clothing in sackcloth, sprinkling and casting ashes pon their hair, and fasting a day, two, or three. This kind of penitence may also the icked men have. For Judas that betrayed Christ, afterward, when he perceived how Matt. xxvii. ickedly he had done, took such care, sorrow, and pensiveness, that for pure anguish he anged himself. So horrible and dreadful were in his sight hell-gates, the wages and ayment of his iniquity. There is also an evangelical penitence, which is a continual udy, purpose, and endeavourment, and wilful meditation of mortifying our flesh, and shioning our lives to the will of the Lord. And this kind of penitence is only in them at are renewed, and unto whom the forgiveness of sin through Christ is given. As for is word penance, because the pope's clergy hath juggled with it so craftily, and deceived e poor innocents' eyes, it is well done to reprove the evil use and handling of it, as the aintaining of the same is wicked.

What signify the latter times in scripture? The prophets signify by them com- The latter times, what they signify. only the days wherein the prophecies, and the figures of the old testament going n Christ, took effect, and were performed. For when Christ came, both the pro-hecies and figures ceased. And ever since, Christ is openly, sincerely, clearly, and ithout all shadows, set out and preached, and so shall continue to the world's end. aul calleth "the latter days" the time a little before the end of the world, and the 1 Tim. iv. 1 Cor. x. ay of the judgment of the Lord: in which we be even now.

What is the consummation and end of the world? It is when the state and The end of the world. rm of the world shall pass by; and when this change of winter, summer, and ring, shall cease, when there shall be neither night nor day.

What is the day of the Lord? The great assemblement, court, and parliament The day of the Lord. of all men that hath been from Adam to the last man: at what day our Lord Jesus Christ shall come with great power and majesty, and Matt. xxv. pronounce the last sentence and doom both to the good and to the evil, adjudging the evil to everlasting punishment with the devils, and granting the good and godly man everlasting joy and felicity: to the which that we may come, God through our Saviour Jesus Christ grant, to whom be all honour and praise!

Amen.

Give the glory to God alone.

ANOTHER BOOK OF

DEMANDS OF HOLY SCRIPTURES,

VERY PROFITABLE TO ALL STUDENTS OF DIVINITY.

Gen. i. Jer. x. Ecclus. xviii. Acts iv.

WHO is the author and maker of the most beautiful frame of this world? God which by his almighty power, wisdom, and goodness doth now also order, govern and preserve the same.

John i.

What is God? An endless, uncreated substance, without both beginning and end ing; which by his word alone first created all things, and now disposeth and ruleth

Matt. iii. xxviii. 1 John v.

yea, and conserveth all things; one substance, distinguished, but not divided, into three sundry Persons, the Father, the Son, and the Holy Ghost, and notwithstanding remaining one alone true and perfect God.

John i.

What is his word, whereby he first created, and now preserveth and governeth all things? It is the decreed sentence, appointment, will, power, and wisdom of God. The Son is also called the Word, because he is the wisdom and might of his

Psal. xlii. Ecclus. xl. Isai. lv. 1 Pet. ii. Psal. cxix. John x. Psal. lxxx. 2 Thess. ii. John vi. Matt. xiii.

Father. The word in the scripture is oftentimes called, by a metaphor or similitude water, wine, milk, a lantern or candle, the voice of the shepherd, the right hand of the Lord, the breath of the Lord's mouth, the bread of life, a pearl or precious stone, and such-like.

Gen. ii. Wisd. ii. Ecclus. xv.

In what state did God create man? Perfect, righteous, and good, according to his own image and likeness; having fire and water set before him to take which he would, being endued with free-will to do evil, or to continue still in goodness.

Gen. iii.

What then condemned us? Sin, by the law.

Rom. v. Rom. xiv.

What is sin? Sin is the transgression or breaking of the whole law, or of any one commandment of God. And all that is done without faith is sin; and therefore the good works of the infidels do nothing profit them.

Gal. iii. Eph. ii. John i.

What is the law? A learning, teaching us with authority what ought to be done or avoided, in thought, word, or deed, with rewards and punishments for doing or omitting of the same. This "law is our school-master" to teach us the way to Christ, by whom the violence, sting, power, and the shadows of the law, be taken away; in whose place he hath brought in grace and truth.

Ecclus. xv.

How chanced we to sin? By the choice of our free-will, granted to us either to do good or evil; whereby we lost both our felicity that we were first placed in, and that our free-will also.

Rom. iv. Gen. iii. 1 Tim. ii. 1 Pet. ii.

How then were both we and our forefathers reconciled to the favour of God which we lost by our disobedience, being as unfruitful branches of the rotten root of Adam? By the performance of the merciful promise of God given to Adam that "the Seed of the woman should break the serpent's head;" renewed to Abraham, that in his Seed all nations should be blessed; and performed by Christ, which by his death paid our ransom: which promise and performance, conveyed unto our forefathers and us, and unto all the church by faith, hath been and is the common and general mean of salvation; they (that is to say, our forefathers) believing that Christ was to come, by whom alone they should be saved, and we with no doubtful faith confessing that he is come, died, and rose again for to regenerate us to God, to mortify us to sin, the flesh, and the world, to raise up again at the last day, and so to take us unto himself, placing us in the glory of his Father.

Who receiveth this benefit? The church of Christ only.

1 Pet. ii. Eph. i. v. Col. ii. Psal. cxviii.

What is the church of Christ? The whole number of the faithful believers in Christ coming, sufferance, and resurrection; members of the mystical body of Christ, grain to make one loaf, grapes to make one wine, lively stones to build on a spiritual hous

Christ to offer spiritual sacrifices acceptable to God through the same Christ Jesus, hich is the head of the said body, the corner-stone of the said house, the Lord and isband to the said church his spouse, married to him by faith. Hos. ii.

Who bestoweth this benefit upon us? God, through Jesus Christ his Son, by hom he hath made us his children also, and fellow-heirs with Christ of his glory. John i. Gal. iii. Rom. viii.

What signifieth this name Jesus? A Saviour, which is the chief point of his fice, and cause of his coming into this world; as appeareth by the words of the igel to Joseph: "She," meaning Mary, "shall bring forth a son, and thou shalt ll his name Jesus; for he shall save his people from their sins." Matt. i.

What signifieth this name Christ? Anointed, whereupon it may be gathered, at our Saviour Christ is a king, a priest, and a prophet; which three were accus- med by the law ceremonial to be anointed. A king, because by inheritance he eing the Son of God, ought to be Lord and ruler of all things, and because he ath conquered and subdued unto himself, by death, by bearing our sins, by redeeming his inheritance out of the power of the devil, all the whole kingdom, power, and uthority over death, sin, and the devil. A priest, because he once for all hath ntered in *sancta sanctorum*, into the most holy and innermost tabernacle of God, and ath offered once for all a perpetual sufficient sacrifice to satisfy for all men's sins, nd to purchase all men's redemption, not ceasing now still to be a perpetual Medi- or and Intercessor to God his Father for man, he himself being both God and man, aking an end of and abolishing all sacrifices and ceremonies, which were but shadows nd signification, to put the Jews in remembrance of his coming before he came. Christ is our king. Heb. ii. Christ is our priest. Heb. vii. ix. x.

prophet, for the true and only sufficient doctrine which he preached being here in rth, and left behind him written by his apostles for our learning, binding our con- ience to be subject to none other doctrine but to his alone. Christ is our prophet.

By his kingdom, he hath made us kings and heirs of his kingdom by adoption, nd conquerors through his most valiant victory of our enemies, sin, death, hell, and e devil. By his priesthood, with the holy oil of his Spirit he hath made and ointed us priests to offer to God the Father acceptable sacrifices through him, which e the sacrifices of righteousness, of praise, of thanksgiving, of an humble and con- te heart, of faith, and wholly to crucify and offer up ourselves unto him; and by e same office we, being made partakers by him of the same, may be bold to come to the sight of God to offer up our sacrifice and prayer. By the office of his ophecy or school-mastership, he doth lighten us with the true knowledge of his ather, instructeth us in the truth, and maketh us the disciples of God. By this ointment receiveth he these three offices to communicate them with us, whereupon e are called Christians. 1 Pet. ii. Rev. i. 1 Cor. xv. 1 Pet. ii. Heb. xiii. Rom. xii.

What is a king? A rightful magistrate or head power under God among men, lained of God for the defence of the good, and keeping down of evil, according to ht and justice. Rom. xiii. 1 Pet. ii.

What is a priest? An officer appointed and licensed of God to present himself the sight of God, for to obtain his favour by intercession, or to pacify his wrath offering up of sacrifice acceptable to him. Heb. v.

What is a prophet? A messenger of God to declare the will of God either in ewing the threatenings, or opening the promises, or expounding and declaring the steries contained in his holy word or will to us his children.

Why dost thou call us his children, seeing that Christ is his only Son? We not by nature the children of God, as Christ only is, but by adoption and grace favour of God. As for Christ, he is of the same substance and essence with his Father. Christ by nature is the Son of God, we by adoption.

By what means do we receive at the hand of God these heavenly treasures? or what means are they conveyed unto us? By faith.

What is faith? An assured confidence and trust in the truth of God, in the rits and promises of Christ, conceived through Christ by hearing of his word, oing still for the performance of the said promises, in the mean season not idle, but l working by charity; or, as St Paul defineth it in his epistle to the Hebrews: Faith is a sure confidence of things that are hoped for, and a certainty of things t are not seen." Rom. x. Heb. xi.

What is hope? A constant looking for of those things which we have conceiv through faith by the word of God.

What is charity? A godly virtue, a lovely and gentle affection of the min
Matt. xxv. whereby we love God above all things, and our neighbour as ourself. Charity al is taken for the fruits of faith and works of mercy.

Luke x. Who is my neighbour? Any man upon whom I do execute the works of merc or that standeth in need of my help.

Were we predestinate by the grace of God through Christ to this vocation, ele tion, justification, and salvation, before the beginning of the world? Yea, verily;
Eph. i. saith St Paul: "He choosed us in Christ Jesu before the foundations of the wor
Rom. viii. were laid." Again he saith: "We know that all things work for the best un them that love God, which also are called of purpose. For those which he kne before he also ordained before, that they should be like fashioned unto the shape his Son, that he might be the first-begotten Son among many brethren. Moreove whom he appointed before, them also he called; and whom he hath called, the also he justified; and whom he justified, them he also glorified."

Eph. i. What is the grace of God? God's favour, benevolence, and kind mind, that himself without our deserving he beareth toward us, whereby he was moved to besto upon us his Son Christ, and all other his good gifts, with free imputation of h goodness and undeserved remission of our sins.

What is predestination? The secret unchangeable appointment of God, before a beginnings, by his counsel and wisdom, to life everlasting concerning his elect an chosen people, or any other beginning, ordering, or ending of all things.

What is vocation? To be called of the Lord to any manner of benefit, office, ministration. There be two kinds of vocation: general, as thus in St Matthew
Matt. xi. gospel, "Come unto me, all ye that labour and are laden; and I will refresh you particular, as the calling or appointment of kings, prophets, apostles, &c.

What is election? The choice or appointment of God to any ministration, offic dignity, or pre-eminence, which immediately followeth the particular calling; as for a ensample: he that heareth the word is called; but he that believeth is chosen. F
Matt. xxii. this hearing and believing may this place be expounded: "Many are called, but fe chosen."

What is justification? Of unrighteous to be made righteous by the righteousness of Christ, which we conceive by faith.

What is salvation? To enjoy the felicity prepared of Christ for the faithful, be of the number of the glorified saints.

Whereby art thou certified of this liberality, and of these benefits of God towa mankind? By the office of the apostles and preachers appointed for the same pu pose.

Matt. xxviii. Mark xvi. 1 Cor. iv. What is the office of the apostles and preachers? To preach the word of Go or the gospel of Christ, and to minister the sacraments, which Christ himself ha ordained to be used in the church.

Matt. xxviii. How is that proved? Christ said to his apostles: "Go and teach all natio baptizing them in the name of the Father, and of the Son, and of the Holy Ghos
Mark xvi. Again: "Go throughout the whole world, and preach the gospel to every creatur
Matt. xxvi. And of the supper of the Lord, Christ said: "Do this in the remembrance of me."

What is the gospel? It is a doctrine containing the promise of free remission sins purchased by Christ alone.

What is a sacrament? A visible sign of an invisible grace, or an outward el ment or corporal substance appointed of God to certify our faith, wherewith only receive it, of the promises of God annexed thereunto.

Of how many parts doth a sacrament consist? Of two parts; that is to say, the element and of the word.

How many sacraments are there? Two; baptism, and the Lord's supper.

1 Pet. iii. What is baptism? The washing of every believing Christian in water that take
Tit. iii. upon him to profess the name of Christ; which water certifieth our faith of t
John iii. inward washing and cleansing of our souls by the Spirit of God; a token of

egeneration, of the mortification of our flesh, of our burial with Christ, and of our esurrection unto a new life. Rom. vi.

If the believing Christians only be baptized, according to this saying of Christ, "He that believeth and is baptized shall be saved;" why should the infants be baptized, which for imperfection of age are not able to believe? Though infants have not power to believe or to confess their belief, yet have they faith imputed unto them for the promise sake of God, because they be the seed of the faithful; as he said to Abraham: "I will be thy God, and the God of thy seed." Seeing then that they also have the promise of salvation, why should they be forbidden the promised pledge or seal of the same promise of salvation? The sacraments of the Jews differed nothing from ours in effect, but only in the outward element and form of executing the same: why then should our infants be more forbidden baptism than the Jews' infants were forbidden circumcision at the eighth day? Seeing we read that the apostles baptized sundry households, as of Stephana, Lydia, Onesiphorus, &c. (if a man guess at a thing whereof we have no certainty), it is like enough that they baptized some infants also. But to leave all guesses and uncertain conjectures, we are sure that the Jews' infants passed with their parents out of Egypt through the Red Sea and under the cloud, which were tokens of our baptism. Mark xvi. Gen. xvii. Gen. xvii. 1 Cor. i. Acts xvi. 2 Tim. i. iv. Exod. xiii. xiv. 1 Cor. x.

What if the infants die before they receive the sacrament of baptism? God's promise of salvation unto them is not for default of the sacrament minished, or made vain and of no effect. For the Spirit is not so bound to the water that it cannot work his office where the water wanteth, or that it of necessity must alway be there where the water is sprinkled. Simon Magus had the sacramental water, but he had not the Holy Ghost, being indeed an hypocrite and filthy dissembler. In the chronicle of the apostles' Acts we read that, while Peter preached, the Holy Ghost came upon them that heard him, yea, and that before they were baptized; by the reason whereof Peter brast out into these words, and said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" True Christians, whether they be old or young, are not saved because outwardly they be washed[1] with the sacramental water, but because they be God's children by election through Christ, yea, and that before the foundations of the world were laid, and are sealed up by the Spirit of God unto everlasting life; "the gifts and calling of God being such that it cannot repent him of them." Notwithstanding, the sacrament of baptism ought not therefore to be neglected, but with all reverence to be embraced both of old and young. For he that despiseth the sacrament despiseth not the sacrament only, but the author of the sacrament, which is Christ Jesus the Lord. Gen. xvii. Acts viii. Acts x. Eph. i. Rom. xi. Note well.

What is the supper of the Lord, or the sacrament of the body and blood of Christ? Bread and wine consecrated, that is to say, made and appointed of God to be a sacrament to put us in remembrance that, as the bread is broken and the wine poured out, so Christ's body was broken and his blood shed for our redemption. And as the bread, received through our mouth and digested in our stomach, driveth away our hunger and nourisheth our body, the wine likewise received and digested quencheth our thirst and quickeneth our blood; so Christ's body and blood, received by faith, digested with worthy continuance therein, not disagreeing from the right receiving thereof, slaketh our hunger and thirst, that is to say, our emptiness of grace and dryness of faith, nourisheth and quickeneth both our body and soul, making us partakers of the whole merits and dignity of the body and blood of Christ. And as the bread of many grains is made one loaf, and the wine pressed together of sundry grapes, so we, being many, are one body in Christ; and, because we are of his body, we must needs also be quickened by his blood, and live of his Spirit. 1 Cor. x.

Remaineth there the substance of bread and wine after the words of consecration (as they term them), or but the accidents of them only as the authors of transubstantiation have heretofore taught? If the substance of bread and wine should be denied to remain in the sacrament of the body and blood of Christ, so should it cease to be a sacrament. For every sacrament, as we have tofore heard, consisteth of the

[1] Folio, *washeth*.

word and of the element. Now, if we take away water from baptism, so is the no sacrament; verily, even so in like manner take away bread and wine from th Lord's supper, so ceaseth it to be [a] sacrament. To declare that bread remainet
1 Cor. x. xi. after the words of consecration, St Paul calleth it bread divers times; as we may se
Acts ii. xx. in his first epistle to the Corinthians. St Luke also, in his chronicle of the apostle Acts, whensoever he maketh mention of the Lord's supper, calleth it the breaking bread. And is it to be thought that so worthy learned men would have presume to call so honourable a mystery bread, if there had been no bread remaining, but onl the accidents of bread; as our transubstantiators teach? Doth not our Saviour Chris
Matt. xxvi. Mark xiv. Luke xxii. after the words of consecration, call the mystery of his blood "the fruit of the vine? And who is so far estranged from the right rule of reason, which knoweth not tha the fruit of the vine is wine? Here doth it evidently appear, by the authority God's word, that in the sacrament of Christ's body and blood there remaineth afte the words of consecration the substance both of bread and wine: whereof it truly fol loweth that the popish doctrine of transubstantiation is nothing else than a vai dream and foolish fancy brought in by antichrist, never known of the ancient fathe of Christ's church, nor yet received of the Greeks unto this day.

Why sayest thou there be but two sacraments, when we have heretofore bee taught that there are seven sacraments? Because Christ in the new testament le no more to be occupied in his church. As there were given to the people of th old law but two sacraments, that is to say, circumcision and the passover; so like wise in the new testament Christ appointed but two sacraments, that is, instead circumcision baptism, and in the place of the passover the Lord's supper. Therefor as for the rest, they be not aptly called sacraments. They be honest trades, godl orders of life and virtuous, meet to be exercised of Christians, as matrimony, orde penance, confirmation, and extreme unction.

Gen. ii. What is matrimony? A lawful joining together of one man and one woman t
Matt. xix. live chastely together, forsaking all other, for to bring forth children in the fear
1 Cor. vii. God, and to avoid fornication, containing an unseparable fellowship of life together.

What is order? Order hath been wrongfully taken both for a sacrament, and fo the anointed order of priesthood, which Christ took away. But indeed a godly holy, and reverend state of ministers, preachers, pastors, or apostles, is of Christ al lowed in the new testament to be lovingly and reverently received of us as shepherd
1 Tim. v. of the flock; of whom saith St Paul: "They that rule well are worthy of doubl honour, but namely they that labour in word and doctrine."

What is confirmation? A godly allowance by the bishop or preacher of the chil dren, when they come to age, into the congregation of Christ, after a due examinatio or trial of their continuance in the same faith which their godfathers or sureties i their name professed and promised for them at their baptism to keep. And thi confirmation is as it were a discharge of the godfathers' bounds[1].

What is penance or repentance? A sorrow conceived by the feeling of the la in the heart or conscience because of sin, without desperation, joined with a ful determined purpose to amend; which cometh not of the law, but of the grace God. This penance or repentance consisteth of contrition, faith, confession, and cor rection.

What is contrition? A passion or grief of the conscience, which it suffereth b the moving and pricking of the law, we being not able to fulfil it. This contritio
Psal. li. is an acceptable sacrifice to God; as David saith: "A contrite and humble heart, God, thou wilt not despise."

What is faith? A sure persuasion of enjoying the benefits which God the Fathe hath most mercifully promised, for Christ's sake, to all sinners without exception that repent in faith.

What is confession? An humble acknowledging of our sins to God, hoping fo forgiveness; to man, seeking for good counsel and help of prayer; not denying them

[1 Bounds: bonds, engagements.]

r stoutly standing to the defence of them, but humbly submitting ourselves to the nercy of God.

What is correction? An amendment of our former evil life, taming of our carnal vill, mortifying of our flesh, applying of ourselves to the commandment, will, and xample of Christ, to take away and banish the evil, to bring in and establish the good; as David saith: "Eschew evil, and do good." Psal. xxxiv. 1 Pet. iii.

What is extreme unction? Extreme unction ought to be the preaching of the vord of God, to be declared to the patient by the spiritual minister. And to this preaching ought prayers also for the sick to be joined. As touching the anointing James v. f the sick with oil, it is but a Jewish custom, whereunto the true Christians are ot bound. The minister outwardly anointeth the patient with the merciful promises f God: God inwardly anointeth him with his holy Spirit; whereby he is comforted nd made strong both patiently and thankfully to bear his cross, to call upon the ame of God, and in all points to give himself over to the blessed will of God, with-ut any resistance.

Well, thou hast hitherto declared the great kindness of God toward us; tell me Of our duty toward God. ow what is our duty toward him? To love him, fear him, honour him, follow im, serve him, believe in him; to fight under his standard with all faith, charity, ruth, despising of worldly things, thanksgiving, innocency, fasting, prayer, obedience, umility, and patience; to put off the old man and do on the new; to deny our-elves; to take the cross upon us; to forsake all that we have for his sake; and to et forth the glory of his name; that we may become a worthy temple for the Holy Ghost, and meet heirs for the kingdom of heaven, that true land of promise, flowing vith milk and honey.

What is it to love God? To cast our whole mind and affection upon God with ll reverence, and earnestly desire to follow his will.

What is it to fear God? The fear of the Lord is a like reverence as children we to their parents; a willing and faithful heed that we commit nothing against im or his word, that we offend not so loving a Father, but rather diligently apply urselves to live according to his commandment, alway thinking that God doth pre-ently see and behold all our deeds, words, yea, and thoughts. This fear is "the Prov. i. eginning of wisdom". This fear maketh him blessed that hath it. This fear is "the Ecclus. xxv. Prov. xiv. ountain of life." This fear "keepeth us from sin." And besides a number of other Ecclus. i. ommodities, this fear maketh us more warily to take heed of the craft of Satan. The fear of the Lord is also taken for the worshipping of the Lord; as it is written: 'They fear me in vain with the commandments of men." Jonas the prophet also Isai. xxix. aid: "I am an Hebrew, and fear the God of heaven." Jonah i.

If these many profits and commodities come of the fear of God, how chanceth that the devils do not enjoy the same, which fear the Lord as much as we? As James ii. nuch indeed, but not as well. For there be two kinds of fear: a childish or reverent Two kinds of fear. ear, whereof I have already spoken; and a servile, bond, or slavish fear. The fear f the ungodly by the consideration of the law, and fear of punishment, as likewise s the fear of the devils, is bond, servile, and thrall. Of this fear speaketh St John n his epistle on this manner: "Fear is not in charity; but perfect charity casteth 1 John iv. ear out of the doors." This fear is called a mighty fear in the psalm; because all Psal. xc. hings by it are done in unfaithfulness, in such ignorance and lack of knowledge of he mercy of God, as though[2] God were no natural fatherly God, but a severe nar-ow-eyed judge, or cruel tyrant. These two kinds of fear are well described of the poet Horace on this manner:

> Oderunt peccare boni virtutis amore:
> Oderunt peccare mali formidine pœnæ[3].

vhich may thus be translated into English:

> Good men do well of a virtuous intent:
> Evil men do well for fear of punishment.

[2 Folio, *thought*.] [3 Epist. i. xvi. 52, 53.]

What is it to honour and worship God? Both with our whole mind and strengt thereof, and with the body and power thereof, as subject to the mind, and both t God, to reverence and praise God, to declare our love and fear toward him.

What is it to follow God? To believe in him, to keep his doctrine and obe it, to follow him whithersoever he leadeth or calleth us, to bear what burden soeve he layeth upon us, to do as he hath done before us, and given us an example to d after him.

What is it to serve God? To live according to his word, to believe in him, t refer all things to his glory, to help our neighbour, to obey him as our Lord an Master, whose service is no bondage but freedom, whose burden is light, whose yok
Matt. xi. is pleasant; as Christ saith: "Take my yoke upon you, and learn of me; for I an meek and lowly in heart; and ye shall find rest to your souls. For my yoke i
1 John v. easy, and my burden is light." St John also saith: "His commandments are no grievous."

What is it to believe in God? To receive his seed and doctrine into our heart to commit ourselves wholly unto him in all things, and certainly to assure our selves that all things are true, and shall undoubtedly be performed, which he hatl promised.

What is it to fight under his standard? To follow the example of our Captain Christ. As he by death hath conquered sin, death, hell, and the devil, so w by mortifying of our flesh ought to suppress, subdue, and conquer the same, with the help of our Saviour and Captain; whose standard, the cross, unless we follow we perish and become a prey to our enemies, never to be redeemed, if he do no ransom us.

What is truth? Christ himself, the Word of God, and whatsoever agreeth with
John xiv. him, which can neither deceive, nor be deceived. "I am the way, the truth, and
John xvii. the life," saith Christ. And in his prayer to God the Father he saith: "Thy word is the truth." The civil truth is an agreement of words and deeds, to say as the thing is, and as we know it to be. Of this truth speaketh the apostle in his epistle
Eph. iv. to the Ephesians, saying: "Put away lying, and speak every man truth unto his neighbour; forasmuch as we are members one of another." Also the prophet Zachary
Zech. viii. "Speak every man the truth to his neighbour:...let none of you imagine evil in his heart against his neighbour, and love no false oaths," &c.

What is it to despise worldly things? Wholly to set our mind upon heavenly things, not regarding the transitory and uncertain vanities of this world, according to
1 Pet. i. Isai. xl. James i. Heb. xiii. 1 Tim. vi. the words of St Peter: "All flesh is as the grass, and all glory of man as the flower of the grass," &c.; knowing and acknowledging with St Paul, that "we have here no certain abiding-place, but seek for one to come:" again, that, as "we brought nothing into the world, so shall we carry nothing out of it; but, having meat, drink, and clothe, we ought to be content," and abundantly satisfied; forasmuch as "godliness is great riches, if a man be content with that he hath."

What is thanksgiving to God? To remember the benefits of the Lord, confessing and acknowledging all to come of him, offering him our whole heart, love, and service for the same.

What is innocency? A mind or conscience guilty of no sin, which cometh through
Rom. v. faith in Jesus Christ; as the apostle saith: "We, being justified by faith, are at peace with God, through our Lord Jesus Christ; by whom also it chanced unto us to be brought in through faith unto this grace, wherein we stand, and rejoice in hope of the glory of God."

What is fasting? To beware that we oppress not the body, and so by that means the mind also, with surfeiting, drunkenness, and excess; as our Saviour Christ
Luke xxi. saith: "Take heed to yourselves, lest at any time your hearts be overcome with surfeiting, and drunkenness, and cares of this life," &c. Again, to live chastely, purely, and soberly, to abstain from vices, to bring our body into bondage to the spirit, and the spirit to God, to minister to the body only that that is necessary, to mortify the flesh with the affections and lusts of the same. The right abstinence from meats, taken as a way or help to the abstinence from sin, consisteth not in the quality, but

n the quantity of the meat, not what, but how much meat and drink thou receivest. For whether fasteth more aright, he that moderately receiveth of flesh, or he that loyeth himself with fish? "All things are pure[1] to them that are pure," saith the Tit. i.
postle. "All the creatures of God are good, and nothing to be refused, if it be 1 Tim. iv.
eceived with thanksgiving: for it is sanctified by the word of God and prayer."

Why then is this law so earnestly established with such penalty upon it, that, ve eat no flesh on Fridays, or other days appointed to abstain from the same? I ake that as a civil positive law, like to the acts of parliament made for sundry and livers purposes concerning the state of a realm, and for the wealth of the same. For if it were any law of God binding our conscience, no king nor pope might dis-ense with the breaking of it.

What is prayer? To call upon the name of the Lord, assuredly trusting to ob-ain that we require, so that we ask of him in his Son's name and none other, that hing which he will to be required and none other, that either for obtaining of good hings, avoiding of evil, or releasing and forgiveness of evil and sins past. "Whatso- John xiv.
ver ye ask in my name," saith Christ, "that will I do, that the Father may be lorified by the Son. If ye shall ask any thing in my name, I will do it." Again: "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, John xvi.
e will give it you." And St John in his epistle saith: "This is the trust that we 1 John v.
ave in him, that, if we ask any thing according to his will, he heareth us. And f we know that he heareth us, we know that we have the petitions that we desire of him."

What is obedience? A lowly and hearty submission of ourselves to God, and fterward to our parents, to the magistrates, to our superiors, and to all those to vhom God hath committed the rule and governance of his flock and people in this vorld, or in just causes to all them to whom we be by any title inferior.

But what if our superiors will enforce us to obey them in unjust causes? In his behalf we owe them no obedience. God is the highest magistrate. If any in-erior magistrate commandeth any thing contrary to his godly commandment and lessed will, we must answer with the apostles: *Oportet Deo magis obedire quam* Acts v.
ominibus; "We must obey God more than men." Examples hereof we have many nd diverse both in the old and in the new testament.

What is humility? A subjection of the proud haut[2] courage of our mind, shew-ng ourselves inferior to all men, presuming in nothing, esteeming ourselves worse than ll men in our own conceits. And this is that which the apostle saith: "In giving Rom. xii.
onour go one before another." Again: "Be not high-minded, but make yourselves qual to them of the lower sort. Be not wise in your own conceits." Hereto agreeth he saying of St Peter: "Submit yourselves every man one to another. Knit your- 1 Pet. v.
elves together in lowliness of mind. For God resisteth the proud, and giveth grace o the humble. Submit yourselves therefore under the mighty hand of God, that he nay exalt you when the time is come."

What is patience? Willingly, without resistance, either in thought, word, or deed, o suffer undeserved punishment, after the example of Christ, which prayed for them Luke xxiii.
hat persecuted and most cruelly tormented him. This patience is described of St Peter in his first epistle, where he saith: "Servants, obey your masters with fear, not 1 Pet. ii.
nly if they be good and courteous, but also though they be froward. For this is hankworthy, if a man for conscience toward God endure grief, and suffer wrong un-eserved. For what praise is it if, when ye be buffeted for your faults, ye take it atiently? But and if, when ye do well, ye suffer wrong, and take it patiently, then s there thank with God. For hereunto verily were ye called; for Christ also suffered or us, leaving us an example that we should follow his steps; which did no sin, either was there guile found in his mouth; which, when he was reviled, reviled not gain; when he suffered, he threatened not, but committed the vengeance to him that udgeth righteously," &c.

What is the old man that we must put off? The naughty, corrupt, and rotten

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[1 Folio, *put.*] [2 Haught or haut: haughty.]

nature which sithence the fall of Adam we have lineally[1] at our first generation re
ceived of our parents through the corruption of the first root Adam. Or thus: th
naughty concupiscence, lust to sin, and affection of our flesh, without faith. Of thi
John iii. old man speaketh our Saviour Christ on this manner: "That which is born of fles
is flesh." And, "Except a man be born from above, he cannot see the kingdom o
Eph. iv. God." Also the apostle: "Lay from you the old man, which is corrupt according t
Col. iii. the deceivable lusts." Again: "Put off the old man, with his works."

What is the new man that we must do on? The renewing of man by faith an
the word of God; the Spirit of God given by Christ our spiritual and second Adam
again, to tame the old man, our fleshly and first father Adam, to beget us agai
and adopt us to God; which Spirit we receive by Christ at our regeneration. O
John iii. this new man speaketh our Saviour Christ thus: "That which is born of the Spiri
Eph. iv. is spirit." Also St Paul: "Be renewed in the spirit of your mind, and put on th
new man, which after God is shapen in righteousness and true holiness." Again
Col. iii. "Put on the new man, which is renewed in the knowledge and image of him tha
made him."

What is it to deny ourselves? Plainly to profess that all our labours and work
profit nothing unto salvation; to slay the old Adam, with all his lusts and affections.

What is it to forsake all that we have for Christ's sake? To esteem all that w
have not to be ours for his sake, and willingly (if need so require) for the professio
of his name to depart from wife, children, parents, friends, country, house, lands, an
all things else that we do or may enjoy, yea, and to put ourselves in danger of al
Matt. x. peril for the name of Christ and profession of the gospel. "He that loveth father o
mother more than me," saith Christ, "is not worthy of me. And he that loveth so
or daughter more than me is not worthy of me. And he that taketh not his cros
and followeth me is not worthy of me. He that findeth his life shall lose it; and h
Luke xiv. that loseth his life for my sake shall find it." Again: "If a man come to me, an
hate not his father, and mother, and wife, and children, and brethren, and sisters, yea
and his own life also, he cannot be my disciple. And whosoever doth not bear hi
cross and come after me, cannot be my disciple."

What is the cross that we must take upon us? Any sorrow or pain, that belongeth
to any vocation or trade of life, for the trial and proof of our faith and patience
Also, it is the correction, chastening, rod, and staff of the Lord, wherewith he punisheth
them whom he loveth, not to their damnation or utter casting away from his favour
but to salvation, and to teach us to fly unto him in our trouble and adversity, a
children to our most dear and loving father.

What is meant by the name of the Lord, whose glory we must set forth? Th
glory, praise, wisdom, might, power, worship, honour, and majesty of the Lord. Or
the knowledge, preaching, and advancement of his holy word.

What is the temple of the Holy Ghost? An honest, godly, and faithful christia
John iv. heart, in the which God is rightly worshipped "in spirit and truth;" wherein ar
offered spiritual sacrifices of praise, innocency, thanksgiving, of an humble and contrit
1 Cor. iii. heart, whose chief corner-stone is Christ. "Know ye not," saith St Paul, "that y
are the temple of God, and how that the Spirit of God dwelleth in you? If an
man defile the temple of God, him shall God destroy. For the temple of God i
1 Pet. ii. holy; which temple ye are." St Peter also saith: "Ye as living stones are made
spiritual house, an holy priesthood, for to offer up spiritual sacrifices, acceptable t
God by Jesus Christ."

What is the kingdom of heaven? The kingdom of heaven is diversly taken i
the scriptures. First, for the holy gospel and word of God; because that is the sceptr
and iron rod whereby God ruleth, reigneth, and dwelleth in the hearts of the faithful
Matt. xvi. Of this kingdom speaketh Christ in the gospel on this wise: "I will give thee th
keys of the kingdom of heaven:" that is to say, I will commit unto thee the office t
preach the gospel of salvation, which openeth and unlocketh unto men the way an
door by the which they may be saved and enter into the kingdom of heaven. Item

[1 Folio, *lueally*.]

The kingdom of heaven is like unto leaven, which a woman took and hid in three ecks of meal, till it were all leavened." Matt. xiii.

Secondly, the kingdom of heaven is taken for faith itself; as St Paul saith: "The ingdom of heaven is not meat and drink, but righteousness, and peace, and joy in ıe Holy Ghost." Rom. xiv.

Thirdly, the kingdom of heaven is expounded the whole congregation of the faith-ıl abiding in this life, in whom the Lord by his word and Spirit doth invisibly well and reign. Of this kingdom speaketh Christ in the gospel on this manner: The kingdom of heaven is like to ten virgins which took their lamps and went to ıeet the bridegroom. Five of them were wise; and five were foolish," &c. Matt. xxv.

Fourthly, the kingdom of heaven is taken for the joy, felicity, and pleasure which ıe souls of the believers enjoy when they are departed out of this world, and their odies also joined with the souls at the day of judgment shall enjoy even in that lace which Christ hath prepared for them to possess; where they shall be comforted vith the sight of his majesty and Godhead, and with the fruition of his perpetual elicity with him. Of this kingdom speaketh Christ in the gospel: "When ye shall ee Abraham, Isaac, and Jacob, and the prophets, in the kingdom of God, and you o be driven out of the doors." Luke xiii.

Finally, the kingdom of heaven is wheresoever God's word is preached, from which ingdom they only are excluded which believe not the word, according to this say-ıg of Christ: "He that is of God heareth the words of God. But ye hear not, ecause ye are not of God." Again: "My sheep hear my voice." Item: "Every ıe that is of the truth heareth my voice." John viii. John x. John xviii.

What meanest thou by a land that floweth with milk and honey? Pleasant abundance f all things, both sweet and profitable. By the honey is understand sweetness, joy, ladness, and pleasure: by the milk, pure nourishment, whereby we still continue, row, and increase in faith and godliness unto the measure of Christ.

When shall we enter upon and enjoy this kingdom, this promised land that floweth ith milk and honey? The church militant in this world, governed by the Spirit of their ıost mighty, valiant, victorious, and triumphant captain Christ, already enjoyeth after certain manner in spirit through faith this kingdom and blessed land; as it is written: He that believeth on the Son hath everlasting life: he that believeth not on the on shall not see life; but the wrath of God abideth upon him." But when they are ›ined together both body and soul with the rest of the faithful congregation, which re departed out of this world in the faith of Christ, to make one whole triumphant ›ngregation, when they have by the power of Christ conquered the malignant church f the devil, which shall be at the last day of judgment, which we do daily look for ow in these latter times; then shall they truly and perfectly enjoy and possess all ıe joys and pleasures of that most joyful and pleasant land; whereof David speaketh ı this manner: "I believe to see the good things of the Lord in the land of the ving." "Now we see in a glass," saith the apostle, "even in a dark speaking, but ıen shall we see face to face." And, as St John saith: "It doth not yet appear hat we shall be. But we know that, when it shall appear, we shall be like him; r we shall see him as he is." "The eye hath not seen, and the ear hath not eard, neither have entered into the heart of man, the things which God hath pre-ared for them that love him." And all these things shall the elect congregation God enjoy and possess immediately after the end of these latter times wherein e now live. John iii. Psal. xxvii. 1 Cor. xiii. 1 John iii. 1 Cor. ii.

What callest thou the latter times? The first times were under the law of nature ll the law of Moses. The second under the law of Moses till (the kingdom thereof ›olished) Christ entered into this world. Now the third and last time is and hath een sithence the entering of Christ into this world to take our flesh upon him, by ining in him together both Godhead and manhead with an unseparable knot, to concile and knit together God and man, now that all the prophecies and figures of hrist be brought to an end. The last times also are the times that go immediately fore the day of the Lord and end of the world. St John saith: "Little children, is the last time." St Paul saith: "We are they whom the ends of the world are 1 John ii. 1 Cor. x

James v. come upon." St James saith: "The coming of the Lord draweth nigh." "The Judg
Rev. xxii. standeth before the door." And our Saviour Christ himself saith: "The time is a
hand." "Behold, I come shortly, and my reward is with me, to give every man
according as his deeds shall be."

How far thinkest thou that day to be hence? No man can pronounce any cer
Matt. xxiv. tainty of the time when that day shall be; as our Saviour Christ saith: "Of that
day and hour knoweth no man; no, not the angels of heaven, but my Father only.
Acts i. Again: "It is not for you to know the times and seasons, which the Father hath
1 Thess. v. put in his own power." St Paul saith that "the day of the Lord shall come even
as a thief in the night. For when they shall say, Peace, peace, all things are safe
then shall sudden destruction come upon them, as sorrow cometh upon a woman
travailing with child, and they shall not scape." Notwithstanding, although the holy
scriptures do pass over with silence the certainty of the time when Christ shall come
to judge the world, as a thing more curious than profitable for our salvation, that by
this means we might set ourselves in the more readiness against his coming, because
Matt. xxiv. we are not certain of the day and hour; yet we may plainly perceive that it is not
far off, both by the comparison of our days with the days of Noe (for thus saith
Luke xvii. Christ: "As it happened in the days of Noe, so shall it be also in the days of the
Son of man: they did eat and drink, they married wives and were married, even
unto the same day that Noe went into the ark, and the flood came and destroyed
them all, &c.: even so shall it be in the day when the Son of man shall appear"),
Matt. xxiv. and by the shortening of the days promised in the scripture for the elect's sake,
and divers other arguments besides. Now, when that day shall once come,
which undoubtedly shall come out of hand, then shall the Lord sepa-
Matt. xxv. rate the sheep from the goats, reward the ungodly with punishment
due to their unbelief, and the godly he shall put in possession
of that most glorious and blessed kingdom which he pur-
chased for them by the crucifying of his body and
shedding of his blood. To this Lord Christ our
alone Saviour, with the Father and the
Holy Ghost, be all honour and
praise both now and
ever. Amen.

Give the glory to God alone.

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